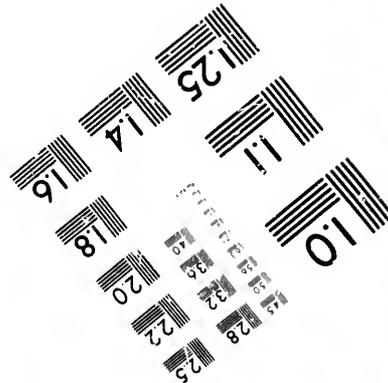
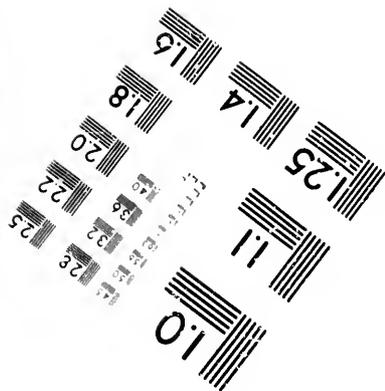
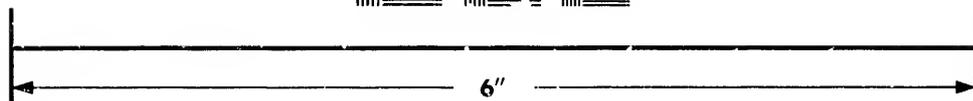
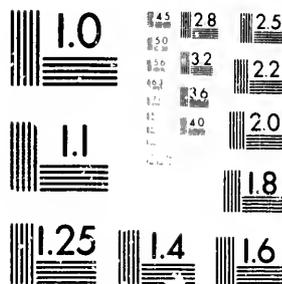
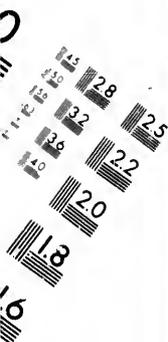


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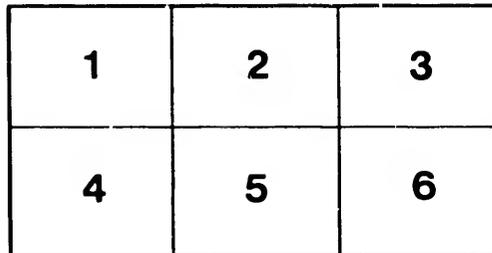
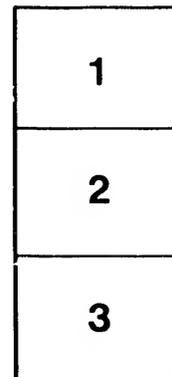
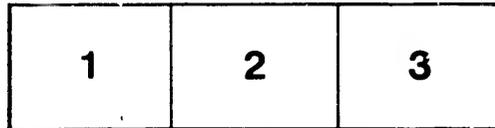
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AUT: BIOGRAPHY
OF
SELAH HIBBARD BARRETT,

THE SELF-EDUCATED CLERGYMAN,

CONTAINING

THE STORY OF HIS EDUCATION, HIS EXPERIENCE
AND CONVERSION, HIS PUBLIC AND MINISTE-
RIAL LABORS, TOGETHER WITH AN IN-
TERESTING ACCOUNT OF HIS TRAV-
ELS IN VARIOUS PARTS OF
THE UNITED STATES AND
CANADA.

EMBRACING A PERIOD OF HALF A CENTURY.

VOLUME I.
FROM 1822 TO 1872.



"As ye go, preach."—MATTHEW x: 7.
"When a few years are come, then I shall go the way whence I shall
not return."—JOB xvi: 22.

RUTLAND, OHIO: 4
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PREFACE.

At the age of sixteen, I commenced keeping a journal, recording the most interesting facts which came under my observation. As this procedure tended to improve my style and yield a gratification, I continued to make these entries until the force of habit became so strong that I had little inclination to abandon it. So this course was continued, wise or unwise, for thirty-four years. Out of these crude and hasty materials, originally designed for my own private improvement, has emanated this volume. When, for various reasons, its publication was decided, the work of revision was commenced. Many things of a local or private nature were omitted, and, perhaps, others might have been without detriment. As the repetition of dates, so common in journalistic writings, tends to mar the beauty and harmony of composition, I had almost concluded to adopt a different style; but I could not do it without remodeling the whole work, which I had not time to do. It is, therefore, presented in its original, and, perhaps, best form; and, if the reader chooses, he can omit the dates simply as prefixes.

The chapters, in order to avoid weariness, are short,

and each one is independent of the rest. To those who are fond of autobiographical sketches of a religious cast, the author trusts that this book will not be wholly void of interest and profit. Whatever may be its defects, as to literary finish or otherwise, it is claimed to contain a true narrative of facts and incidents as believed and understood by the writer. Words of Saxon origin—the language of the people—have, when most convenient, been chosen. The time devoted to the preparation of the work for the press, even to the reading of the proofs, has been snatched from other pressing duties; hence, errors, if not gross ones, may have been overlooked.

Few persons can speak of themselves without incurring the charge of egotism. To avoid this charge, one must be so extremely modest as never to give free and full utterance to tongue or pen in the expression of a thought or sentiment with which he may stand connected. But when the occasion has required it, as if forgetful of this restraint, I have not hesitated to speak, though it be “in the first person, singular number.” My motives being simply to do good, neither praise nor censure will, from whatever source, change my purpose or affect my interest.

SELAH HIBBARD BARRETT.

RUTLAND, OHIO, *February 24, 1872.*

CONTENTS.

CHAPTER.	PAGE.
I. BIRTH—NAME—ANCESTRY—PARENTS,	9
II. EDUCATION,	13
III. FIRST RELIGIOUS IMPRESSIONS,	20
IV. EXPERIENCE AND CONVERSION,	26
V. PERSONAL EFFORTS,	31
VI. WRITING FOR THE PRESS,	37
VII. LABORS AS A TEACHER,	40
VIII. ENTRANCE UPON THE MINISTRY,	46
IX. PUBLIC LABORS,	52
X. FAILURE OF HEALTH,	56
XI. REVIVAL—CHURCH ORGANIZED,	60
XII. LABORS IN ATHENS, MEigs, AND GALLIA COUNTIES,	66
XIII. CONTRIBUTIONS FOR THE PRESS, ETC.,	71
XIV. REVIVAL EFFORTS,	74
XV. LABORS IN RUTLAND,	79
XVI. VISIT TO VIRGINIA, NOW WEST VIRGINIA,	82
XVII. FUNERALS, ETC.,	87
XVIII. VISIT TO CINCINNATI,	91
XIX. MINISTERIAL LABORS,	94

CHAPTER.	PAGE.
XX. REVIVAL INCIDENTS,	98
XXI. JOURNEY TO PENNSYLVANIA,	103
XXII. LABORS IN OHIO—ORDINATION,	108
XXIII. SECOND VISIT TO CINCINNATI,	112
XXIV. SIXTEENTH GENERAL CONFERENCE,	114
XXV. RETURN TO RUTLAND,	119
XXVI. REVIVALS IN RUTLAND,	122
XXVII. TRAVELS IN OHIO AND KENTUCKY,	132
XXVIII. JOURNEY TO INDIANA,	143
XXIX. MY MOTHER'S DEATH, AND OTHER INCIDENTS,	148
XXX. A WEEK'S EXCURSION,	155
XXXI. TOUR THROUGH VIRGINIA AND MARYLAND,	162
XXXII. VISIT TO THE NATIONAL METROPOLIS,	167
XXXIII. VISIT TO MOUNT VERNON,	173
XXXIV. JOURNEY TO DELAWARE,	177
XXXV. SECOND VISIT TO PENNSYLVANIA,	179
XXXVI. TOUR THROUGH NEW JERSEY,	185
XXXVII. VISIT TO NEW YORK,	189
XXXVIII. JOURNEY THROUGH CONNECTICUT,	195
XXXIX. VISIT TO RHODE ISLAND,	199
XL. VISIT TO MASSACHUSETTS,	204
XLI. VISIT TO MAINE,	210
XLII. NEW HAMPSHIRE YEARLY MEETING,	217
XLIII. FREWILL BAPTIST PRINTING ESTABLISHMENT,	220
XLIV. VISIT TO RANDALL'S GRAVE,	224

CONTENTS.

vii

PAGE.	CHAPTER.	PAGE.
99	XLV. TRAVELS IN NEW HAMPSHIRE,	227
103	XLVI. JOURNEY THROUGH VERMONT,	232
108	XLVII. TOUR THROUGH CANADA,	238
112	XLVIII. VISIT TO NIAGARA FALLS,	243
114	XLIX. VISIT TO MICHIGAN,	247
119	L. TOUR THROUGH NORTHERN OHIO,	251
122	LI. VISIT TO COLUMBUS, OHIO,	255
132	LII. HOME INCIDENTS,	261
143	LIII. OPENING OF THE REBELLION,	266
148	LIV. "WAR AND RUMORS OF WAR,"	269
155	LV. REVIVALS,	273
162	LVI. THE WAR IN OHIO,	278
167	LVII. THE HOUSE OF MOURNING,	280
173	LVIII. ILLNESS—RECOVERY—LABORS,	284
177	LIX. CLOSE OF THE REBELLION,	290
179	LX. PASTORAL LABORS,	294
185	LXI. PECUNIARY LOSSES,	297
189	LXII. JOTTINGS,	301
195	LXIII. FUNERAL OF A PIOUS MAN,	306
199	LXIV. VISIT TO WEST VIRGINIA,	309
204	LXV. OHIO RIVER YEARLY MEETING,	315
210	LXVI. OCCASIONAL NOTES,	319
217	LXVII. A FUNERAL SKETCH,	324
220	LXVIII. POWER OF EARTHLY ATTRACTIONS,	326
224	LXIX. A DEATH-BED SCENE,	330

CHAPTER.	PAGE.
LXX. THE YOUTHFUL ENBASSADOR,	332
LXXI. PROCRANTINATION.	335
LXXII. THE ECCENTRIC PREACHER,	337
LXXIII. A VIRGINIA WEDDING IN OHIO,	340
LXXIV. THE MINISTRY,	346
LXXV. SELAH BARNETT,	349
LXXVI. MY FIRST NEWSPAPER ARTICLE,	353
LXXVII. RUTLAND,	356
LXXVIII. FIRST RUTLAND CHURCH,	360
LXXIX. MEIGS QUARTERLY MEETING,	364
LXXX. ABOUT FUNERALS,	372
LXXXI. HILLSDALE COLLEGE,	377
LXXXII. PUBLICATIONS,	381
LXXXIII. TRAVELS AND MINISTERIAL LABORS,	384
LXXXIV. "FIFTY YEARS HAVE FLOWN,"	385
LXXXV. PHRENOLOGICAL CHARACTER,	389

332
335
337
340
346
349
353
358
360
364
372
377
381
384
385
388

AUTOBIOGRAPHY

OF

SELAH HIBBARD BARRETT.

CHAPTER I.

BIRTH—NAME—ANCESTRY—PARENTS.

I, SELAH HIBBARD BARRETT, was born in the town of Rutland, in the county of Meigs, in the State of Ohio, February 24, 1822. The word Selah, which constitutes a part of my name, is of Hebrew origin. It is only found in the poetical books of the Old Testament, and occurs seventy-one times in the Psalms and three times in Habakkuk. It is usually placed at the end of a period or strophe, but sometimes at the end only of a clause, having evidently a significant meaning. As my father's name was also Selah, in order to avoid confusion, Hibbard was added to mine in memory of my grandmother Barrett.

Meigs County, formed from the counties of Athens and Gallia, is situated in the south-east part of the State, bordering on the Ohio River. Its scenery is romantic and diversified, reminding one of the description of the "hill country of Judea." Rutland,

in the south-west part of the county, was principally settled by immigrants from the New England States. At this time Ohio had been permanently settled only thirty-four, and Rutland twenty-three, years, presenting a striking contrast with later years, when the wilderness, as it were, began to "blossom as the rose." Thus passed my early years amidst scenes of thrilling interest and adventure,—scenes more or less connected with pioneer life.

The Barrett family, from whom I descended, was English. The name has been traced back to the year 1066, with William the Conqueror; also, along down to the reign of James I. James Barrett, the first one of the name in this country, was born in 1615. In 1635, at the age of twenty, and fifteen years after the first settlement was made in New England by the Puritans or "Pilgrim Fathers," he came to America, where he married and settled in Charlestown, adjoining Boston, Massachusetts. The number of immigrants this year, greatly surpassing that of any previous year, was three thousand, among whom were Hugh Peters, an eloquent preacher, and Henry Vane, soon after elected governor. For nearly a century, the descendants of James Barrett resided in or near Boston; but after this branches of the family removed to the adjoining States, and are now found in nearly or quite every State of the Union.

The direct line of descent from the first Barrett in this country to myself, though possessing but little interest beyond the circle of family connections, is the result of many years searching, and is as follows:

JAMES BARRETT, born in England, 1615, married

Hannah Fordick; children—*James*, Hannah, Mary, Sarah, Jonathan, Stephen.

JAMES BARRETT, 2d, born in Massachusetts, 1644, married Dorcas Green; children—*James*, John, *Jonathan*.

JONATHAN BARRETT, born in Massachusetts, 1678, married Abigail Tuttle; children—*Jonathan*, Abigail, James, John, Jacob, Joseph.

JONATHAN BARRETT, 2d, born in Massachusetts, 1699, married Mehitabel Lynde; children—*Jonathan*, Benjamin, Nathan, Sarah, Joseph Amos, James, Abigail.

BENJAMIN BARRETT, born in Massachusetts, 1726, married Sarah Sprague; children—*James*, Benjamin, John, Jacob, David Sprague, Eunice, Ann, Sarah, Joseph, Amos, Judith.

JAMES BARRETT, born in Connecticut, 1761, married Elizabeth Hibbard; children—*Martin*, Calvin, *Selah*, Betsey, Anna.

SELAH BARRETT,—my father,—born in Connecticut, 1790, married Sylva Beeman; children—*Betsey*, *Selah Hibbard*, Sarepta Patience, Maria Elizaeth.

SELAH HIBBARD BARRETT, born in Ohio, 1822, married Rebecca Ann Simms; children—*Burton Selah*, Carrie Sylva.

Thus ends, for the present at least, the Ancestral Record, embracing a period of more than two hundred years, and extending back to the first settlement of the country. The history of any family for such a length of time is worthy of note, descending, as in this case, from one who, in youth, bid adieu to friends and country; who, with courage equal to the occasion,

braved the dangers of the ocean; who, alone and inexperienced, escaped the snares into which young men are too often led; who, amid privation and toil, secured a competency, reared a family, and handed his name down to posterity. Such a name deserves to be honored and remembered, and such is the name of James Barrett, the heroic Englishman.

The names contained in the record from generation to generation, show at least a Puritanic veneration for the Bible, as they are almost invariably Bible names. James, especially, seems to have been a favorite name in the family. This name, as it appears, was handed down, from family to family, from the first James to my grandfather James.

In the year 1802, my grandfather Barrett for the second time moved from Connecticut to Vermont, where he died May 21, 1813. My maternal grandfather, Captain Elijah Beeman, son of Ebenezer Beeman, a native of Connecticut, removed to the "Green Mountain State" at a much earlier period. He served in the war of the Revolution, and subsequently became a member of the Vermont Legislature. His youngest daughter—Sylva—was my mother.

My parents were married in Strafford, Vermont, May 22, 1817, by Rev. Aaron Buzzell, first pastor of the first Freewill Baptist Church in Vermont, of which they were members. In the ensuing autumn, having heard glowing descriptions of "the West," and having no visible means of support in "the East," they removed to Ohio, and located in Rutland.

The first part of this long journey was performed by land, not upon a rail-car, but in a one-horse wagon.

From Olean, New York, the journey was, however, continued by water down the Alleghany and Ohio Rivers, not upon a beautifully decorated floating palace, but upon a rudely constructed flatboat, destitute of accommodations of any description. As this was before the age of steamboats and railroads, the performance of this journey, with the unavoidable delays, occupied nearly two months, which could now, with the present improved facilities for traveling, be easily performed in less than two days.

For more than forty years, the home of my parents was Rutland, where they experienced many reverses of fortune. But they, with the first settlers of the place, have passed the bourn, whence no traveler ever returns. My mother departed this life, April 20, 1853, aged seventy-one; my father, July 12, 1860, aged seventy. Their eldest child, a daughter, died in infancy; two other daughters, younger than myself, married and settled in their native town, where they remained for more than twenty years.

CHAPTER II.

EDUCATION.

MY early education was comparatively a failure. At the age of five years I was unable to repeat the English alphabet, although my private instructors had diligently taught me the first principles of language. At the age of six, I was placed in the common school; but, in consequence of irregular attendance and neglect

of proper instruction, my progress, as might be supposed, was scarcely perceivable. Indeed, the faculties of my mind were not sufficiently matured and developed; hence, I had little inclination for mental toil. At the expiration of four years, I could not, strange as it may seem, read intelligibly, having no knowledge of Penmanship, Arithmetic, Geography, and English Grammar. Four years more also passed with very little improvement, not mastering a single branch of study, not even Webster's American Spelling Book. My books became repulsive, and my studies irksome. To memorize table after table, lesson after lesson, seemed like a herculean task,—a task which I often failed to perform. My teachers and my parents were mortified at the results, but none more so than myself. The most rational and charitable conclusion formed was, that "the boy" had no talent for scholarship,—certainly not a very comfortable reflection.

Advancing in years my mind, however, received a new impetus. Its slumbering energies awoke to life and action. I saw and felt the necessity of mental discipline,—available knowledge. Nothing less could satisfy my aspirations, feeling now that I had a mind susceptible of improvement. Consequently I could not be contented to remain in deplorable ignorance of the arts and sciences. Indeed, my thirst for knowledge was insatiable. The height of my ambition was to obtain a collegiate education, which was then, though erroneously, regarded as indispensable to extended usefulness and honorable success. The more I reflected upon the subject, the more desirous I was to prosecute the all-absorbing object of my thoughts and desires.

But how to carry my designs into successful execution, was a problem not easily solved. My parents were in indigent circumstances, and from them I could hope for no pecuniary assistance. So I had not, in the wide world, a sympathizer, nor one upon whom to depend for aid in this trying emergency. My health and age also rendered it impracticable to enter a manual labor institution, and thereby defray the consequent expenses with my own hands. I at once saw that, for want of pecuniary means, I was debarred from the "halls of science;" for without funds, without friends, without health, what could a young boy, reared in obscurity, do?

Finding all my plans inefficient in obtaining an education at college, I at length resolved to prosecute, under my own guidance, a regular course of study, without the aid of oral instruction. There was no other alternative. I must be my own instructor, or never be instructed at all. The latter consideration could not be indulged for a moment; for I was disposed to make any sacrifice, or practice any self-denial requisite to the accomplishment of my favorite object. Yet I could scarcely see how, under so many adverse circumstances, success could be possible. Even to myself it looked like presumption, to think of making such an acquirement, especially unaided and alone. But the resolution was formed, and I was fully determined to carry it out, or die in the attempt.

My first work was to take a general review of my previous studies in the elementary branches,—studies that had proved a failure. This, it was believed, would enable me the better to succeed in subsequent

studies, of which I had no knowledge. Hence, I applied myself with intense application, resolving, if possible, to acquire a reputation as a scholar. Ambition, with its propelling power, urged me onward from day to day, amidst poverty and suffering, until the first rudiments of an education were more fully perfected. Hope now inspired the belief that my wishes would, to the full extent, be realized.

Having a strong predilection to the study of the Natural, Intellectual and Moral Sciences, I entered upon them at this early stage, though contrary to the established usages of most literary institutions. I considered that their importance and usefulness demanded my first attention, and I have never had reason to change my opinion. My progress in this department of literature far exceeded the most sanguine expectations. Even in college halls, with every possible facility, the results could not have been more gratifying. The supposed insurmountable difficulties, like spectral terrors, vanished as fast as they were approached. In addition to the knowledge obtained, I realized a pleasure not anticipated,—the pleasure of mental labor.

Mathematics, though less congenial to my taste and inclinations, next demanded attention. My proficiency was slow, yet this did not abate the ardor of my enthusiasm, or relax my exertions. Conscious of the fact that every power and energy of the mind would now be called into active requisition, I nerved myself for the effort, as does the warrior for the field of battle, not physically but mentally. Indeed, I found it a warfare, perhaps less perilous, but not less exhausting to both body and mind. If ever a living instructor

was needed, it was when engaged in these abstruse studies; but by toil and perseverance I, to my pleasure and profit, measurably succeeded.

For the ancient languages, especially the Latin, Greek, and Hebrew, I had a veneration almost amounting to idolatry. I ardently desired to possess a knowledge of them, chiefly from the fact that the Sacred Scriptures and ancient literature had been handed down to us through their medium. But having often heard it repeated by professedly learned men that these languages were involved in obscurity, I commenced their study with much reluctance, fearing that a total failure would be the inevitable and mortifying result. Finally, setting aside these fears, I made the attempt; but was, as I proceeded, agreeably disappointed. I found the principles so thoroughly explained in the text-books, that obstacles were easily overcome. But I confess it required time, and patience, and diligence, together with the full exercise of a retentive memory. Thus I gradually advanced step by step, until a general knowledge of the structure and genius of these languages had been obtained. In like manner I learned the rudiments of the modern languages,—the French, German, Spanish, and Italian.

I had now acquired an education equivalent, at least, to a four years' study at college. Feeling constrained, from a sense of Christian duty, to prepare for the work of the gospel ministry, so far as mental culture constitutes a qualification, I next had in contemplation a regular and systematic course in Theology, usually requiring from two to three years for its

completion. As the conviction had been strengthened and fortified by the results of my own experience, as to the practicability of self-education in its various departments, I was not long in coming to a decision. Having now in view a definite object in reference to the happy work and future employment of my life, I entered upon the latter named study with a zeal that knows no weariness, and with a heart, I trust, imbued with the spirit of my mission. As to my advancement in the study of divinity and ecclesiastical history, I am not perhaps a competent judge. Suffice it to say, that I was, in due time, admitted to the ministry, which course has never been regretted.

Having succeeded in obtaining, under difficulties, a literary and theological education, it may not be improper to state more definitely the manner in which my studies were conducted. I had frequently observed in the schools, that when several branches were pursued at the same time by the same student, that all, with the exception of one or two favorite studies, were more or less neglected, or passed over quite imperfectly. Regarding this as a popular error, I early adopted the opposite course, taking up usually only one branch of study at a time, and concentrating upon it every faculty of the mind. By so doing, the interest in the subject continued to increase, and to such a degree that no motive could induce an abandonment of it until thoroughly investigated. To this course, whether right or wrong, may in part be attributed my success.

Still there were other obstacles that impeded my ascent up the "hill of science." In the first place

my time was not my own, but at the will and disposal of my parents, who needed my assistance. I was, therefore, under the imperative necessity of arresting and improving the fugitive moments, which others spent in amusement, relaxation, or sleep. When my time for study was abbreviated by the discharge of other duties, I read less but thought more; but when an hour could be gained, whether in the field, on the road, or behind the counter, it was most assiduously applied to books. Hence, my studies were carried on in the midst of business,—occupations daily demanding a large portion of my time.

The expense for books and stationery was, financially, a burden. From beginning to end, I felt the oppressive hand of poverty, and knew what want was from sad experience. The first book needed, was loaned, being unable to make the purchase. In order to obviate this difficulty in the future, I practiced the most rigid economy, living in a style conformable to my humble circumstances. After having obtained the necessary means, by such painful self-denial, it was then almost equally difficult to obtain the proper works, having frequently to send in those days one or two hundred miles to a city book-store.

Impaired health was another very serious impediment in the way of self-improvement. Severe mental labor tended to diminish the strength and vigor of a constitution already enfeebled by disease and debilitated by fatigue. I was, much of the time, afflicted with chronic inflammation of the eyes, rendering application to books most distressingly painful, together with the risk of inducing total blindness.

Consequently my studies were frequently interrupted, and sometimes wholly suspended. Few, it is imagined, would have persisted in their course under such unpropitious circumstances.

I had no one with whom to counsel or advise. Few, if any, extended to me their sympathies, or even imparted a word of encouragement, regarding my plans for self-culture impracticable if not chimerical. It was often suggested, and that, too, by my best friends, that there were insuperable barriers in the way. Men of learning and experience united, as with one voice, in confirmation of the same opinion. So I had to depend solely upon my own unaided resources, independent of the advice and opinions of friends and foes. But amidst the innumerable difficulties to be met, I have been amply compensated for the time and labor thus bestowed. It was by this means, in connection with other attendant circumstances, that I am permitted to occupy a position, humble as it is, that confers privileges which would not be exchanged for earth's choice treasures. It has also enabled me to rise above the pressure of the most adverse circumstances,—ignorance, poverty, obscurity.

CHAPTER III.

FIRST RELIGIOUS IMPRESSIONS.

My parents were professors of Christianity; my father, a minister of the gospel; my mother, an active church member. From them, particularly my

mother, I received my first religious instructions. Never shall be forgotten, while memory performs its office, a mother's friendly cautions and pious counsels. Never shall cease to be felt, upon the first dawnings of reason, the controlling power of maternal influence. It molded my heart, formed my character, restrained my waywardness. Hence, at an early age, even from the earliest period of my recollection, I was seriously impressed with the importance of religion, desiring the blessing which Christ pronounced upon little children. Feeling unprepared to meet the terrors of death and the retributions of eternity, I often wept in the solemn stillness of the evening twilight. These cherished impressions, however, soon wore off.

In the summer of 1828, being six years of age, I was accidentally precipitated into a deep pond; and when rescued from this perilous condition, life was nearly extinct. This sad casualty taught me more forcibly than ever the uncertainty of human life and the transitory nature of earthly enjoyments; yet the influence it exerted on my mind was of short continuance. The allurements of the world and the amusements of the young now occupied my attention for some years, and the more important considerations of eternity were disregarded or forgotten.

In the beginning of 1833, I had a severe and protracted illness, in which I was again brought near the grave. This was doubtless a warning to prepare for judgment; but, upon recovery, the language of my heart was, "Go thy way for this time." In the following autumn, the voice of an awakened cou-

science admonished me of long-neglected duties, closely connected with my interests beyond the silent tomb. Secret devotion was now observed, being "almost persuaded to be a Christian." But, to my unspeakable sorrow, this call of mercy, fraught with innumerable blessings, was willfully rejected. Yet, as time passed away, I was often reminded of the obligations under which I was to "remember now my Creator." Painful sensations were excited in my mind while attending funerals and silently gazing upon the lifeless remains of mortality. On these solemn occasions, I would sometimes resolve to attend, without further delay, to the "one thing needful;" but the tempter, with his artful insinuations, inclined me to procrastinate, suggesting that I was too young, that religion would debar me from youthful pleasures.

In the year 1835 many things transpired which caused me to reflect more seriously upon my future destiny than at any preceding period. God was pleased to show me my lost and forlorn condition, which filled my soul with distressing fears and gloomy forebodings. Great were my mental struggles, feeling that eternity, with its fearful realities, was just at hand. To reflect that my life had been spared so long, while spurning the mercies of heaven, was to me a matter of great astonishment. A secret monitor apparently said, "You will survive but few years; make now your reconciliation with God." But, being surrounded by thoughtless companions, these feelings gradually declined without leading me to unfeigned repentance.

In February, 1836, when fourteen years old, I was

again awakened. Gospel sermons and Christian admonitions produced deep impressions. The emotions of my heart were sometimes evidently perceived. In order to escape detection, I frequently endeavored to assume an air of cheerfulness, when, at the same time, I felt more like weeping. Discouragements soon arose in reference to a religious course. To become a Christian, the frowns of my young friends and the scoffs of an ungodly world must be met and borne. This, I sometimes thought, was more than could be endured. Such, indeed, was my lack of moral courage, that the paths of folly were reluctantly but unwisely chosen.

On the fourth of September, I attended a Quarterly Meeting in Alexander, about twelve miles distant, where the accumulated sins of childhood and youth, like an overflowing tide, rushed upon my remembrance. Yet I refused to yield entire submission to the Savior, and, like the young man in the gospel, went away sorrowful. Despondency reigned in my bosom with despotic sway, mourning and weeping in view of my sins and transgressions. Reviewing the past, I felt too guilty to approach God by way of prayer and supplication, reflecting that he had been an ever-present witness to every evil thought and wicked propensity. Conscious that I must do something or perish, I at length ventured to address a throne of grace; but, finding no immediate relief, was tempted to believe that it was useless. Hence, I grew remiss in duty, and endeavored to banish serious thoughts; yet something unforeseen would arouse my feelings to intensity. To pass a church-yard and to behold the

tombs and monumental inscriptions of the departed, would instantly cause me to meditate upon my own dissolution. In moments of imminent danger, the inestimable value of the soul seemed to outweigh every other consideration. When any epidemic entered the neighborhood, raising the banner of death, all nature seemed to mourn. While gloom and despair were depicted upon the countenance of the sick and dying, it would alarm me with the terrific thought, that I too might in a few hours descend into the grave, unprepared to meet the Judge of all the earth.

A circumstance, to which reference is now made, much affected me at the time of its occurrence. In the month of December, my father received a communication from the Rev. William G. Monroe, an esteemed clergyman, who resided in the State of Indiana. Being permitted to examine its contents, I read the following note: "Tell your son Selah to still seek God; for I have not forgotten him, and my prayer is that the Lord may deliver his soul." This brought vividly to memory the Quarterly Meeting before mentioned. At this meeting he preached, and before leaving the place personally urged upon me, in the most solemn and pathetic manner, the claims of a crucified Redeemer. His instructions were not forgotten, although the vows then made were broken. Thus, for sometime, I continued a child of sorrow, and at times my wretchedness was complete.

In 1837, hoping to find some alleviation to the sorrow of a wounded spirit, I again engaged, for a season, in worldly amusements. I endeavored to console myself with the belief that I was happy; but this

kind of happiness—if happiness it may be called—was of a transient nature. One serious thought of death, judgment, and eternity, would shake the foundation of every earthly hope, causing me to tremble in view of those amazing scenes beyond the gloomy vale of death. In the midnight hour, when nature was hushed to repose, my mind was often harassed and perplexed, reflecting upon the irreparable loss that must be sustained, if immediately summoned to another world. I could, in a moment, look to the end of time; but the duration of eternity extended far beyond the horizon of mental vision. I could, in imagination, hear my melancholy doom, "Depart ye!" Thus an imperfect delineation of the exercises of my mind is given. Had the precepts of God and the will of heaven been obeyed, such fearful apprehensions of the future would not have disturbed the hours of repose. Hence, it was perfectly consistent with the character of God, to give me a striking view of the solemnities of death and of the realities of a future state.

The world had now few attractions. Its charms had receded; its glories had departed. I could not, as formerly, take pleasure in the company of youthful friends. Although not a Christian, yet something, I scarcely knew what, restrained me from vices common to youth. I never could entertain or express doubts as to the divine origin of Christianity, or even cast contempt upon its most humble votary. Still I was unwilling to renounce the world, fearing the displeasure of my associates, as they, like myself, were irreligious. The hope of future happiness in this world, was also the source of little consolation; for every imaginary

pleasure and every fondly cherished scheme ended in uncertainty and disappointment. As the rolling years were wafting me with rapidity to the grave, I lamented that "the wise choice had not been made." At the close of each year, I saw how much greater my happiness might have been, had I been a humble follower and devout worshiper of the adorable Savior. It was with great reluctance that I thought of beginning and spending another year as the last had been spent. With grief and lamentation, I deplored my wretched and undone condition; but, as yet, mercies and judgments were alike ineffectual in subduing the pride and enmity of my heart.

CHAPTER IV.

EXPERIENCE AND CONVERSION.

FEBRUARY 24, 1838. Am this day sixteen years of age; yet, humiliating to confess, am unprepared for my long and final home. The years of childhood have already fled, and soon my morning sun will set in the west. Then down the dark abyss I must go, if I remain in my present impenitent state. How gloomy is the future to those who have no God,—no treasure in heaven!

MAY 5. Was deeply awakened to a sense of my lost and ruined condition. God, through human agency, forcibly impressed my mind with the absolute necessity of living a new life,—the life that is in Christ Jesus. While I thought of renouncing the

world, with all its allurements, the following queries arose: Must I now retire from the gay circles of juvenile life? Must all my hopes of terrene happiness be cut off in a moment? Must I now be the object of scorn and malignity, hatred and persecution? Yet, in moments of reflection, I was fully convinced that God had the first claims, demanding my voluntary service.

MAY 13. Attended a monthly meeting, and felt it duty to publicly express the state of my mind. But the cross being great, I neglected it, the consequence of which was increased condemnation and guilt. Resolved to abandon my former associations, believing that such a course will be advantageous to my spiritual interests. Indeed, I feel more like spending my time in solitude and reflection, than joining the company of the gay and thoughtless, as has too frequently been the case in days past.

MAY 29. Attended a meeting of worship, at which all present except myself manifested a determination, through God's grace, to strive for heaven. I appeared, by my apparent indifference, resolved to turn a deaf ear to gospel invitations. At the close of service, I immediately retired, with heart-rending emotions, to an adjoining wood. No tongue can tell, no pen describe what I then felt and endured. By thus rejecting proffered mercy, it really appeared as though I was cast off and forsaken by both God and man, without one consoling reflection to assuage the flowing tears and allay the most poignant grief.

JUNE 2. Attended in Ames, Athens County, the summer session of the Meigs Quarterly Meeting, held

by the Freewill Baptists. In the evening, an invitation being given, I presented myself at the altar of prayer, thus publicly manifesting, before a large audience, my desires for salvation. The sin and condemnation, which for years had destroyed my repose, appeared almost insupportable.

JUNE 3. Arose early and retired to supplicate a throne of grace, and implore pardoning mercy. Resolved to make a full surrender to God, regardless of frowns and flatteries. After public service, again retired in secret, and renewed my feeble petitions, but apparently in vain. Continued, however, in the above named exercise till night-fall, when I went to the evening meeting. While on the way, felt nothing very special, although the burden of sin, guilt, and condemnation, was imperceptibly removed. The scene was different. The fear of man had fled; my gloom had departed; my tears had ceased. At the close of the discourse, feeling deeply impressed, I arose and spoke, after which a sensation of joy inexpressible thrilled my soul. It appeared to be my duty to arise a second time, and declare the salvation of God to my soul, but refrained through fear of deceiving myself and the people.

JUNE 4. Felt more impressed than ever to speak in the morning meeting of the love and goodness of God. But the omission of one duty had opened the way to omit another; I sinned against heaven and my own conscience, and was nearly driven into despair. Previous to this I had cherished a hope, that God, for Christ's sake, had forgiven my sins. But now my conclusion was, that I had been deceived; for it ap-

peared utterly impossible to be a Christian, and at the same time endure such mental conflicts.

JULY 16. Convinced that I should not obtain relief until a public renunciation of my sins was made, I had resolved to improve the first opportunity in the discharge of this duty. This day I enjoyed such an opportunity. But something immediately suggested, "How can you, a youth of sixteen, rise before hundreds of intelligent and listening spectators, and make such a bold declaration." This suggestion caused me to swerve from duty, and fearful were the consequences. My vows were broken, and in anguish I lamented my want of resolution in a cause of so great moment. In secret I wept and prayed, prayed and wept until I could weep no more. I know my duty; but, in consequence of disobedience, my hope in Jesus is gone.

AUGUST 11. Arose in a public congregation, and was, by divine assistance, enabled to perform my vows, expressing both my former convictions of duty and my present determinations. This, in some measure, relieved my distress, affording encouragement.

AUGUST 13. Attended another meeting, at the close of which, I kneeled in presence of the assembly, and vocally prayed to have a clear and satisfactory evidence of divine acceptance. My humble petition, I believe, was granted. Every thing in nature, as if in a new world, assumed a different aspect, causing me to rejoice in the Lord; my great deliverer. My feelings and exercises were much the same as on that memorable evening, the 3d of June. With full purpose of heart, I now consecrated myself, both soul and body, time and talents, and all that I am, to him who

I believe has put a song of praise in my mouth. Long, too long, had I refused the offers of life and salvation, pursuing the devious paths of sin. But I no longer rebelled. Calmly and cheerfully I yielded implicit obedience to the high and holy mandate of heaven. The world, when compared with eternal realities, sunk into utter insignificance. Over me it had, I trust, lost its mysterious power to allure, to deceive, to promise, and to flatter. Having tried the world, I sought for happiness in it, but in vain. Looking to a higher, heavenly source for bliss, I have not been disappointed; feeling the assurance, if faithful, of a glorious immortality beyond the grave.

AUGUST 14. Am still confirmed in the belief that God has forgiven all my sins. Spoke in a public meeting, and felt happy respecting my present and future destiny. "With the mouth confession is made unto salvation." I now see, in all their deformity, the errors of my past life in rejecting the gospel, and not exercising faith in the precious promises of God. In these things, it is hoped that none will follow my example; but come to God by faith and repentance. Pardon may then be expected through Christ's atoning blood. A full and voluntary submission to Christ is what the gospel evidently requires; not to do penance.

OCTOBER 13. To the church made known the exercises of my mind in reference to baptism, relating my Christian experience, which appeared satisfactory to the church. Indeed, two or three of the most prominent members manifested the interest they felt in my behalf, giving me much valuable instruction.

Oh, how cheering to me was this! Though conscious of having been influenced by pure motives, yet I feared that others had not sufficient evidence of my conversion to God. But now there was not an obstacle in the way, and I resolved, without further delay, to obey Christ in the ordinance of baptism.

OCTOBER 14. Arose in a calm, happy state of mind, and spent the morning in devotional exercises. At eleven o'clock, heard a sermon delivered in the village of Rutland, after which I was baptized by the Rev. Cyrus Stilson, of the State of Maine, being in the seventeenth year of my age. Joined the Freewill Baptist Church* in Rutland, which had its origin in the first church formed in the place, February, 1810, believed to have been the first Freewill Baptist Church in the State of Ohio. Received a great blessing in the performance of this solemn rite, viewing the cause of Christ of infinitely more importance than all other causes combined. It is, therefore, my unshaken resolution, God being my helper, to continue faithful to my trust till called to resign this feeble body into the cold embraces of death.

CHAPTER V.

PERSONAL EFFORTS.

JANUARY 1, 1839. Spent the day in reading, meditation, and prayer, anxiously desiring to know

* The Freewill Baptists differ from the Regular or Calvinistic Baptists principally in being Arminians and open-communionists.

my duty in reference to my future course of life. Have had the most intense desires to enter upon the consecrated work of the gospel ministry. Many wearisome days and sleepless nights have been spent in deep reflection upon this all-important and momentous subject; but I greatly feel and deplore my incompetency. Age, health, and inexperience seem to preclude the idea of engaging at present in this heaven-appointed work. Have, therefore, concluded to continue my studies, watch the indications of Providence, and hold myself in readiness for my Master's service. In the meantime, hope to be found in the faithful performance of duty, as a humble Christian, though laboring in a more private capacity for the advancement of truth and the progress of the Redeemer's kingdom. Resolved, that my motto shall ever be,—“Weary not in well-doing.”

FEBRUARY 17. Conversed with some who, a short time before, had been almost persuaded to be Christians; but found they had chosen the momentary pleasures of the world in preference to those enduring realities beyond the grave. What an unwise choice! What consummate folly! After discharging to them my duty, I left them to their own reflections, and next had an interview with a young gentleman, about twenty-one years of age. He manifested the utmost contempt for every thing sacred. An infidel, an idolater, or a barbarian could not have uttered more impious sentiments, and made more sarcastic allusions. Seeing, however, that I was not easily intimidated, he at length listened with attention to my counsels.

FEBRUARY 24. Was seventeen years old. One year ago I was living under the angry frown of God, pursuing the giddy scenes of folly, and seeking after happiness where it never could be found. When sixteen little did I think that I should, at seventeen, be a practical believer, rejoicing in the love of Jesus. Praise, glory, and honor be given to him who effected this change in my heart and affections.

MARCH 8. Wrote to a young person of my acquaintance, a lengthy appeal upon the subject of religion. In former years we attended the same school, pursued the same studies, and joined in the same amusements. Friendship existed between us. But lamenting to see him neglect "the great salvation," I labored to present the most persuasive arguments to induce him to follow Christ.

MARCH 24. Had considerable conversation with a young gentleman, a teacher by profession. He said that he desired religion, but expressed himself unwilling to renounce the pleasures of the world. There are many such persons, who desire Christ for their endless portion, but refuse to accept him upon the terms of the gospel.

MAY 5, 6. Spent the time in Alexander. Visited several families, conversed with many persons, and found a few seriously impressed with divine things. A number of sudden deaths had occurred in the neighborhood, which served to admonish the careless and unconcerned.

JUNE 8. Conversed with a respectable friend who had departed from the Lord. He confessed his back-

slidings, regretting that he had not lived consistent with his profession. He appeared truly penitent, and spoke the honest convictions of his heart. Confidently believed that the work of grace upon his heart would prove effectual in bringing him back to God, and to a proper discharge of duty.*

JUNE 23. Had a solemn interview with two young gentlemen, with whom I was intimately acquainted. They were both serious, and remained silent and attentive listeners, while laboring to persuade them to choose "the strait and narrow way." They could scarcely conceal the inward emotions of their hearts, and were evidently near the kingdom of God.

JULY 8. Held a lengthy conversation with a youth upon the subject of Christianity. Urged him to forsake his evil practices, seek forgiveness of his sins, and yield obedience to the commands of Christ. He evidently saw the folly of his course, and the consistency of a life of faith in the Son of God. Before closing the conversation he promised to reform, and, through divine grace, live a life of piety.

JULY 20. Rode to Chester, a distance of fifteen miles. On the way posted up several hand-bills for the purpose of directing the attention of the thoughtless to the great concerns of death and eternity. Conversed with one who appeared deeply awakened. As we parted he promised to retire in secret, and, upon his bended knees, make a full surrender of his heart to God.

* He afterward became a worthy and acceptable minister of the gospel.

JULY 21. Spent the day in the place, visiting several families, and conversing with the impenitent. They manifested much reserve in disclosing their opinions, feelings, and desires. This caused me to be more faithful and pointed in rebuking sin, and in warning them "to flee from the wrath to come."

JULY 22. Visited a friend in dying circumstances. Reason was dethroned, and no hope of recovery. On my way homeward conversed with about a dozen individually upon the state of their souls, not one of whom professed religion. Some treated me with much respect, and appeared thankful for my instructions; others seemed hardened in their sins, hostile in their feelings, and abusive in their language.

AUGUST 11. Went to Salisbury; found the people seriously disposed. Some could not, when the gospel was urged upon their consideration, refrain from weeping; yet they seemed unwilling to separate themselves from the world, and make a public avowal of their faith in the Lord Jesus Christ.

AUGUST 31. Rode to Alexander, visited a number of friends, and conversed much upon religious topics. Found many ardent, devoted Christians, with whom I enjoyed much happiness.

SEPTEMBER 1. Left for Bedford, where I found some inquirers. Thence to Scipio, and thence home, where I arrived at a late hour, weary and exhausted. But I regretted not the labors of the day, believing that the time was profitably spent in the service of my heavenly Father.

SEPTEMBER 6. Visited an old lady supposed to be near the close of life. Made inquiry in regard to the

state of her mind; found that she was happy in the immediate prospect of death. "Oh, how good," said she, "is the Lord! I have no reason to complain; my afflictions are none too great." Skeptics can not thus rejoice in the gloomy hour of adversity; for religion is the only source of comfort in sickness and in death.

SEPTEMBER 22. Reproved on the road a youthful company of Sabbath-breakers, but to little effect. After divine service called upon a lady in affliction. She had formerly been an active member of the church; but had backslidden. Now all was dark and gloomy. In the midst of temporal prosperity, sickness had overtaken her, from which she scarcely expected to recover. She lamented, in language which can not be described, her past unfaithfulness,—a warning to lukewarm professors.

SEPTEMBER 29. Came to Scipio; found a good revival in progress. Joined in the work, laboring with the people of God for the advancement of Zion's cause. Never were professors more ardently engaged, and sinners more solemnly alarmed. The most powerful arguments and impressive appeals are made, and as a result fifty, in the morning of life, have professed to experience a saving change. Oh, how delightful to see those, who had formerly sought for happiness in the amusements of the world, now seeking the religion of Christ, wherein is true happiness!

DECEMBER 31. Was brought to behold the close of another year. I looked forward to the future, and considered that a few more years would close my existence on these mundane shores. Prayed that the Lord would protect me through this short life, help me to

overcome temptations, and finally receive me up into the bright mansions of joy and felicity!

CHAPTER VI.

WRITING FOR THE PRESS.

FEBRUARY 24, 1840. Was permitted to see the completion of eighteen years of my life. Was led to reflect upon the present mournful condition of the world. Alas! how many are "in the gall of bitterness and in the bond of iniquity!" How many are thoughtlessly sporting over the brink of death! With aching heart and weeping eyes, I deplored their miserable state. Heretofore my exertions were confined within the limited circle of my acquaintance; yet the wants of the perishing needy abroad prompted me to enlarge the sphere of my efforts. But what should I do? I resolved to call to my aid the PEN, and permit it to speak to the world through the medium of the press. With this object in view, have written for the *Morning Star*, a weekly religious paper, published at Dover, New Hampshire, three anonymous articles for publication.

APRIL 16. Found that my communications for the *Morning Star* had met a favorable reception. This being my first attempt at writing for the press, I felt much encouraged, and completed for publication another article, in which were presented motives to early piety. Knowing the temptations of the young, and the obstacles to conversion, I was exceedingly de-

sirous to do all in my power to persuade them to Christ. But without God's blessing all is useless.

JULY 24. Furnished for the *Freewill Baptist Quarterly Magazine* an article entitled "Professors of Christianity should Live in Accordance with Their Profession." Attempted, first, to show that many professors betray their profession by indulging in excessive levity; harboring a revengeful spirit; partaking of the intoxicating bowl; indulging in unlawful recreations; yielding to the sway of passion; conforming to the world; seeking after worldly honors; gratifying pride; disdain the poor; oppressing the weak; worshiping mammon. Secondly, showed that professors should be holy, humble, watchful, prayerful, self-denying, temperate, patient, benevolent, useful. Thirdly, offered some reasons why all professors should live in accordance with their profession, so that their influence might, like the rays of the rising sun, extend far and wide.

SEPTEMBER 9. Prepared a few articles for the *Morning Star*, one of which contained a brief sketch of experience, closing with an earnest appeal to all unconverted youth to "seek first the kingdom of God." Another, upon the uncertainty of life, reminding the reader, as a warning, that not less than eighty-six thousand persons die every twenty-four hours; another, upon the subject of death, showing how its sting may be removed, and victory over the grave achieved; another, upon a practical subject, inculcating the sentiment that, whosoever will save his life shall lose it, but whosoever will lose his life for Christ's sake, the same shall save it.

SEPTEMBER 15. Was happy to learn that my article for the *Freewill Baptist Quarterly Magazine* had appeared. This was the source of still greater encouragement, having much cause for thankfulness that it was ever suggested to me to wield the pen. True, I had previously written some on religious subjects by way of private correspondence; but, regarding myself incompetent to write for the press, had refrained, until quite recently, from making any attempts of the kind.

DECEMBER 10. Furnished for the *Morning Star*, notwithstanding my feebleness, a series of articles addressed to youth. Endeavored to present the most weighty motives to induce a compliance with the terms of salvation. The death and sufferings of Christ, the invitations of the gospel, the strivings of the Holy Spirit, the uncertainty of life, and many like considerations, were presented as inducements to turn from sin to holiness, from darkness to light, from death to life. Also, forwarded another article, containing reflections upon the closing year, in which I observed that, during the past year, myriads had been hurried to the grave, and that, before the close of another year, some of us might meet a similar fate; hence, the necessity of living in immediate preparation for that solemn and trying hour,—death.

DECEMBER 31. Having so far been successful in writing for the press, was resolved to improve my talent for composition, such as it is, and devote as much time as possible to writing upon moral and religious subjects. Have already become a regular contributor to the *Morning Star*, and shall endeavor to

write for other papers and periodicals as opportunity may present. Oh, that my feeble efforts may be attended with the divine blessing!

CHAPTER VII.

LABORS AS A TEACHER.

AUGUST 9, 1841. Opened a select school in Rutland. Informed my pupils that I should not lay down any rigorous or oppressive rules for their observance, but would expect them to pursue a consistent course of conduct. Gave them to understand that I should be decided and unyielding in my requisitions, but would invariably strive to treat each one with kindness, sympathizing with all, but showing partiality to none. Besides, I should do all in my power to encourage them in the prosecution of their studies, and impart instruction suitably adapted to their age and circumstances; that I should be pleased to see them using corresponding exertions, improving the powers of their minds, cultivating a taste for literature, and perfecting themselves for useful members of society. And, further, that I should ever feel a deep solicitude for their spiritual welfare, and should frequently remind them of the duty they owe to God, to themselves, and to the world.

OCTOBER 29. Closed my first term. As it commenced, so it closed, in friendship and harmony. All appeared pleased, with a few exceptions, with my manner and mode of instruction. All my pupils had

made some progress in their studies, and a few had excelled, which added much to my reputation as a teacher, securing to me warm and ardent friends. Received a recommendation, signed by my employers and the citizens of the place, speaking in commendable terms of my qualifications, etc. Under all these favorable circumstances, I could reflect upon the past three months with emotions of mingled pleasure.

DECEMBER 6. Commenced a public school in another part of the town, under still more flattering prospects. Public confidence in my ability to teach is increasing, which relieves my mind of much embarrassment. It shall, therefore, be my aim to retain the confidence so confidently reposed in me. One word of encouragement, from a proper source, does more to promote cheerfulness, preserve the health, and restore a just equilibrium of the faculties than all the medicines and tonics in the world.

MAY 28, 1842. Closed this day the third term of my school. In the afternoon was much gratified to hear my younger pupils recite two hundred and fifty verses, mostly poetry. Not being permitted to open and close the school with the usual religious exercises, improved every favorable opportunity to instill in their minds the principles of Christianity. My instructions were attended to from time to time with attention, and appeared to exert a salutary influence.

NOVEMBER 28. Entered upon my fourth term, having been confined several months with illness. Although I have not fully regained my health, yet, the business of teaching being so congenial with my feelings and inclinations, am encouraged to hope that

my labors will not prevent the further restoration of health. Employment of this nature affords so much mental pleasure, that I sometimes forget my infirmities; for there is no pleasure equal to that of doing good.

JANUARY 28, 1843. Attended a large public meeting in the vicinity of my former labors as a teacher, where a glorious revival of God's work is in progress. A number of my pupils, whom I had so often warned to eschew the wrath to come, are rejoicing in hope. One of the number, the son of a clergyman, very humbly asked my forgiveness for his ill behavior during the preceding winter. Told him I could freely forgive all, and exhorted him ever to live the life of the righteous. With flowing tears he promised, by the assistance of God, that he would endeavor to do so. Among the subjects of the work, was one of my employers, whom I highly esteemed for his many amiable traits of character. He was a person of commanding influence, had been a merchant, had moved in the gay and fashionable circles of life, but had openly avowed himself as skeptical upon the fundamental doctrines of the Bible. Upon the day of his baptism, he stood upon the bank of the stream, surrounded by a large concourse of people, and in their presence declared that the world could afford him no permanent happiness. In the most pathetic language, he earnestly entreated his friends and acquaintances to be sincere in the avowal of their religious belief, and not deceive others, as he had too frequently done, by the declaration of principles which they do not believe. After this he, with a

number of others, was led down into the stream by the administrator, and buried with Christ in baptism. Thus, in beholding the goodness of God in the conversion of those for whom I had felt so much solicitude, I could no longer mourn, but rejoice with joy unspeakable.

FEBRUARY 17. Observed great seriousness in my school as it expires to-day. My closing address appeared to have its desired effects. Endeavored to impart such advice as I thought would prove beneficial to my pupils in future years, for which they appeared thankful. In conclusion, told them, if we never met again in the school-room, I hoped that we should be prepared to meet in heaven, at which several were affected and wept. After this last and solemn interview closed, I immediately left the place, and soon found myself comfortably seated, on a cold wintry evening, in the midst of the family circle, enjoying once more the pleasures of home, and the society of my parents and sisters.

FEBRUARY 24. Am this day twenty-one years of age. The long-looked-for day has at length arrived. Years ago plans for the future were matured; but how futile and insignificant they now appear! How delusive are our future hopes and expectations of earthly felicity! Prosperity can not be expected without a firm reliance upon Him, in whose hands is the destiny of all things. Upon Him all are dependent for health, life, and happiness. Vain are all human efforts without his aid and assistance.

MAY 20. Bid adieu to the parental roof, with sensations not easily described, for the purpose of

entering upon a new field of labor. Hitherto I had resided in or near my native town, but was now, for the first time, leaving home and friends, to take up my abode among strangers. But the reflection that I was under the care of my heavenly Father, afforded consolation, dispelling the gloominess that pervaded my mind.

MAY 22. Met in the school-room a respectable band of youth, placed for a season under my care and instruction. The building occupied is situated on an eminence, near the dividing line of two townships—Addison and Cheshire—from which is an extensive view of Nature's scenery. This rural location, all things considered, is as delightful as any place in which I ever taught. And what affords more pleasure is, that my pupils are kind and obliging, and manifest, by their studious habits, a desire for improvement.

NOVEMBER 6. Opened the winter term of my school where the preceding summer had been spent. The school has greatly increased, and I indulge the pleasing hope of spending the winter profitably, both to myself and pupils. How happy to be usefully employed from day to day! Were it not for this consideration, I should sometimes sink under discouragements. But the heart-cheering hopes presented in the gospel stimulate me to active exertions for the good of others, even when feeble health would justify an excuse.

APRIL 8, 1844. Commenced my spring term in Cheshire and Addison. Was happy to meet in the school-room my former pupils, whose cheerful coun-

tenances plainly indicated that they were again ready to listen to instruction, and eager to acquire knowledge. Looking upon the past, can now see some of the fruits of my labors for the improvement of the young. About a year ago, commenced teaching in this place, expecting to close my labors at the expiration of the first term; but, contrary to my expectations, was solicited to continue my efforts, which, I have reason to believe, have not been useless. Have much, indeed, to encourage me in the prosecution of my work, believing that the position which I occupy is one upon which the divine blessing may be expected.

JULY 8. Entered upon my summer term, in an adjoining neighborhood, with health much impaired. The location of this school is very pleasant, being near the Ohio River. Yet amidst all this pleasant scenery, a gloom pervades my mind, the cause of which I am unable to explain.

DECEMBER 7. Have learned more fully than ever the instability of earthly things. Immediately after commencing my winter school, a cousin of mine, also a teacher, died in Addison, after an illness of two weeks, aged twenty-two years. In the meantime I took the contagion, returned to Rutland, and was confined to my room for several weeks. From the nature of my complaint and the sufferings through which I passed, I did not expect to survive but a very few days. In view of this, the passing moments, as far as strength permitted, were spent in prayer, entreating the Lord to prepare me for the solemn change of death. In a few days, however, hopeful

symptoms of recovery were visible, and I am now rising from a sick-, and, as I had supposed, a death-bed. May this late affliction be sanctified to my spiritual good, and stimulate me to greater exertions in the cause of Christ!

CHAPTER V.III.

ENTRANCE UPON THE MINISTRY.

FEBRUARY 24, 1845. Am twenty-three years of age, which reminds me of the rapid flight of time. During the last few years, many of my associates with whom I commenced life, have fallen victims to the ruthless hand of death. But why have I been spared? God, for some purpose, lengthens out the brittle thread of life. It is, therefore, obligatory upon me to improve the fleeting moments. "Whatsoever thy hand findeth to do, do it with thy might." "The night cometh, in which no man can work,"—the night of death,—the termination of man's brief and fugitive existence. Indeed, so short and uncertain is life that it requires unceasing care and vigilance to perform "life's great ends."

MARCH 8. Am deeply impressed with the importance of entering immediately into the work of the gospel ministry,—a work toward which I have felt myself drawn from the first hour I believed in Jesus. Though, from the time I made a public profession of religion till the present, I have been unremitting in my labors, conversing with the impenitent, taking an

active part in prayer-meetings, writing for the press, teaching, etc., yet I have not been fully satisfied. To see multitudes pursuing the road to ruin and death, is a scene upon which I can not look with indifference. During my late illness, conscience, that faithful monitor, reproved me for neglect of duty. Resolving to walk in all the "Lord's appointed ways," I no longer halt between two opinions. God, I believe, has made it my indispensable duty to perform some humble part in his vineyard. "The harvest truly is plenteous; but the laborers are few." To-day attended monthly meeting in Rutland, a privilege not enjoyed for five months in consequence of absence and sickness. Enjoyed a happy but solemn season in giving a narrative of the various exercises of my mind relative to the subject of preaching. The church, after deliberating upon the matter, voted unanimously to give me license to preach. After returning home, retired in secret, and with tears prayed the Lord to pardon my imperfections and bless my future labors.

APRIL 6. Fulfilled an appointment which had been previously made in Rutland. Under a humbling sense of my unworthiness, wended my way, at an early hour, to the place of worship, endeavoring to compose my mind for the contemplated exercises of the day. While thus absorbed in thought, the people began to assemble, the appointed hour having arrived. But, being disappointed in the character of the audience, I was immediately thrown into doubt and perplexity. Having supposed that few would be present, consisting mostly of professors, I had, the preceding week, meditated upon a subject from which I intended to speak,—

a subject, as I thought, well adapted to the moral and spiritual wants of such an assembly as had been pictured before my mind. How great, then, was my surprise to see the house densely filled with spectators, chiefly young people, who had come far and near, to hear my first discourse, many of whom were my early associates! Instead of having a Christian audience, as was anticipated, far the greater proportion of the assembly were non-professors, whose chief happiness consisted in the pleasures of the world. The presence of one person who seldom attended public worship, and whose private opinions were known to be hostile to the divine teachings of the Bible, tended in particular to embarrass me. These things combined seemed enough to crush my spirit and sink me into despair. But reflecting that God had never forsaken me, all my fears vanished, and instantly occurred to recollection the words of Solomon, Ecclesiastes xii, 1: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Upon this text, which was considered more applicable to the occasion than the one originally selected, I was enabled to speak about three-fourths of an hour, with much calmness and freedom. The audience paid candid attention, and the individual, whom I so much feared on account of his skepticism, was the first one to speak approvingly of the effort. Thus, by putting my trust in God, I returned from the meeting in a happy state of mind, praising the Lord for the sufficiency of his grace in delivering me from temptations, doubts, and unbelief.

JUNE 8. Preached in Cheshire from 1 Peter v, 8: "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." Endeavored to show the necessity of being sober and vigilant, in order to achieve a triumphant victory over that enemy who seeks to destroy both soul and body. After closing, several of the brethren exhorted with much engagedness, warning all to take heed to the discourse. The serious attention of the congregation, together with the testimonies given, evinced a determination among professors to contend earnestly for the faith once delivered to the saints, and to resist with boldness the adversary.

JUNE 15. Delivered a discourse in Morgan from Nahum i, 7: "The Lord is good, a stronghold in the day of trouble, and he knoweth them that trust in him." Having been confined to my room with illness most of the preceding week, I felt poorly prepared for the duties of the day. But as the appointment had been standing for some time, I felt under obligation, if possible, to fulfill it. Early in the morning rode from the place where I had held meeting the previous Sabbath, and arrived at my appointment two hours before the time, which was spent in rest. Still it seemed impossible to speak on the occasion. But while the people were assembling, feeling a new impulse, my strength seemed renewed. With a degree of pleasure, I commenced the exercises, and spoke one hour from the passage above named. Before concluding the services, many testified to the goodness of God, and could say that they had ever found the Lord "a stronghold in the day of trouble." After seeing the happy

results of the meeting, I did not regret the labor bestowed, though done in much weakness.

JUNE 20. Have hoped, but in vain, for a better state of health. What I have long feared has at length come upon me. Dyspepsia, in its most aggravated form, has nearly prostrated my system, both physically and mentally. Seeing little or no prospect of immediate recovery, I returned with great feebleness to Rutland, and arrived there as the sun was setting in the western horizon. Looking upon this sublime spectacle, I mentally exclaimed, "As the day is terminating, so is the period of my probation closing." Entering with trembling steps the dwelling which had been left only a few days before, many tender associations crowded instantaneously into my mind, which so affected me that I could scarcely refrain from weeping. I thought of childhood days, when health glowed upon my countenance, and every surrounding object gave a zest to life. Contrasting my present condition with what it once was, caused feelings not easily described.

JULY 2. Being still unable to hold meetings, or even to meet with the people of God, have spent the past week in writing for the *Myrtle*, a Sabbath-school paper published at Dover, New Hampshire. By writing a paragraph at a time, have been enabled to furnish sixteen short articles, which have been forwarded to the editor, Rev. Elias Hutchins. Though unable to speak scarcely above a whisper, have had sufficient strength to wield the pen, for which I feel truly thankful.

JULY 16. Wrote a lengthy article on "Holiness," in which were presented six Scripture reasons, why all men should, in this life, live holy. Forwarded it for

the *Cross and Journal*, a religious paper issued at Columbus, Ohio. Also, sent a communication for the *Morning Star*, entitled "Dying Testimonies of Unbelievers." Gave the names of twelve persons, mostly noted infidels, together with their dying words, showing that the Christian religion is essentially necessary in the hour of dissolving nature. In conclusion, used the most forcible language to convince all unbelievers and neglecters of their need of a Savior.

JUNE 23. Furnished an article for the *Gallipolis Journal*, on the "Value and Improvement of Time." Illustrated the sinfulness of misimproving time, showing how much might be done by a faithful and diligent improvement of the passing moments. Again, time being more precious than gold and silver, urged the importance of turning it to good account.

AUGUST 24. Attended a meeting in Cheshire. As the minister who was expected to officiate did not arrive, I was solicited to address the congregation. Although very feeble, complied with the request, and spoke from Revelation ii, 10: "Be thou faithful unto death, and I will give thee a crown of life." Considering the weakness of my vocal organs and the excessive heat, proceeded with greater ease than was anticipated. The assembly was large, and on some the Word appeared to have effect.

SEPTEMBER 26. Wrote an anonymous communication for the *Cincinnati Morning Herald*, a daily paper, published and edited by Dr. Bailey. The topic under consideration was one of a moral nature, upon which I wrote with much warmth and feeling.

NOVEMBER 6. Completed two columns on "Intemperance" for the *Meigs County Times*, published at Pomeroy. Endeavored to show the necessity of strict temperance in all things, a consideration often overlooked by many who dwell altogether upon the use of intoxicating drinks. Such omit other evils, though less formidable, but perhaps not less destructive to human life.

DECEMBER 31. Regret that ill health has, the past year, compelled me to abridge my public labors to so great an extent. But I murmur not. I rejoice that every means of usefulness has not been cut off; for I have been able to compose and write fifty articles for the *Morning Star*. This, in my present feebleness, is the source of much consolation.

CHAPTER IX.

PUBLIC LABORS.

JANUARY 28, 1846. Completed for publication a lengthy article on "Popery." Attempted to show the legitimate fruits of Romanism, warning all to have no connection with its institutions, nor contribute funds for the support of the same. This was urged from considerations of the highest moment, believing that no reformation had been effected in this pretended holy church, which claims to be the only true church.

MAY 4. Received from the press, at Athens, a

"Phrenological Chart," which I had recently compiled for publication. It is printed in pamphlet form, containing about a dozen pages, describing the primary mental powers in seven different degrees of development.

MAY 31. Preached in Rutland, which is the first time for several months that I had held a meeting, being in feeble health. Was thankful for one more privilege of speaking upon the momentous concerns of eternity, while the audience appeared equally thankful to hear the Word.

JUNE 21. Preached to an assembly of youth, who paid good attention. They have a flourishing Sabbath-school. It was delightful to see children from four years of age to persons of mature years receiving instruction from the word of God. The superintendent, teachers, and scholars, also attended the meeting. As the most of them were unconverted, I warned them to prepare without delay for death. The exhortation appeared to produce serious impressions, which, it was hoped, might finally result in their conversion to Christ.

JULY 16. Went to Kygerville, a small town on Kyger Creek, Gallia County. In the evening gave a lecture on Phrenology, showing the utility of the science, when properly understood and applied to the human character. Being the first lecture of the kind delivered in the place, nearly the whole village and neighborhood collected at an early hour, filling the house to overflowing.

JULY 19. Preached in the south-west part of Cheshire. In consequence of the inclemency of the

weather, the audience was small, but God did not withhold his blessing. Those present appeared like a little band, bearing the standard of their divine Master. After the close of the meeting, walked two miles in a severe storm, from which I received no apparent injury.

JULY 26. Preached in Rutland, desiring most earnestly the conversion of sinners. Scarcely knew when to cease pleading with them, fearing that they would, to their regret, neglect the invitations of the Gospel. When I closed, found, to my surprise, that I had spoken about two hours.

JULY 29. Forwarded for the *Morning Star* communications on various religious subjects. Much of my time, when not absent, is thus employed in writing for the press. By this means have free access to many in distant parts of the country, whom I shall never see in time. Am also happy to learn that many of my articles are copied into other papers, thereby extending their circulation, which encourages me to be indefatigable in exertions of this nature. May I, then, not only speak, but write with an eye single to the glory of God!

AUGUST 10. Lectured this evening in Middleport, a flourishing town, situated on the Ohio River. The audience was composed of different classes,—judges, physicians, merchants, teachers, and mechanics,—who listened with respectful attention. One, who thought himself wise above the rest, propounded a question which he no doubt considered unanswerable. Being able to answer it readily, to his own satisfaction, he relapsed into silence.

AUGUST 11. Attended in Pomeroy, two miles above Middleport, a mass meeting, at which about two thousand persons of both sexes were present. It was solemn to reflect that, in a few years, they would be laid in the dust, and their names forgotten.

AUGUST 26. Delivered in Rutland an address on temperance, in which some interest was manifested by the friends of the cause. Others, however, were indifferent, and some opposed to taking any action on the subject; but notwithstanding this the pledge was circulated, and about a dozen signatures obtained.

AUGUST 28. Intend hereafter to make, as far as imperfect health and other duties will permit, the following daily distribution of my time: Devote eight hours to manual labor; eight hours to study; and eight hours in sleep. This natural division of time seems best calculated to preserve the health, to afford physical and intellectual enjoyments, and to secure the greatest amount of happiness and usefulness.

SEPTEMBER 12. Spoke as usual. God's power was present to bless, and many bore public testimony to the truth, which produced a thrilling effect. All seemed to be suitably affected with divine things. Learned that several, a few miles distant, had experienced emancipating grace.

SEPTEMBER 30. Traveled and attended meetings at three different places. At the first one preached; at the second exhorted; at the third prayed. Trust that good was done in the name of the holy child Jesus.

OCTOBER 16. Wrote an article on the "Power of Prejudice" for the *American Water-Cure Advocate*, a new work, edited and published by Dr. Cope, at Salem, Columbiana County, Ohio.

NOVEMBER 2. Have, in compliance with the solicitations of friends, consented to spend the ensuing winter in teaching. Opened a school in Cheshire, yet not without fears that another failure of health would be the result.

NOVEMBER 14. Wrote an article for the *Gallipolis Journal*, entitled "Important Considerations to Parents and Guardians." My chief object was to awaken the attention of the public to the interests of education, and the education of the young and rising generation. Although great apathy exists on the subject, yet I desire to leave no means untried for the advancement of a cause so laudable.

DECEMBER 31. Reflected upon the past year, the events of which were such as to call forth expressions of gratitude. Besides my other labors this year, I have also written and forwarded for the *Morning Star* about thirty articles, and also quite a number for the *Myrtle*.

CHAPTER X.

FAILURE OF HEALTH.

FEBRUARY 17, 1847. Delivered a lecture in Addison. As the theme was new, the audience paid the most profound attention, and appeared convinced of the facts presented for their consideration.

FEBRUARY 19. Closed my school in Cheshire, with the conviction that I must abandon teaching or preaching. During the winter had the pleasure of seeing the most of my pupils converted to God, several of whom were baptized and united with the church. Not only this, the neighborhood generally were awakened, and many thoughtless sinners turned from the paths of folly to the service of God. The work of revival is still progressing, and, in an adjoining neighborhood, a good work of grace has commenced.

FEBRUARY 24. Have now lived a quarter of a century, for which I feel thankful to God. But I can scarcely hope to be on the stage of action twenty-five years hence. How important, then, to improve time!

FEBRUARY 25. Sent an article on "Secret Prayer" for the *Maine Freewill Baptist Repository*, published at Limerick, Maine. It is edited by Rev. John Buzzell and his son, Dr. James M. Buzzell, the former of whom is very favorably known as one of the early pioneers of the Freewill Baptist denomination.

MARCH 3. Forwarded two lengthy articles for the *American Water-Cure Advocate*. The subjects treated upon were of a nature calculated, as I humbly trust, to improve the mind, to enlighten the understanding, and to correct erroneous views.

MARCH 6. Wrote on "Self-Government" for the *Western Virginia Times and Gazette*, a large sheet, published at Wheeling. On this article I bestowed considerable labor, showing that it is a sterling vir-

tue to control at will the passions, over which comparatively few obtain the mastery. The individual, whether he be a parent, guardian, teacher, minister, or statesman, is wholly unqualified to teach and govern others, if he is incapable of self-government,—of holding the rein of authority over himself.

APRIL 11. One month ago had a sudden and violent attack of illness, from which I have not fully recovered. Was calm and composed, as it regarded my future destiny, and never enjoyed more of the presence of God when prostrated upon a bed of affliction. Such was the happy state of my mind, that I felt a willingness to depart and be with Christ; but it does not appear to be the will of God to call me immediately home. Should my life be prolonged, still feel resolved, through divine assistance, to resist temptations, and live more devoted than ever.

APRIL 17. Made arrangements to have printed, in pamphlet form, a brief sketch of my experience, conversion, and some other particulars of my early life, containing thirty-two pages, designed principally for gratuitous distribution.

MAY 19. Improved the morning in writing for the *Gallipolis Journal*. There is now presented a most interesting field of Christian usefulness, in which I might, if health permitted, labor to great apparent profit and advantage.

MAY 26-29. Wrote three articles for publication: the first one for the *National Press*, of Cincinnati, which related chiefly to sins of a national character, enforcing the absolute necessity of their immediate abandonment; the second for the *Meigs County Times*,

in which was shown that war is the most heathenish and barbarous of all human pursuits, and utterly inconsistent with the fundamental principles of Christianity; the third for the *American Water-Cure Advocate*, entitled "A few plain Facts in Hydropathy," giving examples to illustrate the practical utility of this new system of medical practice.

AUGUST 11. Wrote on "Contentment" for the *Gallipolis Journal*. Endeavored to show that contentment is a great earthly blessing, and that no one can be happy without it.

AUGUST 13, 14. Attended the annual session of the Ohio River Yearly Meeting, held in Cheshire. Large and attentive congregations; but nothing special occurred.

AUGUST 21. Assisted in forming, at Pomeroy, a Teachers' Association, designed for the mutual benefit of the teachers of Meigs County.

SEPTEMBER 1. Forwarded a lengthy communication for the *Western Christian Advocate*, an able sheet, issued at Cincinnati by the Methodist Episcopal Church. Attempted to show that true genuine happiness does not consist in wealth, honor, and worldly pleasures, but in conforming strictly to the terms of the gospel.

SEPTEMBER 6. Have spent a few days in an adjoining county, in which I visited a number of neighborhoods, and attended several meetings. Sinners were convicted, and saints revived. Felt much encouraged to labor in the service of God.

SEPTEMBER 29. Wrote for the *Watchman of the Valley*, a weekly religious paper, published at Cin-

cinnati. The article contained a few reflections on "Autumn."

OCTOBER 5. Witnessed, strange as it may seem at this season of the year, a terrible thunder-storm, in which an old lady, a few miles distant, was instantly killed. Truly, "in the midst of life we are in death."

OCTOBER 16, 17. Attended a series of meetings in Cheshire. Preached once, and heard several excellent discourses. About one hundred professed Christians, of different denominations, joined in commemorating the death and sufferings of Christ. The efforts of God's people were not in vain. A number were brought to behold the glorious light of the gospel in the forgiveness and remission of their sins.

NOVEMBER 24. Forwarded a communication for the *National Press*, containing the testimonies of distinguished Southern men, in relation to the sin of slavery.

CHAPTER XI.

REVIVAL—CHURCH ORGANIZED.

JANUARY 1, 1848. Have, for the regulation of my future life, before God and man, adopted several new resolutions. May God help me to carry them out to his glory. In the afternoon wrote an article for the *Western Christian Journal*, edited and published at Columbus, Ohio. Endeavored to excite in Christian professors a benevolent, self-sacrificing spirit.

JANUARY 29. Spoke to a small audience, and en-

joyed much of the divine presence. It was a season of rejoicing to the saints. One returning prodigal confessed his faults, and publicly manifested a full determination to walk humbly before God. He had made a public profession in the earlier period of life, but had for many years lived destitute of its saving influences. But now he appeared much awakened, and warned the assembly most affectionately to avoid his unworthy example.

FEBRUARY 16. Forwarded a communication to the Rev. Dr. Burns, of London, England, for the *General Baptist Repository*, an excellent periodical, devoted to the interests of religion. Presented some of the most prominent duties of professors, urging the importance of giving due attention to them, in order to be happy in life and triumphant in death. May this feeble effort prove a blessing to some across the wide Atlantic. Have, also, recently sent fourteen articles to Dover, New Hampshire, for the *Morning Star*.

MARCH 3. Wrote and forwarded for the *National Era* a communication, containing the opinions of Washington, Franklin, Jefferson, Hall, Clarendon, and Brougham, upon the enormous evils of war. The *Era* has lately been established at Washington, District of Columbia, and very ably advocates the cause of human rights.

APRIL 1. Sent for the *Religious Telescope*, now published at Circleville, Ohio, an article, entitled "Early Piety," in which were presented six reasons or motives why the young should submit to the gospel. Take great pleasure in writing for youth, believing that labor thus bestowed is not lost.

MAY 21. Held a meeting and endeavored to show the importance of seeking first the kingdom of God, which seemed to have a favorable effect upon the unconverted. Was much encouraged to hope for a general revival.

MAY 28. Preached with uncommon liberty, exhorting sinners to submit to Him who has all power to pardon and forgive. Truth appeared to gain access to the heart, causing a song of praise to burst forth.

JUNE 3. Spent much of the day in reflection and self-examination. Ten years have elapsed since my conversion to God. I was then sixteen years old; but can it be possible that I am now twenty-six? Yes, the measuring hand of time tells me so; but in imagination it seems far otherwise. Surveyed my past course, and could truly say that, in serving God, I had enjoyed permanent happiness. Looking forward to the future, earnestly prayed that I might be more devoted to the sacred cause of Christ.

JUNE 6. Find that the church is revived, backsliders awakened, and the unconverted alarmed. At the close of meeting five youths manifested their desire for salvation. It was a solemn spectacle to see them mourning and weeping on account of their sins. No happy anticipations could, at this critical moment, the hour of their utmost need and distress, afford comfort and peace.

JUNE 18. Preached in the forenoon to a crowded assembly from the words of King Agrippa to St. Paul: "Almost thou persuadest me to be a Christian." Several have already found peace in believing. Two or three backsliders have also made ac-

knowledge. In the afternoon attended a meeting at the same place, after which five converts were baptized by Rev. Samuel S. Branch. In the evening two or three professed to experience a pardon of their sins.

JUNE 19. This is a day to be long remembered. The glory and power of God appeared to rest upon the entire audience. It was, indeed, a mourning and lamenting time with those who had no God,—no refuge from the impending storm of coming wrath. But such was the constraining influence of divine love, that a number arose in the assembly, bathed in tears, and, while in the act of confessing their sins, found peace and deliverance. One young gentleman stated that, in by-gone years, he had been "almost persuaded to be a Christian," and he could no longer refuse to accept of Christ, and confess him in the public assembly; another said that he had been a great sinner, but God had forgiven him, and he was determined to live a Christian life; another, that he had long been convicted of sin, had prayed in secret, and often lamented that he was not a child of God; another, that he had lived long enough in sin, and was resolved to live a holy life; another, that he was perfectly happy, and would be willing to talk an hour, if he could thereby induce his young friends to go with him to heaven. After this interview of several hours closed, six converts, in obedience to the great command of Christ, went forward in the ordinance of baptism. Thus closed a scene which caused heaven and earth to rejoice.

JUNE 24, 25. Attended a number of meetings in

the vicinity of the revival, and found the work progressing in a glorious manner. Four baptized, and three or four new inquirers. The converts, together with a number of other brethren, were regularly constituted into visible church order.

JULY 8-10. Enjoyed the privilege of attending several most interesting meetings. A number more have found Christ "the chiefest among ten thousand." Almost daily, sinners are converted, and the youth especially are the highly favored subjects of the work. At the close of the meetings, four or five were baptized, and united with the newly-organized church, which now numbers about thirty.

JULY 15, 16. Held two meetings in Alexander. A young man, who had been slidden, covenanted to engage anew in the cause of the Redeemer. His tears bespoke the deep anguish of his soul in departing from God and his holy commands. Oh, how many fall, in the hour of temptation!

SEPTEMBER 1, 2. Attended in Gallia County the September session of the Meigs Quarterly Meeting. It was well attended, and several good practical sermons delivered. Two came forward for prayers, and, before the termination of the meeting, were hopefully converted. The meetings are to be continued, and the prospect is truly cheering for a revival.

SEPTEMBER 16. Attended a Convention in Wilkesville, the proceedings of which I reported for the *Cincinnati Morning Globe*. While returning home, met with a serious accident. Through the carelessness of the driver, the carriage upset while descending a hill, violently precipitating every person in it to the

ground. What was still more remarkable, no limbs were broken nor lives lost.

SEPTEMBER 24. Have lately attended a few meetings in the north part of Rutland township, where several of my former pupils have made an open profession of religion, and are now rejoicing in the light of God's countenance. During the progress of the late revival, a circumstance occurred worthy of remark. There were living in the place two gentlemen of considerable influence, though non-professors. For the last thirty years there had been several revivals; but they resisted the truth with great apparent indifference, manifesting an uncommon thirst for wealth and distinction. For years the people of God had felt much solicitude in their behalf, often exhorting them to renounce the world; but they persisted in their unhallowed course, evincing much hatred to those who so kindly and affectionately urged them to lay up treasures in heaven. Indeed, they appeared so careless and unconcerned, that many gave up all hope of ever seeing them converted; but, during the recent revival, some were encouraged to hope that renewed efforts might not prove unavailing. The saints were, therefore, more importunate than ever in their petitions to the throne of grace; and their efforts were not entirely useless. One of them, to the astonishment and surprise of all, took heed to his ways, and was soon brought to a saving knowledge of the truth; the other, lamentable to say, willfully refused the invitations of the gospel, and in a short time was suddenly arrested by the hand of death, leaving no evidence of his acceptance with God.

CHAPTER XII.

LABORS IN ATHENS, MEIGS, AND GALLIA COUNTIES.

MARCH 2-4, 1849. Attended the spring session of the Meigs Quarterly Meeting at Rutland. Rev. Peter Folsom, of Massachusetts, was present. From the reports it appears that one church is enjoying a season of refreshing from the presence of the Lord. Several of the younger members, who had become cold and lukewarm, have renewed their covenant with God. Some of the impenitent have, as it is humbly hoped, passed from death unto life.

MAY 13. Attended two meetings, both of which appeared to be profitable seasons. Several expressed fervently and sincerely their deep devotion and ardent attachment to the cause of Christ. What is still more gladdening to the saints, is the recent and happy conversion of two or three persons, who have engaged in the service of God with all the ardor and enthusiasm of youth.

MAY 21. Wrote a letter for Sabbath-school children, to be inserted in the *Myrtle*, a small sheet published expressly for their benefit. The more I reflect upon my early days, the more interested I feel for the welfare of the young. Although deprived myself of Sabbath-school instruction, am constrained to believe, from personal observations, that Sabbath-schools, when properly conducted, are productive of great good, and often the means of leading the young to the Savior.

JUNE 30. Furnished an article on "Education"

for the *People's Platform*, a paper published at Zanesville, Ohio. Attempted to show that it is the imperative duty of all classes of community,—ministers, lawyers, physicians, merchants, mechanics, and farmers,—to take a deep interest in the cause of education, which, next to the Christian religion, is the only safeguard to the protection of the civil, moral, and religious institutions of the country.

AUGUST 11, 12. Attended the Ohio River Yearly Meeting, which is now composed of three quarterly meetings,—Athens, Meigs, and Little Scioto. They are located in the southern part of the State, near the Ohio River. Delegates from each of these meetings were present, sent to transact the business of the Yearly Meeting. After this, meetings of worship were held, and several excellent sermons delivered. Before the close of this meeting, one youth expressed publicly a determination to become a Christian, and no longer pursue the fleeting shadows of a moment.

AUGUST 15. Took the stage for Athens, twenty-one miles distant, arriving late in the afternoon. In the evening attended a meeting at the Presbyterian Church, at which the President of the college, the Rev. Alfred Ryors, was present. He invited me to take a part in the public exercises, after which, by request, I put up with him for the evening. Found him to be a pleasant man, and, for aught I know, a humble Christian and devoted minister of Christ.

AUGUST 16. Recrossed the Hockhocking River, and proceeded to Alexander. In the evening attended a meeting in a grove, which was a season of much solemnity. At the close of meeting several young

people came forward for prayers. Their moans and tears evinced the inexpressible anguish of their hearts, and a desire to be made the happy partakers of saving grace. After many prayers had been offered in their behalf, I embraced the opportunity of directing them to "the Lamb of God, that taketh away the sin of the world." In this place about thirty of the youth have publicly manifested a desire to seek the Lord, and about one-half of this number have given hopeful evidence of conversion. May this place become a fruitful field,—a land whence shall flow the gladsome sound of salvation!

AUGUST 17. Came to Hibbardville, where there has recently been a general outpouring of the Holy Spirit. Meetings have been held almost daily for the last two months. God has signally owned and blessed the feeble efforts of his humble servants, many having been turned from darkness to light, among whom are the aged, middle-aged, and young. They have apparently beheld the transitory nature of earthly enjoyments, and the fearful consequences of living and dying in sin. Indeed, they were solemnly admonished a few weeks since of the uncertainty of human life in the sudden death of one of their number,—a young man, who was struck with lightning. His untimely death has been blessed to the conversion of a number, among whom is a brother of the deceased. Truly, God works in a mysterious way. It is supposed that from one hundred to one hundred and fifty have realized the pardoning influences of redeeming love. The oldest inhabitants state that such glorious manifestations of the Lord's work had never

been known in that region. The work is still progressing in a powerful manner, and may it continue until all shall know the Lord!

AUGUST 18. Went to Albany, a prosperous village, situated in the midst of a pleasant farming country. In this place there is a seminary of learning in successful operation. Was also informed that, within the last few weeks, there had been progressing an interesting revival, which had resulted in the hopeful conversion of fifteen or twenty. Leaving the place, proceeded to Rutland, and in the afternoon attended a meeting. It was a day of Immanuel's power. The various exercises of worship evinced that heaven, with its glorious attractions, animated the minds of the people. Earth, with its meager joys, seemed for the time to be forgotten. The testimonies delivered were powerful, thrilling the bosom with the most indescribable pleasure. It was enough to produce the most ardent desires for complete holiness of heart, undying love to Jesus, and entire consecration to his cause.

AUGUST 19. Heard a good discourse, delivered by Rev. Samuel S. Branch. The unconverted appeared to be solemnly impressed with a view of their condition, but were unwilling to confess publicly their sins. After the forenoon services, a young disciple of the Savior was baptized. He was only thirteen years old, and gave strong evidence of the regenerating influences of the gospel. In the afternoon I addressed a solemn audience with unusual freedom. Saints were comforted, sinners convicted, and two youths arose for prayers.

SEPTEMBER 11. Visited several flourishing towns on the Ohio River, among which were Middleport and Pomeroy. The cholera has, the past summer, prevailed in these places to an alarming extent. No section has, in proportion to the population, suffered more from this scourge. Passing a church-yard, solemn feelings pervaded my mind to observe so many newly-made graves. God's judgments are surely in the land! Men of the world begin to see their danger,—their need of a Savior. At Middleport about ninety persons, in the short space of ten days, made a public profession of religion.

SEPTEMBER 15, 16. Attended a two days' meeting, and spoke twice. Several wept, and expressed a willingness to engage in the service of Jesus. Nothing imparts more joy to the Christian than to see the impenitent seeking a refuge in Christ. When the inestimable value of the soul is taken into consideration, it is sufficient to alarm the unconverted of their danger.

OCTOBER 3. Have lately returned from a protracted meeting, held in the county of Gallia. It was a highly favored season,—a time of rejoicing. Seven professed conversion, were baptized, and united with the church. About as many more were reclaimed from a backslidden state.

NOVEMBER 10-12. Attended four meetings, during which professors praised the Lord, and exulted in the triumphs of Christian grace. There appeared to be a general awakening, and some encouraging tokens of good. All were anxious to see a general revival of the Lord's work. One who had previously obtained a hope, went forward in the ordinance of baptism.

NOVEMBER 18. Preached from Hebrews ix, 27: "And as it is appointed unto men once to die, but after this the judgment." The divine influences of the Spirit were felt, and many were cheered with the pleasing prospect of meeting ere long in a better world.

NOVEMBER 22. Furnished an article on "Reform" for the *Ohio Standard*, a paper recently commenced at Columbus, the State capital. Pointed out several existing evils, as war, intemperance, etc., showing the importance of effecting a different state of things, in order to secure the future happiness and prosperity of this great country, which, at no distant day, is destined to be densely populated by people from every part of the civilized world.

CHAPTER XIII.

CONTRIBUTIONS FOR THE PRESS, ETC.

JANUARY 1, 1850. Reviewed the past year, which brought to mind a variety of circumstances and events. That universal and overflowing scourge of the earth, the cholera, has traversed the land far and wide, silently executing its work of death. War, with its horrid train of evils, has distracted Europe, stained its verdant fields with blood, and caused a wail of sorrow to ascend up to heaven. The groans of thousands in famine-stricken Ireland have echoed across the briny deep. Money, the love of which is said to be "the root of all evil," has driven the remainder of the world to desperation.

Multitudes in almost every clime, kingdom, and nation, have voluntarily forsaken friends, home, and country for California and other gold regions, in the meager pursuit of paltry wealth. The public mind has thus been agitated and kept in a continued state of excitement. Consequently the all-important interests of religion have been overlooked by the giddy, thoughtless throng. Death, like the mower's scythe, is cutting down unnumbered thousands; yet the living remained unconcerned, sinking in the vortex of interminable ruin. But the gospel affords consolation. Without it, hope would expire, and impenetrable darkness overshadow the mind. As usual, at the commencement of a New Year, renewed my former resolutions, and adopted some new ones for my spiritual advancement.

FEBRUARY 17. Completed an article for the press, entitled "Qualifications for Usefulness." Among other qualifications, mentioned the following as essential: Fervent piety, a good education, a practical knowledge of the Holy Scriptures, perfect health, and an acquaintance of human nature, or the laws of the human mind. The Christian religion, implanted in the heart and affections, was, however, regarded as the first and supreme qualification for usefulness.

MARCH 5. Sent for the *Morning Star* a series of articles on "Ministerial Usefulness," embracing five numbers. These articles, together with a number of others, were written some years ago, while in a feeble state of health.

MAY 19. Attended a meeting in Pomeroy, lately

avored with an interesting work of grace. About forty, mostly young men, have professed the name of Christ.

JUNE 4. Spoke to six hundred people in Cheshire. A few miles from this place there has been, for the last few weeks, a powerful revival in progress. Between thirty and forty have been baptized, and a church organized, consisting of fifty members.

JULY 2. Have improved my leisure for some weeks past in writing a series of articles on "Christian Usefulness," pointing out the various ways in which professors may do good, glorify God, and secure an imperishable treasure in heaven.

JULY 4. Met in Rutland to celebrate the seventy-fourth anniversary of American Independence. Agreeable to previous request, I read the Declaration, after which R. T. Van Horn, editor of the *Meigs County Telegraph*, delivered an oration. Good order was observed, and all appeared to be profitably entertained.

JULY 13. Was solemnly impressed while speaking, as it is a time of sickness and death in the land. Among the great that have fallen, is General Zachary Taylor, President of the United States. Alluded to the late and sudden exit of this distinguished person, to show that all, both rich and poor, high and low, old and young, must ere long pay the great debt of nature,—pass from time to eternity.

AUGUST 25. Attended in Columbia the Athens Quarterly Meeting, which was succeeded by a glorious revival. Backsliders returned to their Father's house, and a large number of the unconverted humbly submitted to the cross of Christ. This place has, morally

speaking, been like a vast desert, unproductive of those Christian graces which exalt man in the highest degree of moral excellence. But now this moral waste, this barren desert, is yielding in rich profusion a tenfold harvest. Meetings are daily held, and all appear to rejoice in the work, desiring to see the successful triumph of Christian principles.

DECEMBER 31. Am permitted to see the termination of another year. Though the past year has been one of uncommon mortality, I have been favored by a kind Providence with unusually good health. But greater temptations I never endured, and greater reproaches I never bore. My mind has been borne down with multiplied sorrows; but the grace of God is sufficient.

CHAPTER XIV.

REVIVAL EFFORTS.

JANUARY 11, 12, 1851. Attended several meetings in Rutland. God is reviving his work in a powerful manner. About twenty have yielded to the Savior, and many are inquiring what they shall do to be saved, feeling that it is unsafe to live out of Christ. Meetings are held nightly, and a general interest manifested.

FEBRUARY 8. Met with members of different denominations, all of whom manifested much engagedness. Some who had been in a lukewarm state, were awakened; others expressed the most ardent desires for

a general revival; others hoped that it might be extended to their families, to their neighborhoods, and to the whole world; others were oppressed with a sense of their unlikeness to God, feeling conscious that they were in the broad road to death. Christians praised the Lord; but sinners mourned and wept. In the evening meeting, several of the unconverted arose for prayers.

FEBRUARY 16. Spoke twice. Three young persons, formerly my pupils, publicly testified that they had found peace. The effect upon the congregation was salutary. Others were almost persuaded to be Christians, and to confess the Savior in the public assembly of the saints.

MARCH 8, 9. Attended two meetings. The ordinance of the Lord's Supper was administered, which added much to the solemnity of the occasion. Fifty have now given hopeful evidence of conversion, and the work has not yet subsided. A general seriousness pervades the community. A number of places in this vicinity are favored with revivals, and with large accessions to the church.

MARCH 25. Spoke in another neighborhood on the compassionate love of Christ. Here a good work has just commenced. Meetings have been protracted from day to day, attended with the divine blessing. Several have been forward for prayers, some of whom have professed their faith in Christ, and taken a decided stand in the cause they once despised. This evening one arose for prayers, and two others presented themselves as candidates for baptism.

MARCH 30. Traced the progress of Christianity

from the antediluvian age to the present time, showing that God has ever had a people conforming to his holy precepts. Three young persons arose, and testified that they had obtained pardoning mercy. In the afternoon attended a meeting in another place, where the just and righteous claims of the Sabbath were presented to a large and serious assembly.

APRIL 6. Addressed about three hundred, urging upon the impenitent the necessity of immediate submission to Christ. After the close of meeting five were baptized. The scene was solemn and impressive. In the evening enjoyed unusual freedom in addressing the assembly. One appeared deeply awakened, and arose in the congregation for prayers. Another, also, came forward for baptism.

APRIL 24. Went to Pomeroy and saw the disastrous effects of a conflagration, which had occurred a few evenings before, consuming nearly a whole block of the most valuable buildings. While beholding the ruins, I was led to exclaim in the language of Scripture, "Riches certainly make themselves wings; they fly away as an eagle," etc. Also, to not "trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." Spent the night in the place, little expecting to see the consuming element again creating alarm; but, about eleven o'clock, the awful and mysterious sound echoed in my ears,—“Fire! fire!! fire!!!” Hastening to the window I saw, for the first time, a building wrapped in flames. It did appear that destruction awaited this young but growing city. With great difficulty, however, the fire was stopped, and only one or two buildings consumed.

MAY 9. Forwarded for the *Meigs County Telegraph* a lecture on "Phrenology." This lecture I had previously delivered in three different towns, without the intention of giving it any further publicity. But for the gratification of friends, together with the hope that it may be useful, have been induced to forward it for publication.

JULY 4. Attended a large and respectable meeting, held in Rutland, to celebrate the birthday of our National Independence, and the early settlement of this part of the country. Invitations were sent, far and wide, to all the old pioneers, to join in the celebration. The spot selected for the celebration was in a grove, belonging to Mr. Lucius Higley, where, nearly fifty years ago, the first religious meeting in the place was held. A stand was erected, ornamented with buffalo and raccoon skins, bucks' horns, gourds, etc., true emblems of primitive life. A hominy mortar was used by the boys in pounding corn for sport, as their fathers had done for use. Here many of the venerable old patriarchs, who had not seen each other for many years, met. Their cordial salutations, their trembling lips, and flowing tears, plainly showed that time could not break the bonds of friendship, or obliterate the pure affections of the heart. After hearing two appropriate addresses, delivered by Rev. Daniel Parker, of Cincinnati, and Hon. Valentine B. Horton, of Pomeroy, the company dispersed at an early hour, with bright countenances and light hearts.

AUGUST 20. Wrote an article, entitled "The Cemetery," for the *Gallia Courier*, a weekly paper, published at Gallipolis, Ohio. Its leading feature was to

show the mortality of man. To obey the gospel was urged as the only way by which man can arrive to ultimate happiness. Disappointment, sorrow, and death rapidly succeed each other, which, aside from religion, would leave the mind in a state of darkness and despair.

SEPTEMBER 7. Addressed the Sabbath-school, consisting of about sixty scholars, who are very regular and attentive. At eleven, spoke in the same place upon the frailty of human life, to a solemn, weeping assembly. Professors appeared much awakened, acknowledging their past unfaithfulness. Sixteen arose in succession, and made known their intentions to pursue a different course. The voice of one young convert was heard in the assembly, praising the Lord for his merciful deliverance from death and ruin. His testimony produced feelings of mingled joy, causing us to thank God for the wonderful manifestations of his love and goodness.

SEPTEMBER 13. Attended a meeting, at which the soul-reviving influences of the Divine Spirit was visibly manifested, filling the minds of the brethren with love and gratitude. Each one had a word to offer, a duty to discharge, a God to glorify. The pleasing and undying prospects of a happy immortality beyond the grave removed the gloom, quieted the fears, increased the faith, strengthened the hopes, and heightened the joys of the faithful. The blackening clouds of unbelief vanished, the bright illuminations of celestial light appeared, and the glorious fulfillment of Scripture declarations were verified.

SEPTEMBER 14. Attended three meetings, which

occupied most of the day. Good, it is believed, was done in the name of the holy child Jesus. Prospects appeared encouraging, and many rejoiced in the light of God's countenance, feeling the happy assurance of that "hope we have as an anchor of the soul." During the process of the meetings, another convert followed Christ in a watery grave.

OCTOBER 5. Visited the abodes of sickness and suffering. The emaciated form, the contracted brow, the sunken eye, the fugitive tear, the hectic hue, the quivering lip, the gasping breath, and the feeble pulse, all produce their desired effects upon the mind of the beholder. I reflect that soon it will be thus with me.

DECEMBER 21-28. Attended nine meetings in different parts of the township, which were happy seasons. Several appeared to be awakened, and one or two expressed a hope in Christ.

CHAPTER XV.

LABORS IN RUTLAND.

JANUARY 10, 1852. Addressed the congregation with unusual freedom. A backslider made public acknowledgments, and with tears promised to renew his vows. What sorrowful reflections in reviewing the past!

JANUARY 11. Delivered an address on missions, giving a brief history of missionary operations in foreign lands. Among other places referred to, where signal success has been realized, were the Sandwich

Islands, now civilized and Christianized. At the close a collection was taken.

FEBRUARY 24. Am this day thirty years of age. A few years ago I was a child, anxiously desiring to arrive at years of manhood. Now those years have come—yes—sooner than was anticipated. Soon will roll around thirty years more, which reminds me of the necessity of improving, to the best advantage, the remainder of my days. Do most humbly and sincerely implore the favor of God upon my future labors. With a full determination to serve the Lord, whether my days be few or many, I have formed several new resolutions.

MARCH 28. Attended a meeting in Pomeroy. The house was crowded, and candid attention paid to the discourse. A large portion of the assembly were foreigners, now residents of the place, who have acquired sufficient knowledge of English to understand and speak it.

JUNE 9. Saw a man die of cholera! So great were his sufferings during the night, that he begged his attendants to drown him in the adjoining stream. Being informed that his request could not be granted, he then insisted upon being removed to his home, a distance of ten miles; but the poor sufferer soon closed his eyes in death, without the privilege of seeing once more his beloved home, which, a few weeks ago, he left in good health.

JUNE 20. Delivered in Rutland an address, which appeared to be productive of good. At least, its effects upon my own mind will be long remembered. Returned with new energy and zeal, resolving to im-

prove the talent committed to my trust. Retiring to my study, wrote out the substance of the address for publication, earnestly praying that it may perform its humble mission abroad.

JULY 11. Attended the funeral of an aged man, one of the first settlers of the place. He called, a few days since, at my study, dictated a letter, and held a conversation. But the ever-active agent, Death, has performed its work. His body is motionless, his tongue is mute, his vision is lost. Alas! what is life? "It is even a vapor, that appeareth for a little time, and then vanisheth away."

AUGUST 15. Preached in the old academy building, now converted into a church. Little thought I, when acquiring the first rudiments of my mother-tongue, that I should one day stand under the same roof, before a listening audience, in the capacity of a public teacher. Nothing was more foreign from my thoughts. But, unlike many other circumstances, it does not cause painful reflections. Hope, by divine assistance, to grow in grace and in the knowledge of the truth, and thus be enabled to devote my time to the interests of the Redeemer's kingdom.

SEPTEMBER 12. Preached and enjoyed unusual liberty. Was much encouraged and strengthened, believing that, if faithful, the Lord will never forsake me. At present there is a great opening for laborers in the Lord's vineyard. May I enter it with a renewed heart and with unceasing vigilance, realizing the great responsibilities under which I am to the chief Shepherd, before whom I must give account of my stewardship!

OCTOBER 10. Preached to a large audience, deriving a blessing in the performance of public duties. The brethren were renewed in the spirit of their minds, feeling a determination to arise in the strength of the Redeemer. After meeting, spent some time in self-examination, and found that I had, like Peter, been following Christ at too great a distance. Implored pardon for past offenses, and grace for time of need.

OCTOBER 16-18. Attended three meetings and two funerals. Beheld a striking contrast,—the man of eighty and the child of scarcely two years silently reposing in death.

NOVEMBER 7. Attended Quarterly Meeting and spoke once. Though the weather was unfavorable, a large assembly was present, giving the most serious attention. The meeting resulted in reviving saints, awaking backsliders, and alarming sinners. In the evening one impenitent youth came forward for prayers, expressing an earnest desire for salvation. May this be the beginning of a glorious revival of God's work!

CHAPTER XVI.

VISIT TO VIRGINIA, NOW WEST VIRGINIA.

JANUARY 1, 1853. Spoke in Ratland on temperance and reform. Much might be said in commendation of the citizens of this vicinity for their zealous and unwearied efforts in the temperance movement. They have already been successful in persuading many

to join their ranks, and to thrust from their lips the intoxicating bowl.

JANUARY 2. Attended a meeting, and to many it was a time of rejoicing. One in particular, a middle-aged lady, was not ashamed to own Christ in public. She declared her faith in the Son of God, and her intention to live in humble obedience to the commands of the gospel. After the close of meeting, she went forward in the ordinance of baptism, showing to the world the sincerity of her profession.

APRIL 1-3. Attended Quarterly Meeting. Two churches reported revivals, to which large accessions had been made. Many had professed to experience a pardon of their sins; backsliders had also been reclaimed. Among the subjects of the work are those who promise much usefulness to the church.

MAY 15. Attended a large temperance meeting, held in a grove, no house being of sufficient size to convene the people. The number was variously estimated from two to three thousand. Among the speakers was General Samuel F. Cary, of Cincinnati, the great champion of temperance and editor of the *Ohio Organ*. He spoke about two hours, in his usual eloquent style. Never were the ears of an audience more delighted, and never were there observed more perfect order and decorum.

MAY 30. Toward evening came to Mason City, Virginia,—now West Virginia,—and was informed that, only four days ago, a shocking murder was here committed. The perpetrator of this horrible deed—McMahan—fled into Ohio, whence he came, with the hope of escaping. In this, however, he was disap-

pointed. He was arrested, put in jail, and afterward delivered up to the proper authorities of Virginia, to await his trial.* I saw the spot where this awful tragedy happened, but not without the most painful emotions, realizing some of the direful effects of intemperance. Had it not been for the use of intoxicating liquors, this unhappy man might have been enjoying the pleasures of the domestic circle, rendering happy and comfortable his now disconsolate wife and his worse than orphan children. Had he not yielded to his vitiated appetites and the sway of passion, he might now, instead of lying within the gloomy precincts of a dark dungeon, with guilt, crime, and death staring him in the face, have been enjoying his liberty, and honorably discharging the duties of husband, father, and citizen. And had it not been for the rum-seller, the inhuman being who sold him the liquid fire of death, the life of an innocent man might have been preserved, and the tears of many bleeding hearts, unaccustomed to weep, never would have flown. Who, then, is most to blame, the agent or actor of this atrocious crime? Both are guilty.

MAY 31. Proceeding down the river, three or four miles, came to West Columbia, a town at the mouth of Ice Creek. There are in the place a number of religious societies, of which the United Brethren are far the most numerous and influential. They have a large brick church, three stories high, the basement story of which consists of two school-rooms; the second, a place of worship; and the third, a temperance hall. Of late

* He was executed at Point Pleasant, November 25, 1853.

there has been considerable revival, and from thirty to forty have been added to the society.

Leaving this place, went about twelve miles to the mouth of the Great Kanawha, a beautiful river, emptying into the Ohio. Here is situated the town of Point Pleasant, where was fought, October, 1774, a bloody battle between the whites and the Indians. Several tribes of Indians, under the command of Cornstalk, Logan, and other distinguished chiefs, formed a line across the Point, from the Ohio to the Kanawha. The battle commenced at sunrise, and continued with unabated violence till nearly sunset. While the battle was raging, the Indians were exhorted by their heroic chieftain, Cornstalk, in the following brief and emphatic words: "*Be strong! be strong!!*" But notwithstanding their bravery, they were finally defeated, through the stratagem of General Lewis. Those who survived retreated to the other side of the Ohio, and made their way to their towns on the Scioto. A few years afterward, Cornstalk visited Point Pleasant, on a friendly mission; but, instead of receiving kind treatment, he was most atrociously murdered, by having, as it is said, seven or eight bullets fired through him. Behold the cruelty of man!

Next went to Gallipolis, Ohio, a handsome town, four miles below Point Pleasant, originally settled by French immigrants. Found the state of religion low among all denominations, there having been no revivals for some length of time. The Episcopal Church, once graced by God's holy altars, is now converted into a warehouse! A melancholy spectacle, truly. While here, formed an acquaintance with Mr.

Vance, editor of the *Gallia Courier*, for whose paper I had formerly been a correspondent.

JUNE 1. Went up the Ohio River twenty miles to Middleport. The Welsh were holding a general meeting, at which there were ten Welsh ministers, who had come from various parts of the United States for the express purpose of attending this meeting. Met with them, and heard one of their ministers preach from the text: "For to me to live is Christ, and to die is gain." Not understanding the Welsh tongue, I could form little opinion of the subject matter of the discourse; but, from the gesture of the speaker, together with the tone of his voice and earnest manner of delivery, it was evident that he felt the force and importance of his subject. Those to whom he was speaking seemed to catch the same spirit by which he was actuated. To see so large a company of foreigners so earnestly engaged in devotions to God, was a consideration which afforded much joy.

NOVEMBER 20. Attended a meeting in Harrisonville, a place recently blessed with the outpourings of the Holy Spirit. A revival commenced five or six weeks ago, and, for three weeks following, meetings were held almost daily, resulting in the hopeful conversion of nearly one hundred souls. Most of the subjects of the work are young people, who, if faithful, may be eminently useful.

NOVEMBER 25. Went to Salisbury; thence to Pomeroy. In the former place a protracted meeting had been held, the result of which was an addition of twenty-four members to the church. Although the society is still small, yet the people of God feel much

encouraged. They have built a house of worship, and, if the cause demands it, are still willing to make greater sacrifices. In Pomeroy the Methodist Episcopal Church is enjoying a revival under the labors of Professor Given, of the Ohio University, and Rev. E. M. Boring, presiding elder.

CHAPTER XVII.

FUNERALS, ETC.

JANUARY 1, 1854. Have, for the last seventeen hours, been closely confined to my study, where I still remain. The clock now strikes twelve, reminding me that the year 1853 has fled forever. As this hour is the beginning of another day, another week, another month, and another year, I set myself at the all-important work of searching my own heart, in order to avoid self-deception. May I renewedly consecrate myself to the Lord, find grace in his sight, and obtain forgiveness for past offenses! May my life, should it be spared the coming year, be such upon which I can look with more pleasing reflections!

FEBRUARY 6. Forwarded for the *Columbian*, published at Columbus, an essay on "Slavery." This essay was written some time since, and first published in a Cincinnati paper, and next in a leading Eastern paper. Have sent it again for publication, believing that it is equally well adapted for the present crisis, while the country is most fearfully agitated in reference to the acquisition of more slave territory.

APRIL 30. Attended the funeral of a lady in affluent circumstances. She had enjoyed uninterruptedly good health for many years, and had the prospect of enjoying the same blessing for some years to come; but in an unexpected moment, to the surprise of all her friends, death came with his awful summons. At this terrible hour, friends, reputation, and wealth were of no avail. A large concourse of people, from various directions, were present at the funeral. Able ministers, too, came to share in the solemn services. The coffin, which contained the "last of earth," indicated that no expense was spared, which to the pageant added but a single gloss. The old, the young, and the votaries of fashion had assembled to attend on fashion's funeral. Mingling with the crowd, I heard their talk; but it was not of death or the deceased. The subjects which most engrossed their attention were the rise and fall of stocks, the failing banks, and money's mart. They had forgotten that it was death, pale death, that rode by their side in the plumed hearse. Turning away from this melancholy spectacle, I blushed for weak humanity, and thought that pure feeling and real worth are seldom found in the ranks of fashion.

MAY 12. Attended the funeral of a lady in indigent circumstances. She had suffered from interruptedly poor health for many years, and saw no prospect of enjoying any better for years to come. The summons of death came, but not in an unexpected moment; for she and her friends had long expected it. Though oppressed with poverty, yet death was no respecter of persons. Only a few, mostly neighbors, at-

tended the funeral, presenting a scene entirely different from the last funeral attended. There was no exhibition of fashion's vain parade,—no pomp nor show. None were ashamed to weep. The whispered word, the solemn look, and smothered sigh spoke of death and the departed. A plain, neat coffin held the youthful dead; but she who reposed within, slept as sweetly as beneath a carved and marble cenotaph. In silence and in tears each took his place, while those who could not repair to the grave, returned home in thoughtful meditation. I walked away, but concluded that humanity was not so base as I had imagined; for here human nature reigned, connected with exalted worth and moral purity.

JUNE 24. Attended another funeral,—a physician. He who had prescribed for and cured others, was now unable to prescribe for and cure himself. However great be the skill of man, death baffles it at last, presenting to human view a humiliating lesson.

JUNE 25. Preached from Romans i, 16: "For I am not ashamed of the gospel of Christ," etc. Unusual good attention. Several, by their public testimonies, evinced that they were "not ashamed of the gospel of Christ."

JULY 9. Preached from Matthew xxvi, 58: "But Peter followed him afar off," etc. 1. Showed what is meant by following Christ. 2. By following him afar off. 3. The fearful consequences of following him afar off. 4. The importance of avoiding the example of Peter, and following Christ near at hand.

AUGUST 13. Preached from the text: "Happy is that people whose God is the Lord." Endeavored to

show that God's people are the only happy people,—happy in prosperity, happy in adversity, happy in life, happy in death, happy in eternity.

SEPTEMBER 2. After an absence of five years, went to Addison, where I formerly labored as a teacher. Was happy to learn that, during the past summer, an interesting revival had been enjoyed in the place, and that about forty had been converted, among whom were a number of my pupils. With several of whom I was favored with an interview, which was indeed a happy meeting.

SEPTEMBER 3. Proceeded to Cheshire, and attended the autumn session of the Meigs Quarterly Meeting. Took an active part in the meetings of worship. In this place, about a year since, a revival was in progress. Most of the subjects of the work were young ladies and gentlemen, entering upon life's busy stage.

SEPTEMBER 13. Forwarded an essay upon the "Bible" for the *Free Presbyterian*, a religious paper, published at Yellow Springs, Ohio. It is edited by Rev. Joseph Gordon, formerly assistant editor of the *Free Press*, of Cincinnati; and Rev. W. G. Kephart, a returned missionary from New Mexico.

OCTOBER 29. Preached in Rutland to a serious and attentive congregation. Felt much encouraged to put my trust in God, and labor in his service.

NOVEMBER 3-5. Attended a quarterly meeting, and spoke three times. In one of the meetings, about forty spoke in succession, bearing testimony to the truth.

NOVEMBER 12. Preached from Hebrews xi, 16: "But now they desire a better country, that is, a

heavenly." Was enabled, by divine assistance, to speak with freedom.

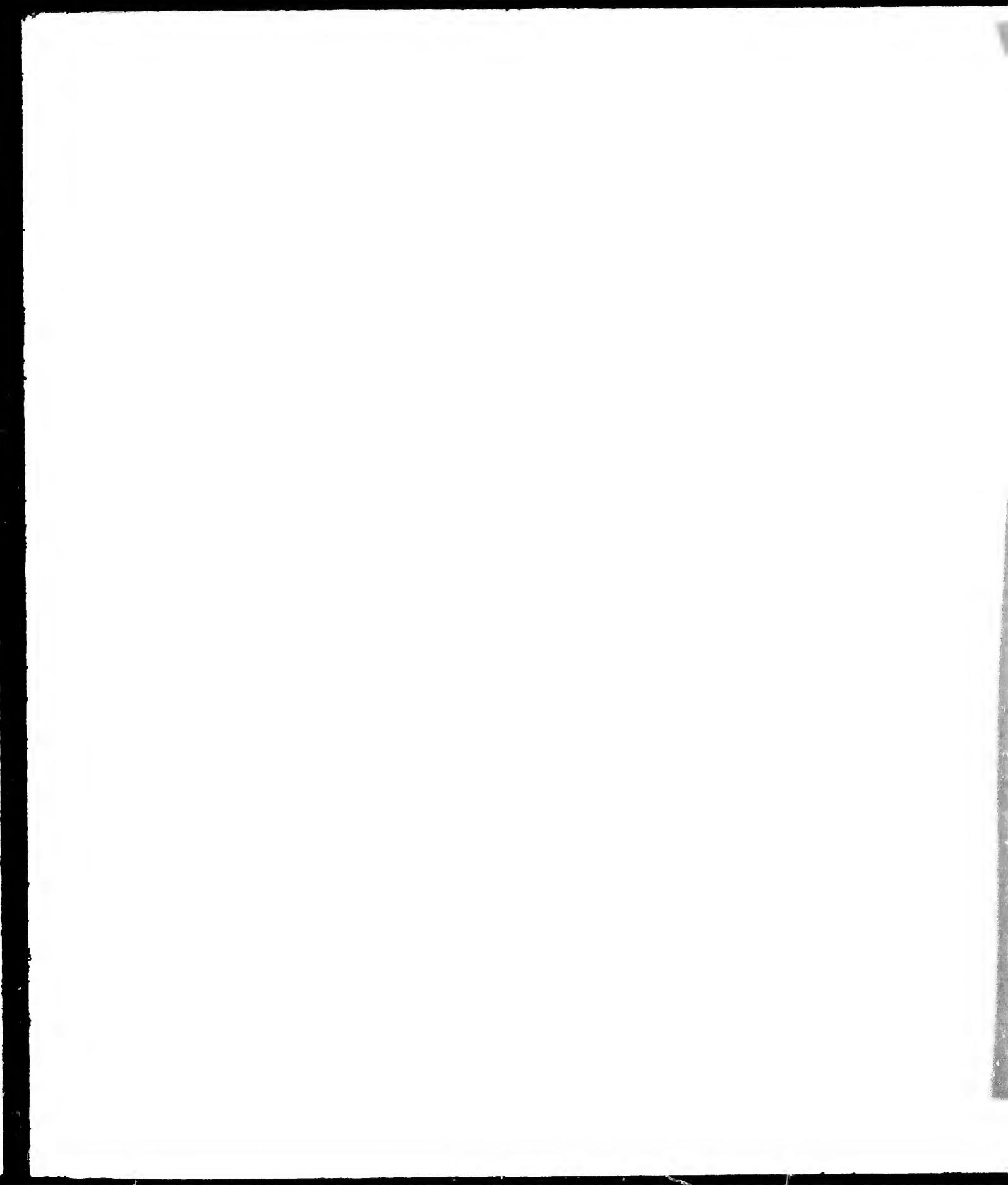
NOVEMBER 19. Met for worship, and at the close three young persons were baptized. In another part of the town, ten have recently gone forward in this holy ordinance.

DECEMBER 10. Attended the funeral of an old lady. For the last few weeks, nine or ten have died in the neighborhood, the funerals of most of whom I have attended. Indeed, more deaths than usual have occurred in the place the past year, admonishing the living to be also ready.

CHAPTER XVIII.

VISIT TO CINCINNATI.

MAY 21, 1855. Came to Middleport, where I took passage for Cincinnati on the steamer "Buckeye State." Passing several important towns, came to Portsmouth, at the mouth of the Scioto, where, a few months since, one hundred were added to the Presbyterians and Methodists. During the night called at Maysville, Kentucky, which contains seven religious societies, one of which was favored, about a year ago, with a revival, which lasted two months, resulting in the conversion of forty souls, among whom were a number of young men. In Ripley, Ohio, nine miles below Maysville, there had been some revival. The two Presbyterian Churches had each received twenty members or more, and the Wesleyan Church





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had likewise received respectable additions. Columbia, six miles above Cincinnati, near the mouth of the Little Miami, is the second place settled in Ohio. The first Baptist Church in the State was here organized, March, 1790, by the late Dr. Stephen Gano, of Providence, Rhode Island, which, after a period of sixty-five years, still remains.

MAY 22. Arrived in Cincinnati, the Queen City of the West. It is delightfully situated on the north side of the Ohio River, opposite the mouth of Licking River, in Kentucky. Unequaled in the world, when we take into consideration its recent settlement and present wealth. Comparatively few years have elapsed since the Indian or hunter, standing on a circular line of hills, back of the city, would have only seen the gigantic trees and the Ohio River sundering the primeval forest with its tranquil strength. But now a large city, numbering about 150,000 inhabitants, composed of people from nearly every part of the civilized world, has sprung into existence as if by magic. It is built upon two planes, rising from the shore of the river, and is nearly surrounded by hills three hundred feet in height, from which the view is enchanting. The streets cross one another at right angles, Broadway, Sycamore, Main, and Walnut, being the principal ones extending north from the river, while those which are parallel with the river are numbered First, Second, Third, etc.

In reference to the general success and present progress of the Redeemer's cause, nothing very definite could be ascertained. That evil had not been entirely suppressed or overcome, was a fact too self-

evident to admit of a single doubt. Intemperance, the crying sin of the land, prevails here to an enormous extent. The sin of licentiousness is ruining the reputations and blighting the hopes of thousands. Infidelity, with its contaminating influences, stalks the streets, sowing the seeds of moral corruption in the minds of the young and thoughtless. Yet there is a bright side to this dark picture. The pulpit and the press are performing a good work, even to the pulling-down of the strongholds of Satan. Many prosperous churches there are, blessed with pious, learned, and efficient pastors, who have devoted all to God and to his cause. Light and knowledge are increasing, and there is less hostility to the benevolent principles of Christianity.

During my brief stay in the city, gathered a few items of general interest, which I prepared for the press, after which I left for home. But we had not proceeded far when the fearful alarm of murder was announced. Upon immediate examination it was found that, although no one had been murdered, two or three young men were nearly cut in pieces by bowie-knives. Their bleeding wounds and smothered sighs presented a shocking spectacle, awakening and calling forth the sympathies of the passengers on board. This appalling scene surpassed any thing of the kind I had ever witnessed. Had I been traveling in the interior of benighted Africa, I should not have been surprised; but here, in enlightened America, in my native country, I never expected to see men butchered alive. No wonder, however, that such occurrences happen, when drink-

ing and gambling are allowed and practiced on the boats. To these circumstances may be attributed the unhappy fate of these young men.

CHAPTER XIX.

MINISTERIAL LABORS.

MAY 27, 1855. Preached in Rutland. Although my pulpit labors were no more severe than usual, yet, at the close of the services, felt much prostrated. Stopping at the nearest house, spent the remainder of the day, but was unable either to sit up or take refreshments.

JUNE 1-3. Attended the summer session of Meigs Quarterly Meeting. The reports from the various churches were encouraging, especially from one, in the limits of which there has been a good revival. On the third and last day, the meeting was held in a larger house, owned by another society.

JUNE 17. Preached from John xiv, 20. The congregation had much increased, and the prospects of good appeared flattering. Although the day was excessively warm, there was a crowded house, some coming from an adjoining town.

JUNE 24. Having no appointment, concluded to attend service at the Christian Church; but as the officiating minister did not come, I was earnestly solicited to occupy the time. The request was unexpected, both to myself and the congregation; yet I could not refuse to comply, and enjoyed a good season.

JULY 1. Arrived precisely at the hour of the appointment; but not a person was present. After waiting half an hour, several came, to whom I spoke from Hebrews vi, 19: "Which hope we have as an anchor of the soul, both sure and steadfast," etc. Afterward learned that sickness in the neighborhood detained the people.

JULY 8. Preached in the extreme part of the township, where I taught school about twelve years ago. Was then familiarly acquainted with nearly every person, old and young, residing in the vicinity. But now I scarcely recognized one-fifth of the numerous congregation assembled. However, I noticed the presence of two of my former pupils, who have made a profession of religion, and are worthy members of the church, one of whom holds a responsible civil office.

JULY 14. Spoke upon the benefits and consolations of religion, urging upon Christian professors the duty of self-denial and self-consecration. Several expressed publicly their determination to live in obedience to the commands of heaven, and thus come off victorious through the blood of the Lamb.

JULY 22. Preached to a large assembly from John iii, 2: "Rabbi, we know that thou art a teacher come from God." Enjoyed more than usual freedom. Within a few weeks past, much interest has been taken in religious matters. A large and flourishing Sabbath-school has been established, superintended by a brother distinguished for zeal and piety.

JULY 29. Delivered a discourse in Salisbury, after which I was invited to give an address to the Sab-

bath-school, now in a prosperous condition. The church in this place is small, and, since its organization, has met with much opposition. But the members have, by divine assistance, surmounted all difficulties, and have erected on an eligible site a neat and commodious house of worship, which is nearly completed.

AUGUST 11-13. Attended in Chester the Ohio River Yearly Meeting, at which there were eleven clergymen, most of whom preached. A Home Mission Society, of which I was appointed Corresponding Secretary, was formed for the purpose of sustaining one or more missionaries within the limits of the Yearly Meeting. Much interest was taken in this enterprise, and a number voluntarily became members. On the last day the meeting commenced at eight and continued till twelve, during which between thirty and forty persons, from different towns and counties, spoke of the goodness of God.

AUGUST 19. Preached in Rutland to the youth, whom I endeavored to invite to Christ. A good degree of seriousness was apparent, and, I trust, the time is not far distant when they will become the humble followers of Christ.

AUGUST 26. Delivered a Sabbath-school address. Parents, teachers, and scholars listened with equal attention. Although the inclemency of the weather rendered the day unpleasant, yet I rejoiced to see so much interest manifested by both old and young.

SEPTEMBER 2. Attended Quarterly Meeting in Cheshire, and spoke once. The audience was unusually large,—more than could enter the house. A

liberal collection was taken, to aid in educating two promising young men for the ministry. A revival commenced under favorable circumstances, happily terminating in the awakening and conversion of thirty persons. In Racoon, a few miles distant, a series of meetings were held the past week. To the praise of God, sinners were converted, and a dozen or more baptized. Among the number is a physician, who came many miles, and spent several days in attendance on this meeting, and before its close was rejoicing in God.

SEPTEMBER 29. Having partially recovered from a severe illness of three weeks, spoke in Rutland with much feebleness. Two or three publicly confessed their backslidings, and renewed their vows. My aged and infirm mother, who, for eleven months, had been unable to attend worship, was present. Was permitted to hear her, perhaps, for the last time in public, declare the grace of God to her soul.

OCTOBER 13, 14. Attended meetings and spoke once. Many wept under the preached Word, and some good, it is believed, was effected. There were present a number who had lately enlisted in the cause of Christ, and one united with the church. A liberal sum was contributed and subscribed for the support of the gospel.

OCTOBER 21. Spoke in the north part of the township. A few days since a protracted meeting was held, and some wanderers, like the prodigal son, returned to their Father's house. From the house of worship I went to the house of affliction, and found three of its inmates,—a father, son, and daughter,—prostrated upon beds of sickness. Next repaired to the cemetery,

where I beheld the final consummation of man's earthly hopes and aspirations.

OCTOBER 29. Furnished for the *Meigs County Telegraph* an essay on the "Pen," which was commended by the editor in a brief editorial. In this article I attempted to show the utility and usefulness of the pen, and to urge the importance of its use.

NOVEMBER 11. Preached, enjoying more than usual freedom. Several exhortations followed, which were much to the point, adding interest to the meeting.

DECEMBER 8, 9. Spoke in the Freewill Baptist and Universalist Churches. At the former enumerated some of the privileges enjoyed by Christians, encouraging all to renewed diligence; at the latter attempted to show that the great work of reform has only commenced, and that every friend of virtue and religion is called upon, from the necessity of the case, to aid in pushing forward the car of progress.

CHAPTER XX.

REVIVAL INCIDENTS.

JANUARY 25, 1856. Addressed an assembly at a private house, which appeared to be a profitable season. Five young people arose for prayers, some of whom spoke, declaring their determination to renounce the world and embrace Christ. Many wept in view of their hopeless condition without a Savior. Professors, too, were much engaged. Twen-

ty-five or thirty spoke, inviting sinners to Christ, and praising the Lord for the special manifestations of his grace. The exercises of worship continued for some hours without cessation, during which deep solemnity rested upon every countenance. In the evening met at a school-house. After the services commenced, almost a breathless silence ensued, notwithstanding the crowded and uncomfortable condition of the people. A sermon was delivered, after which an invitation was extended to those who desired an interest in Christ, to present themselves at the altar of prayer, when eight or ten immediately embraced the opportunity and came forward. With the appearance of the deepest penitence, they bowed the knee, while several fervent prayers were offered up in their behalf. After this exercise closed, seven of the number arose, and told their young companions that they had fully resolved to seek and serve the Lord. The youngest of them, about fourteen or fifteen years of age, spoke in a feeling and pathetic manner, which moved the audience to tears. This youth closed by remarking, "If we are ashamed to own Christ, he will be ashamed to own us." Three, who had professed conversion, were received as candidates for baptism. The meeting held to a late hour, yet, when brought to a close, the interest seemed scarcely diminished.

JANUARY 31. Found the work gradually progressing and extending. Meetings have been held for two weeks past, which have been attended with the divine blessing. The extreme severity of the weather has not prevented a full attendance; for

the people have daily and nightly assembled in so great crowds that no house could be found large enough for their accommodation. Though the meetings have been thronged by all classes of people, yet, with a few exceptions, all have conducted with strict propriety, making little or no interruption. Indeed, little opposition is shown to the work, all apparently rejoicing in its progress. The converts manifest much boldness and decision, and are faithful to bear public testimony for God. Wishing to discharge every known duty, a number of them desired to go forward in the ordinance of baptism, though the streams were frozen over more than a foot thick. At their request a suitable place was prepared for the administration of the ordinance by cutting and removing the ice. Seven have followed Christ in a liquid grave. This evening enjoyed the happy privilege of hearing them testify to the truth and reality of the Christian religion, by the blessings of which they have been made free and happy. Besides this, several penitent souls came forward for prayers. Of this number was one who, a few months before, had followed to the grave a sister and two brothers. She now very earnestly desired to prepare to meet them in a better world.

FEBRUARY 16. Was on a committee to select a site for a meeting-house, and we determined upon one situated in the most central part of the neighborhood. The brethren and friends are awaking to their interests, and feel that a house of worship is much needed. After sermon the converts improved by way of exhortation, which was enough to convince

the most skeptical of the truth and reality of revealed religion. This meeting commenced in the morning, and continued till nearly night. Preached in the evening, and, as usual, we enjoyed a happy time in waiting upon the Lord.

FEBRUARY 17. Spoke, on Grass Run, to a large assembly. Here the work of revival has already commenced. The first subject of the work was a profane young man, who, from mere curiosity, went some distance to attend the meetings where the revival first commenced, and thus became awakened to a sense of his own danger. He and his wife are now rejoicing in the Lord, together with a number of others. In the evening returned to the usual place of holding meetings, and spoke again, inviting the unconverted present to accept of a crucified but now risen Savior.

FEBRUARY 24. Am this day thirty-four. How rapidly have the years flown! Prayed that I might be more faithful the remainder of my life, and be more fully consecrated to the work of the ministry. Thus, with feelings of solemnity, I entered the pulpit, and delivered a sermon on Christian faithfulness. After closing, most of the professors present publicly declared their intention to be faithful unto death, which was a source of joy and consolation. In the evening the converts held a prayer-meeting, and manifested much willingness to discharge public duties, as nearly every one vocally prayed and exhorted. Before the close of meeting, delivered an address, in which I endeavored to encourage them in a cause so glorious.

FEBRUARY 26. Saw four heathen idols which were brought from Burmah to this country for exhibition. Two of them are of the largest size that have been brought to America, representing the Burman people in person and dress. They are made of marble, dressed in gold leaf. They were brought a distance of sixteen thousand miles, and present a gratifying curiosity, as they have long been objects of heathen worship.

MARCH 2. Preached from Samuel's address to Israel: "Only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you." Found the converts happily engaged in the cause of their divine Master, rejoicing in hope. May the blessing of heaven attend them through life, and may they, by faithfulness, secure the unfading crown!

MARCH 28. Am happy to learn that various places in this vicinity are being favored with revivals of religion. Many have been added to the church of the living God. Athens, the location of the Ohio University, is among the many places blessed with the outpourings of the Holy Spirit. A number of the students have been brought to Christ, bearing witness to the regenerating influences of the gospel. May they go forth as lights in the world, combining high intellectual attainments with the most exalted piety!

CHAPTER XXI.

JOURNEY TO PENNSYLVANIA.

MARCH 29, 1856. After a two-hours' ride in the stage, came to the Ohio River, and learned that ten or eleven lives were lost, on Wednesday last, by the explosion of the "Metropolis," a new and splendid steamer which was making its first trip. To me this was no welcome tidings, especially as I designed to perform a journey on a steamer, and would, therefore, have a similar risk to run, and, perhaps, meet a similar fate. But my trust was in God, and felt willing to leave the event with him. Distributed a few books; but they were not favorably received. As the evening was far spent when I embarked, I retired immediately to my state-room much exhausted; but found it impossible to compose myself sufficiently to enjoy "Nature's sweet restorer." The awful tragedy herein narrated was constantly before my mind, and it seemed as if I could hear echoing in my ears the last wild shriek of terror from the unfortunate victims of the "Metropolis."

MARCH 30. Stopped at Hockingport, at the mouth of Hockhocking River, and distributed books, which were gladly received. The next place worthy of note was Blennerhassett's Island, made memorable by the melancholy history of its former owner, Harman Blennerhassett, who was misled and ruined by the notorious Aaron Burr. Could not refrain from contrasting its present ruins with its former beauty and grandeur, where once reigned peace, happiness, and

contentment. Two miles above this island is Parkersburg, situated at the mouth of the Little Kanawha. The call for books was urgent, and found it difficult to supply the demand. To the five evangelical churches of the place, twenty-five have been added, indicating, however, a small increase for so many churches.

Proceeded next to Marietta, the first settled town in Ohio, named in honor of the unfortunate Marie Antoinette, Queen of France. It is located on a broad plain, at the mouth of the Muskingum River. From reliable information, learned that a number of very interesting revivals had been enjoyed in the place, the past year, making an aggregate of six hundred and twenty-four members to the different churches. The revival influence has extended to the majority of the students of the college. Also, in Harmar, on the opposite side of the Muskingum, there have been about one hundred and twenty converted.

MARCH 31. Arose much refreshed from the slumbers of the night, thanking my heavenly Father for his protecting care. Passed Sistersville, on the Virginia side, early in the morning, but had not time to stop. Called at Sunfish and Powhatan, Ohio, and gave books. Also, at Elizabethtown, the county seat of Marshall County, Virginia, situated at the mouth of Grave Creek. It is mainly distinguished for the number and size of its mounds. Situated in the center of the plain is one twelve hundred feet in circumference, and more than one hundred in height, surrounded by a trench and smaller mounds, as if the great dead were sleeping here with guards around.

Proceeding twelve miles, came to Wheeling; and

distributed books. The prospects of the city, as a manufacturing place, are excellent,—the largest glass case in the world having already been turned out of her glass-works. The number of churches of all kinds is eighteen. The number of revivals within the past year, according to the common mode of reporting, three. From the pastor of the Fourth-street Methodist Episcopal Church, learned that there had been a decided religious interest in all the churches of that denomination, resulting in the accession of nearly three hundred probationers. The number added to the other churches can not be accurately stated, but suppose about one hundred and seventy.

Leaving this place, the boat, without having to lower its chimneys, passed under the wire suspension bridge, which crosses the river at this point. Being late in the afternoon, we did not reach Wellsburg till after night-fall. There are six religious societies in the place, two of which have, during the year, enjoyed revivals, and received one hundred and thirty additions.

Came next to Steubenville, the principal town in Jefferson County, Ohio. Here are six evangelical churches. A year ago, twenty-one were added to the Presbyterian Church on examination. Considerable numbers have been added to the Methodist churches the past winter; very few to any other branches of Christ's Church. The next town passed, worthy of note, was Wellsville, a place of some importance at the mouth of Little Yellow Creek, on the north bank of the Ohio.

APRIL 1. Arrived in Pittsburgh, Pennsylvania,

situated at the junction of the Alleghany and Monongahela rivers, which form the Ohio. It was formerly called Fort Duquesne, and is of historic interest to Americans, being near the place of Braddock's defeat and death. It was for a long time a point of resistance to Indian aggressions. It now contains about fifty thousand inhabitants, and would be a beautiful city, were it not for the dingy appearance of the buildings, caused by the smoke of bituminous coal, which is in universal use. It possesses extensive manufacturing facilities, which has gained it the name,—“Iron City.” The capital invested in manufactories alone amounts to several millions.

The past winter has been a season of more than usual religious interest among the churches of the city. Among the Methodists, revivals have been numerous and powerful. In two of them the work of grace has been more marked than for many years past. The First Presbyterian Church, during the last two months, had a very pleasant state of religious interest. Its interesting feature was the increase of feeling and zeal among the members of the church. Many from the world were joined to the people of the Lord, and others so much exercised as to give hopes for the future. In Dr. Swift's church, in Alleghany City, adjoining Pittsburgh, twenty-five or thirty were received upon profession at one communion. In the town of Washington, about twenty-five miles distant, an awakening occurred, which pervaded the whole community, and extended to churches of all denominations. It may be safely stated that multitudes were added to the church of such as shall be saved. Sim-

ilar awakenings in numerous other places might be mentioned, but the above must for the present suffice.

The people of this city have had repeated warnings and reverses. In 1845, a large portion of the city was burned to ashes, consuming the entire effects of thousands, and turning thousands more out of regular employment. Thus, in a few hours, were swept out of existence millions of dollars, by which the rich were made poor, and the poor, wretched. Although, I believe, no lives were lost in this terrible conflagration, yet, in this event, many families were deprived of that which is necessary to sustain life,—bread. Besides this calamity, a greater one occurred eighteen months ago, but of an entirely different character. It was a fatal epidemic,—the cholera. Amidst its ravages through the length and breadth of the land, Pittsburgh had hitherto escaped its dire effects; but, in the midst of their supposed security, it came upon them “like the strong man armed.” In one short month, no less than one thousand people—men, women, and children—were laid in their graves.

APRIL 2. Completed for the press an article upon the moral and religious aspects of the city. Next visited the principal wholesale houses on Wood Street, distributing books when and where opportunity presented. Met with no opposition, none refusing my books, though of a decidedly religious character. Also, visited other parts of the city, and saw apparently happy results of my labors; but how feeble were they compared with the warts of a large city, famishing for the bread of life! In the afternoon it commenced raining, although the surrounding hills

were covered with snow. Immediately resorted to the wharf, where lay twenty-five or thirty steamboats, mostly from the western waters, loading and unloading freight, presenting to view the active commercial interests of the city. Many of these boats were visited, leaving books in the saloons, to be read by passengers and others. In this work I continued until my supply of books was wholly exhausted, happy in being able to disseminate religious knowledge.

CHAPTER XXII.

LABORS IN OHIO—ORDINATION.

APRIL 6, 1856. Attended the spring session of the Meigs Quarterly Meeting, held in Cheshire, Ohio. It was well attended, and a good state of feeling manifested. A brother was ordained to the work of the ministry, which was a solemn and impressive scene. In the evening several came forward for prayers, and the prospect was encouraging for a general revival.

MAY 4. Preached in Rutland, and during worship a sad accident occurred. Two young men, named Logan and Wilson, instead of attending church, went out gunning, and, finding no game, commenced shooting at a mark. While thus employed, Logan's gun was accidentally discharged, the contents entering Wilson's breast, killing him instantly. The deceased was twenty years of age. This should be an effectual warning to every Sabbath-breaker.

MAY 18. Preached in Middleport to an attentive

assembly, who received the word with gladness. Among the hearers were two Methodist ministers. The Lord has graciously visited his people in this place, and manifested his saving power in the conversion of souls. Last Sabbath, in the presence of hundreds, several were immersed in the Ohio, one of whom was an aged man, trembling from the effects of palsy. In the afternoon heard, at another place, the funeral sermon of a physician, a former associate.

MAY 25. Delivered a discourse in Rutland from Job xiv, 10: "But man dieteth and wasteth away; yea, man giveth up the ghost, and where is he?" It was a season of solemnity. Indeed, the text led to a serious subject, and, treating it in a serious manner, it had a corresponding effect upon the hearers.

JUNE 1. Attended a Methodist Quarterly Meeting in Harrisonville. The assembly being large, many were compelled to remain out of doors. The speaker, instead of occupying the pulpit, took his position at the door, so that all could hear. The sermon, delivered by the presiding elder, Rev. E. M. Boring, was one hour in length, and another hour was occupied in attending to the administration of the Lord's Supper.

JUNE 8. Attended a Freewill Baptist Quarterly Meeting in Addison. In the forenoon a discourse was delivered by Rev. George A. Stebbins, after which more than one hundred believers assembled around the sacramental board, and partook of the emblems of their dying Lord. In the afternoon preached, unworthy as I felt, to far the largest assembly I ever addressed. In Cheshire, an adjoining township, God has favored his people, the past spring, with a revival of religion.

The saints were refreshed, the backslidden reclaimed, and the impenitent converted,—persons of different ages, from the hoary-headed to the tender youth. Since September last, sixty-five or seventy have been converted and baptized, making respectable additions to the churches in the township.

JUNE 22. Proceeded as usual to my appointment. While on the way my horse took fright, became unmanageable, and ran some distance with the vehicle in which I was seated. For a few moments regarded myself in imminent danger, but providentially escaped uninjured. After a few minutes' delay, arrived at the house of worship, thankful for this narrow escape. At eleven heard a discourse, after which gave an exhortation. At four preached in the same place, from Matthew xxiv, 14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."

JUNE 29. Joined with a ministerial brother in holding a protracted meeting. At nine the morning prayer-meeting was held, attended by a large number of brethren, who appeared to be actively engaged. At eleven a sermon was preached, after which the ordinance of baptism was administered to two young persons, who were happy in following in the steps of him who "lived our example." At four another discourse was delivered. At seven preaching commenced again, and the meeting held somewhat late. Some were evidently seeking and striving to enter in at the strait gate. The sudden death of a young man in the immediate vicinity caused an unusual seriousness.

JULY 6. Preached in Salisbury. Here, too, a man,

after a week's illness, was supposed to be dying. These are solemn scenes to witness. Men turn away from them with grief, and the next moment engage in vain worldly amusements. What gross inconsistency! What mad infatuation!

AUGUST 3. Preached in Rutland from the words of the Psalmist: "He will be our guide even unto death." At the close two aged persons publicly stated that, for many years, they had been endeavoring to travel the Christian journey, and had, to the joy of their hearts, ever found God to be the guide of his people.

AUGUST 24. Preached from Isaiah xxxv, 8: "And a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the way-faring men, though fools, shall not err therein." Was happy to see many who, I have reason to believe, are traveling this highway,—“the way of holiness.”

SEPTEMBER 7. Having been examined on the preceding day in theology, and in reference to my qualifications for the ministerial office, I was regularly and publicly ordained, according to the usages of the Free-will Baptists, to the work of the ministry, by the Meigs Quarterly Meeting, held in Salisbury, Meigs County, Ohio. Sermon by Rev. Goodwin Evans, from 2 Timothy iv, 2: "Preach the word." Viewed this as one of the most solemn and eventful periods of my life. Early in the morning, before the rising sun had reflected his gilded rays, I repaired for meditation and prayer, beneath the spreading boughs of a gigantic forest. Upon the first utterance of my lips in prayer,

I could no longer repress my tears. A consideration of my unworthiness for so holy and responsible a station deeply affected my heart. Fervently prayed that I might more perfectly understand my duty, honor God, and glorify him, so long as I remain a pilgrim and sojourner on earth.

CHAPTER XXIII.

SECOND VISIT TO CINCINNATI.

SEPTEMBER 22, 1856. Came to Athens by stage, improving every opportunity in distributing books, especially at post-offices. Toward evening took a walk to the Ohio University, now under the presidency of the Rev. Dr. Howard. The college buildings are situated in the center of a square containing several acres, beautifully adorned with shrubbery.

SEPTEMBER 23. Left Athens at eight o'clock on the railway, and passed through portions of the counties of Athens, Vinton, Ross, Highland, Clinton, Clermont, and Hamilton. Toward the middle of the day stopped one and a half hours at a depot, distributing books, which were received and read with eagerness. Arrived in Cincinnati at five, and devoted the remainder of the day and evening to correspondence.

SEPTEMBER 24. Spent a portion of the day in attempts to get some printing done for immediate distribution, but was unsuccessful. The principal establishments of the city were, at this time, crowded with business. The day being more than usually pleasant,

there was a gradual stream of visitors at the Horticultural Exhibition on Vine Street, which appeared to be the chief center of attraction.

SEPTEMBER 25. Was much occupied in attending to business of a secular nature. To-day the annual reunion of the alumni of Woodward College took place. The exercises commenced with prayer, after which the president of the club introduced the orator, one of the earliest graduates of "Old Woodward," and one of the most eloquent and popular clergymen of the South. His address was replete with fine feeling and touching references to the scenes and sorrows of their early days of study.

SEPTEMBER 27. Distributed books in the forenoon, and spent the afternoon at the Western Museum, corner of Sycamore and Third Streets. In eight different halls are contained a great variety of curiosities and antiquities from Egypt, India, China, Mexico, and various other parts of the world, together with the wax-figures of many distinguished persons, among whom the three Presidential Candidates,—Buchanan, Fremont, and Fillmore. In the evening heard the French Mountaineer Singers, six in number, uniformly dressed.

SEPTEMBER 28. Visited the Roman Catholic cathedral, corner of Eighth and Plum Streets. It is a large and elegant structure, handsomely built of freestone, with a spire two hundred and fifty feet high. Proceeded next to Fourth Street, between Vine and Race, and heard the Rev. Dr. Fisher, pastor of the Second New School Presbyterian Church. In the evening attended a meeting at Christ's Church, Fourth

Street, between Sycamore and Broadway, and heard a discourse by an Episcopalian clergyman, the Rev. Dr. Butler. At both churches they had instrumental music. Indeed, organs are used in nearly all the churches of the city.

SEPTEMBER 29. Spent the forenoon in rambles about the city, distributing books. Visited the Cincinnati Observatory, on Mount Adams, an eminence five hundred feet above low-water mark, from which is had a delightful view of the whole city. In this observatory is the great equatorial telescope, supposed to be one of the largest and best in the United States. Also, visited the Water- and Gas-works, both of which showed the industry and skill of man. The neatness and beauty of the public gardens and nurseries are such as to attract special notice.

SEPTEMBER 30. Having spent about a week in Cincinnati, proceeded to Maineville, Warren County, a beautiful village near the Little Miami River, and about twenty miles north-east of the city, mostly settled by immigrants from the State of Maine. In the evening rain and sleet fell, and before morning the ground was covered with snow,—an occurrence not common in this latitude at this season of the year.

CHAPTER XXIV.

SIXTEENTH GENERAL CONFERENCE.

OCTOBER 1, 1856. Was present at the opening of the Sixteenth General Conference of the Freewill

Baptists, held at Maineville, Ohio. The Conference was called to order by the Secretary, Rev. Silas Curtis, of New Hampshire, by whom a hymn and select portions of Scripture were read. Rev. John L. Sinclair, also of New Hampshire, led in prayer. The Hon. and Rev. Ebenezer Knowlton, Member of Congress from the State of Maine, was elected Chairman. There were present forty-seven delegates from the Northern, Middle, and Western States,—all of whom were clergymen. In addition to the delegates there were in attendance about fifty ministers, who had come from remote sections of the country as spectators.

OCTOBER 2. Heard the reports from the Yearly Meetings, which, for the most part, were interesting. William Burr, Esq., of New Hampshire, Agent of the Freewill Baptist Printing Establishment, on being called, presented his report, from which it appeared that the profits of the Establishment, since the last Conference, had amounted to nearly eleven thousand dollars. This is contributed to objects of benevolence, such as education, missions, etc. In the evening attended the anniversary of the Sabbath-school Union. A well-written report was read by the Corresponding Secretary, Rev. George T. Day, of Rhode Island. After this, addresses were delivered by Revs. Oscar E. Baker, of Ohio; and Joseph B. Davis, of Massachusetts.

OCTOBER 3. At eight, attended the annual meeting of the Ohio State Mission Society. Was appointed on a committee to ascertain where missionary labor would probably be most successful, and to

give notice of the same to the Secretary of the Board. In the afternoon heard the debates of Conference. In the evening attended the anniversary of the Education Society. Rev. Oren B. Cheney, of Maine, Corresponding Secretary, then presented an abstract of his annual report, after which an address was given by Rev. M. H. Abbey, of New York.

OCTOBER 4. In the forenoon heard an exciting and protracted discussion on the manner of giving the invitation to the Lord's Supper, after which resolutions were passed expressive of the usages of the denomination. In the afternoon attended the anniversary of the Foreign Mission Society. Prayer by Rev. Selah Hibbard Barrett, of Ohio. The annual report of the Corresponding Secretary stated that there were twenty-two missionary societies, European and American, now at work in India, the most inviting field of missionary labor in the world. An interesting address was next delivered by Rev. Jeremiah Phillips, who for twenty years had been a missionary in India. He exhibited an image, representing Juggernaut, a heathen idol, worshiped by multitudes at the city of Pooree. He also presented several instruments of torture, used by the heathen in their acts of worship, together with a great variety of other specimens, illustrative of the manners, customs, and worship of the idolatrous people with whom he had labored as a missionary. Addresses were delivered by others, among whom was Rev. Daniel M. Graham, of New York. Collections were also taken for the mission cause. In the evening the claims of Hillsdale College were presented in a

foreible manner by President Fairfield and Professor Dunn. Fourteen scholarships, at one hundred dollars each, were taken, and the number was afterward increased to quite or nearly twenty.

OCTOBER 5. At nine attended a prayer and conference meeting, in which many participated. It was a solemn, affecting time, and many could not refrain from tears. During the day, which was the Sabbath, sermons were delivered at the two houses of worship by Revs. D. M. L. Rollin, of New York; Edmund B. Fairfield, of Michigan; Joseph B. Davis, of Massachusetts; Elias Hutchins, of New Hampshire; Richard M. Cary, of Wisconsin; and George H. Ball, of Rhode Island. The meetings were large and interesting, the sermons able and practical, the effects visible and abiding.

OCTOBER 6. In the forenoon listened to a good discourse at the Methodist Church. In the afternoon attended the anniversary of the Home Mission Society. An abstract of the annual report was read by Rev. Silas Curtis, Corresponding Secretary, representing the gospel as a system of active principles, renovating and giving life and character to whatever it controls. The last three years showed an increase of home mission receipts of more than fifty-three per cent. After this followed addresses by several speakers, among them Revs. Rufus Clark, of Ohio; John Fullouton, of New Hampshire; Calob M. Sewell, of Illinois. The latter had for fourteen years been a home missionary. Nearly sixteen hundred dollars were pledged, ten hundred of which to be kept as a permanent fund, the interest to be annually ap-

propriated. In the evening was present at the anniversary of the Female Foreign Mission Society. Addresses were made by Revs. David L. Rice, Ransom Dunn, Jeremiah Phillips, and Mrs. Clementina P. Noyer, widow of the late Rev. Dr. Noyer, one of the first missionaries sent out by the Board. Between forty and fifty names were handed in, of ones, fives, tens, and hundreds. There was an effort to raise a thousand dollars as a permanent fund. Three ladies and two gentlemen pledged one hundred dollars each,—making, with all that was pledged and paid, about seven hundred dollars.

OCTOBER 7. In the morning attended public worship at the Methodist chapel. I opened the meeting by prayer, after which a sermon was preached by Rev. William H. Littlefield, of Maine. In the evening attended a large mass-meeting, held in a grove near the village, which had been fitted up with seats. The speakers were President Fairfield, Hon. Ebenezer Knowlton, and Rev. Daniel M. Graham, who made effective speeches. In the evening, after a stay of one week in Maineville, I went about five miles to Salem.

The limits of this chapter forbid a full and detailed account of the various features and doings of a meeting continued through a period of seven days; we must, therefore, content ourselves, in connection with what has been said, with a general statement of facts.

Respecting the composition of the body, a word may be pardoned. In personal appearance there was, of course, a wide and striking difference, indicative of diversity of habits, and mental charac-

teristics. Mingled together were the toil-worn, contemplative, and wofully-cadaverous student of books, and the short, thickset, hardy, and somewhat-sunburned man of practical mold. The body was made up of working men, mostly in the middle of life, there being very few aged members.

Eminently kind and harmonious was the meeting. The warm debates and sharp clash of arms, so far from weakening, seemed to confirm the bonds of Christian union. The subjects discussed related generally to the practices rather than to the doctrines of the church. Constituting an interesting feature of the meeting were the discussions on the various benevolent enterprises.

Above all others, the last hour of Conference was impressive. The Lord's Supper was celebrated, at the table of which presided Revs. Cary, Hutchins, Curtis, and Sewell. The circumstances under which the emblems were received, with the appropriateness of the hour, called out strong feelings expressed in language of subdued tones. It was an occasion long and gratefully to be remembered. Thus ended the Sixteenth General Conference of the Freewill Baptists, characterized by a spirit of deep mutual sympathy and Christian love.

CHAPTER XXV.

RETURN TO RUTLAND.

OCTOBER 8, 1856. Accompanied by my cousin, Rev. Julius C. Beeman, traveled seven miles to Mar-

ion, Clinton County, through a beautiful, level portion of country. In the afternoon, wrote two articles for the press.

OCTOBER 9. Went to Blanchester, and found much excitement prevailing on politics, the Presidential Election being near at hand. Called on Rev. Dr. Cusick, who assisted in forming the first Freewill Baptist Church in the place.

OCTOBER 10. Came to Chillicothe, where I spent two or three hours. Visited the cemetery, containing several acres, in the center of which stands a large weeping willow. Think I was profited by this solitary communion with myself and the departed. Pursuing my journey, came, late in the afternoon, to Athens, where I put up for the night.

OCTOBER 11. Arrived at Rutland, after an absence of nearly three weeks. On the way we overtook a man, arrested for burglary, who, in the most positive manner, declared his innocence. He was a professional man, well dressed, and of gentlemanly appearance.

OCTOBER 26. Preached in the Temperance Hall in Salem, Meigs County. Last spring a reformation was in progress in this place, and a considerable number experienced emancipating grace. Twelve were baptized, and a society of twenty members formed. In the north-west part of the township, there has been much religious interest, and from forty to fifty have made a public profession of Christianity.

OCTOBER 28. Attended in Rutland the funeral of a child, and preached from Matthew xix, 14: "But Jesus said, Suffer little children, and forbid them not,

to come unto me; for of such is the kingdom of heaven." It was, as is usually the case on such mournful occasions, a solemn time. The parents shed many tears over their loved one, so early torn from their fond embraces.

NOVEMBER 2. Preached to an attentive audience, collected upon a short notice. Several deeply affecting exhortations were given, producing lasting impressions upon the hearers. On my return home, called upon one who had recently recovered from a severe illness. Next visited a family that had followed one of their number to the grave. And, lastly, had an interview with a man, who, for two or three years, had been a constant sufferer.

NOVEMBER 9. Preached for the First Rutland Church, and enjoyed tolerable liberty. In attendance were several aged persons, one of whom has been a consistent worthy member ever since the first formation of the church, embracing a period of forty-six years.

NOVEMBER 16. Preached for the Second Rutland Church. The cloud of mercy, passing over the land, has emitted a few mercy drops, the influence of which has been felt in this place as the dew of Hermon.

NOVEMBER 23. Preached in Salem with considerable freedom. The interest of the meeting was much better than usual, and there is encouragement that better things are in reserve for this place.

NOVEMBER 30. Delivered a sermon in Rutland to an audience, mostly youth, who paid uncommon attention. As a discourse had not been preached in this part of the township for many months, I was earnestly

solicited to remember them in future, which I promised to do. How many places are entirely destitute of the stated preaching of the gospel! How many are perishing for want of the bread of eternal life!

DECEMBER 7. Attempted to preach, but was much dissatisfied with my efforts. It seemed as though I did neither justice to myself nor hearers, much less to the subject on which I spoke. But these apparent failures are, perhaps, designed to teach me my dependence on God, and to humble me under his all-pervading power.

DECEMBER 21. Preached to an interesting company of youth, enforcing the importance of early piety. Was encouraged to hope, from external appearances, that efforts in their behalf will not be useless. Since my last discourse here, one, in the morning of life, has been consigned to the tomb,—a warning, truly, to the living.

DECEMBER 28. Gave a discourse. A professor, living in the immediate vicinity, exhorted with much animation, inviting his friends and neighbors to Christ. The day was one of the most pleasant of the season, appearing more like spring than winter.

CHAPTER XXVI.

REVIVALS IN RUTLAND.

JANUARY 1, 1857. Held a meeting and preached with much freedom. Many circumstances rendered solemn the occasion. Another, young and vigorous,

had been suddenly called away by death, and others were standing upon the threshold of eternity. Those in health were alarmed, fearing that the appointed hour of their departure was near at hand. An inebriate, now in his more sober moments, appeared to be open to conviction, having a view of his wretched and degraded condition. He and others were directed to Christ as their only hope and refuge.

JANUARY 10. Attended a union meeting, composed of members of various religious denominations. A sermon was preached by one of the four ministers present. After this, the brethren, both ministers and laymen, improved the time in exhortations and remarks suited to the occasion. It was a meeting of special interest to all who participated in the exercises.

JANUARY 18. Discoursed to a few, the extreme severity of the weather preventing a full attendance. A minister from the State of Iowa, past seventy years of age, spoke to good effect. The company assembled, though few in number, seemed to possess the spirit of their divine Master, willing to make sacrifices in behalf of his cause.

JANUARY 25. Preached to a serious audience. The people are more deeply impressed with the all-important duties of religion. Well they may be! A gentleman, aged twenty-eight, was recently killed by the falling of a tree, a limb of which struck him upon the head. A father and two brothers witnessed this appalling scene. The deceased survived nine hours, but in a state of insensibility. He, like thousands, had lived a careless life, delaying the great work of repentance till a more convenient season. But, to him,

as well as to many others, that convenient season never arrived.

FEBRUARY 1. Joined with Rev. I. Z. Haning in holding a series of meetings in the north part of the township. The service in the evening was solemn and affecting. Many were seriously impressed with the great truths of the gospel, and came forward for prayer.

FEBRUARY 2. Preached in the forenoon at a private house to a crowded audience. Four more came forward for prayer, and many others were deeply affected. Twenty persons bore testimony to the truth, among whom was heard the voice of the convert. In the evening another manifested a resolution to serve the Lord.

FEBRUARY 3. Delivered a discourse at ten o'clock, from the words of the Prophet Amos: "Prepare to meet thy God." The meeting held several hours, attended with the most cheering and happy results. Two manifested their desires for salvation, and in the evening four others arose for prayer. Twelve have now been hopefully converted, some of whom are heads of families.

FEBRUARY 4. In the evening preached with uncommon good liberty. As usual, the audience was large and attentive. When the invitation was extended, eleven arose in the midst of the congregation with bursts of grief, feeling the weight and burden of sin. After having a season of prayer, a number of them spoke of their resolution to set out from that hour to serve the Lord. Two, from their testimony, had once been professors of religion, but had wofully backslid-

den. They made confessions, asking the forgiveness of friends and neighbors, hoping to obtain forgiveness of God.

FEBRUARY 5. At ten, met in prayer-meeting, which was very fully attended. About forty, including converts, improved by way of exhortation. A young lady publicly requested prayers, after which she soon found peace, and rejoiced in the liberty of the gospel. During the exercises, sobs and tears were heard and seen in different parts of the audience. Six, in this meeting, professed to be converted. In the evening meeting, a gentleman, aged forty, arose near the close of service, stated that he had long been an unbeliever in Christianity, fearing neither God nor man. But recently he had been awakened in a striking and peculiar manner, to see his lost condition; that he had become convinced of the reality of religion; and that he had, by divine assistance, formed a resolution to become a Christian. This disclosure, so unexpected, greatly surprised every person; for he was looked upon as the last one to embrace the gospel.

FEBRUARY 6. We held a meeting at the usual hour. After sermon, repaired to the water, where eighteen, upon profession of their faith in Christ, were baptized in the presence of hundreds of spectators. These were mostly young ladies and gentlemen,—those who had formerly sought for happiness in the gayeties and pleasures of the world. But now their unanimous testimony was, that they had, during the brief period of their religious course, enjoyed more happiness than in all the pleasures of the world combined. Preached in the evening to a very large con-

course, and had the pleasure of seeing a few more come out on the Lord's side.

FEBRUARY 7. We held the meeting at a private house, where some found peace in believing. At the close, four were baptized, after which a ring was formed at the water-side, including about one hundred,—all professors of religion. A parting hymn was then sung, which rendered the scene impressive.

FEBRUARY 8. Was left alone to conduct the service. Although the day was cold and wintry, the house was nearly or quite filled. One and a half hours were spent in prayer, a considerable number of the brethren participating in the exercises. After this, preached one hour, and gave opportunity for exhortations. Old and young spoke, converts rejoiced, and saints praised the Lord. The meeting held four hours, during which many derived a blessing in the performance of Christian duties.

FEBRUARY 14. Brother Haning having returned, we commenced a protracted meeting in the village of Rutland, three miles from the vicinity of the late revival. The service began at two o'clock, under somewhat favorable circumstances. A discourse was delivered, and then an opportunity given for the brethren to improve. After the latter exercise had been continued for some time, a backslider, formerly a church member, but who had for some years dishonored his profession by a disorderly walk, voluntarily arose, made a humble confession, and expressed his determination to henceforth live a Christian life. He further stated that he had, as he trusted, obtained forgiveness for past offenses, and that he would now

esteem it a privilege to again return to the bosom of the church, which he, in his more unworthy moments, had forsaken. The church, having confidence in his honesty of purpose, welcomed him to its privileges and immunities. Next arose a young gentleman, who had been an advocate of Universalism, and weepingly confessed himself a sinner, declaring his intentions to reform. This greatly added to the interest of the meeting, causing the heart of every Christian to throb with emotions of gratitude.

FEBRUARY 15. The audience was large, composed of different denominations. At the close of service, a public invitation was extended to the unconverted to manifest their desires for salvation. The young man mentioned yesterday, arose again, repeating his desires. This, on his part, required much moral courage, as nearly all of the people of the village and vicinity were present, from whom he must expect the finger of scorn.

FEBRUARY 16. Held an evening meeting, which was also very fully attended. A number felt the spirit of opposition rankling in their bosoms. By their manifest uneasiness, it was apparent that they were not pleased with the discourse, and they went away complaining. The people of God paid no attention to their complaints, feeling resolved to do their duty, and leave the event to God.

FEBRUARY 17. Met at ten, and found the religious interest increasing. After an appropriate discourse, a number bore public testimony. Another backslider confessed his wanderings. Two others also declared what God had done for them, that their souls had been

set at liberty, and that they could rejoice in hope of a glorious immortality beyond the grave. The evening meeting was unusually interesting. The preached Word seemed to have a more abiding impression upon the impenitent, which was evinced near the close of meeting, when two arose for prayer.

FEBRUARY 18. Held a morning meeting which was attended with the divine blessing. As usual, after the discourse, the brethren were invited to improve their gifts. A number availed themselves of this privilege, and found a blessing by so doing. Many were deeply affected, while the important claims of religion were enforced. Two, for the first time in public, spoke of their desires for religion, soliciting prayer in their behalf. At the evening meeting the prospect appeared more flattering than ever. The audience was large, the attention good, and the opposition less. The word of divine truth appeared to be better received, and to have its desired effects. Two professed to be converted, and were received for baptism. Some, under the appearance of the deepest penitence, expressed their determinations to seek and serve the Lord.

FEBRUARY 19. Found the weather stormy, yet the ten-o'clock meeting was well attended. After sermon, had a season of prayer, and then gave liberty to God's people to speak, which was a profitable season. Four, in the bloom of youth, gave hopeful evidence of conversion. The impenitent were deeply affected, and wept profusely. Some, however, endeavored to conceal their feelings, yet at times were compelled to give full expression to their emotions in sighs and tears.

After continuing the exercises of worship for several hours, the assembly repaired to the adjoining stream, and seven converts were baptized, and joined the church. This, it may well be supposed, was a happy scene. The candidates were all young people, commencing life with the most cheering prospects. The evening meeting was not so well attended, on account of the continued inclemency of the weather; but candid attention was paid to the Word, while many seemed to feel the importance of religion's vast concerns.

FEBRUARY 20. We conducted the exercises as usual. The voices of old professors and young converts mingled together in speaking of the goodness of God, and in expressing gratitude to him for the signal displays of his power in converting sinners. So great was the interest of the meeting that it lasted for several hours without apparent weariness to the audience. One publicly expressed a determination to start anew in the cause, and another arose for prayer. Nothing uncommon transpired in the evening meeting.

FEBRUARY 21. Removed the meeting from the village for the present day and evening. Two meetings were held, which resulted in reviving saints and in awakening sinners. Two persons, past the middle age of life, renewed the solemn vows made in youth, and confessed their backslidings. Four others, in the vigor of youth, also signified their intentions, by rising in the congregation, to embrace the gospel.

FEBRUARY 22. In the evening we resumed the meeting at the village. It being the Sabbath, the assembly was very large, and for want of room many

were obliged to leave. Nothing special occurred, except the very excellent attention given to the sermon. An invitation, as usual, was given to the anxious. Though numbers were truly affected with a view of their condition, yet the fear of man, or something else, prevented them from coming to a final decision. Not even one publicly expressed a desire to forsake the ways of sin and return to God. Yet, this did not, by any means, discourage us in the continuation of our efforts. Appointments were given out as usual for the next day.

FEBRUARY 23. Met at the usual hour, but found but few in attendance. The blessing of heaven, however, attended the meeting. One arose for prayer, another united with the church, and another declared his resolutions. The latter, in early youth, had witnessed a good profession, but had departed from the holy commandment delivered unto him. He exceedingly regretted his past course, but was now finally resolved to reform. This was a matter of joy to his friends, as he exerted much influence in the circle of his youthful acquaintance. In the evening the audience increased. The topic of discourse was Moses' renunciation and choice. At the close, four youths publicly manifested their resolutions to renounce the pleasures of sin, and follow the example of him whose illustrious character had just been portrayed to view. One of these had long been convicted, had frequently wept in the public assembly, but had, until this evening, shown no further indications of penitence. But now a decision was made for the first time. One pro-

fessed conversion, and the meeting closed with more encouraging prospects.

FEBRUARY 24. Had two meetings, and, as one year ago, endeavored to preach, this day completing thirty-five years of my life. I was then, as now, laboring in a revival. Should my life be spared another year, may I see more of the displays of God's saving power! This day and evening, four young people professed to be converted.

FEBRUARY 25. Held one meeting, during which the deepest interest was apparent. At the close repaired to the water-side, where five went forward in the ordinance of baptism. Many tears fell from the eyes of spectators, while witnessing the performance of this solemn rite, and seeing the calmness and decision of the candidates.

MARCH 1. Preached at the usual place of worship to a good audience. My brother in the ministry had again left to fulfill other engagements, and hence the whole responsibility of conducting the service devolved upon me. Such was the faithfulness and boldness of the young professors, that a number bore public testimony, which had a good effect upon the assembly.

MARCH 8. Delivered a discourse on Christian watchfulness, to a large congregation, where the first awakening commenced. In the afternoon preached in the village, from Hebrews x, 25, on the importance of public worship. Several accompanied me from the first to the second meeting, so that a large portion of the audience were converts. It was soul-cheering to

see the interest they took in assembling together for divine worship.

MARCH 14. Spoke in the vicinity of the last revival. Most of the assembly were professors, happily engaged in the cause of the Redeemer. They spoke freely of their enjoyments, and were resolved, by assisting grace, to persevere unto the end. Sinners are still inquiring what they shall do to be saved. A young man of talent and influence was received into church fellowship.

MARCH 15. Attended meeting at the same place, where a large congregation assembled. Indications of good are still visible. Two made a public profession, were baptized, and joined the church. The work of revival seems to be increasing and spreading; and, in an adjoining town, quite a number have been hopefully converted. Among the number is a man nearly seventy years of age. He still retains the vigor of manhood, and is very zealous in the cause in which he has enlisted, striving to redeem the time that has run to waste.

CHAPTER XXVII.

TRAVELS IN OHIO AND KENTUCKY.

MARCH 16, 1857. Came to Pomeroy, and learned that the Methodist Episcopal Church had, for a month or two past, enjoyed a glorious revival. For several weeks meetings had been held every evening. From

seventy to one hundred, I was informed, had been added to the society.

MARCH 17. Embarked on the steamer "Boston," and found it crowded with passengers, many of whom were engaged in drinking and gambling. How unbecoming the character of intelligent, accountable beings!

MARCH 18. Reached Cincinnati. In the evening there was quite a large meeting of the citizens held at the Metropolitan Hall, north-east corner of Walnut and Ninth streets, for the purpose of paying a tribute of respect to the memory of a distinguished Member of Congress. Several speeches were made, appropriate resolutions passed, and the public officers of the city invited to attend the funeral.

MARCH 19. Spent this day also in the city, but left in the evening. At three o'clock, the Pine and Harrison troupe gave a concert free to the pupils of the public schools. Nearly every seat was occupied, and the performance was successful. They have concluded to give two more concerts before their final departure to Europe.

MARCH 20. Was confined nearly the whole day to my berth, this being my first attack of illness on a boat. However, by the timely use of medicine, I began toward night to recover.

MARCH 21. Arrived at Middleport early in the morning. Proceeding to Rutland, attended a meeting in the afternoon, and spoke to a large assembly. A good state of feeling was manifested by the brethren, who seemed to be striving to enter the strait gate.

MARCH 29. Preached to a small congregation,

after which several spoke. The converts appeared to be faithful, ever ready to obey their Lord and Master.

APRIL 5. Attended Quarterly Meeting in Cheshire, and spoke once. Two or three churches reported revivals. Since the last term, a new church, consisting of twenty-five members, had been organized. It was received into the Quarterly Meeting. They now contemplate building a house of worship, and sustaining a minister.

APRIL 11. Spoke in Rutland, and was rejoiced to see the cause prospering. One testified to God's power in the forgiveness of sins, and was received by the church as a candidate for baptism.

JUNE 3. Attended the funeral of a Mr. Black, a resident of Rutland, aged thirty-two. The circumstances connected with his death are of a melancholy nature. He left his house, with a gun, under pretext of shooting game. Not returning at night, search was made next morning, when his body was found lying in the orchard, a few rods from his own door. From the wound, it appears that the gun was discharged while resting his chin on the muzzle, the contents entering under the chin, and lodging in the brain. A very large company attended the funeral, and the solemnity of the scene was such as can not be described.

JUNE 5-8. Was present at the summer session of Meigs Quarterly Meeting, during which nine meetings of public worship were held. There were present eight ministers, who, with energy and power, dispensed the word of life. On the Sabbath the congregation was large, numbering many hundreds, who listened with becoming reverence and attention. The

last day of the meeting was especially interesting. Several who had been silent spectators, could no longer restrain their feelings, and spoke of their prospects of a better world.

JULY 4. Was employed in writing for the *Freewill Baptist Quarterly*, published once in three months by an Association. Several celebrations, commemorative of the day, were held in different parts of the county, which were well attended.

JULY 5. Preached, though still suffering from impaired health, and returned much exhausted. Under my present pressure of bodily infirmities, I feel that my ministerial labors must soon close. Yet I think duty requires me to use every expedient possible for the restoration of health, in order to accomplish the great work in which I am engaged.

JULY 11. Met a congregation, to whom I delivered a short message upon the duties connected with the Christian profession. About thirty persons gave in their Christian experience, which rendered the meeting more than ordinarily interesting. An old lady expressed a deep solicitude for her son, lying dangerously ill, requesting the prayers of the church in his behalf. It appeared that he had once made a public profession, but, like too many young men, he had not sufficient decision to hold fast to his profession. The agony of his heart-stricken parent, in view of his deplorable condition, was such as to awaken Christian sympathy in all who can feel for others' sorrows.

AUGUST 2. Preached from Hebrews x, 23: "Let us hold fast the profession of our faith without wavering; for he is faithful that promised." In the after-

noon heard another brother preach in the same place, after which I visited the sick. Deprived, as they are of sanctuary privileges, I feel that my work is not fully accomplished until these parochial visits are made.

AUGUST 9. Being a delegate, went to Albany, sixteen miles distant, to attend the Ohio River Yearly Meeting. It was held in the new and commodious church, just completed in time to convene this annual convocation. With few exceptions, the business was transacted in much harmony, and appropriate resolutions passed upon the various reforms of the day. The subject of home missions was ably discussed, and a missionary or two appointed to enter the field of labor.

AUGUST 10. At an early hour a large collection of people assembled, eager to hear the word of life. Two collections for benevolent purposes were taken, the latter amounting to two hundred dollars or more. This evening a glorious revival commenced, during which nearly a hundred professed religion. Among the subjects of the work, were one of the professors and twenty-five or thirty of the students of the school. Was informed that less than two years since, several non-professors, a part of whom pretended to skepticism, determined upon having a meeting to suit their own fancy, and accordingly invited several ministers to participate. The meeting was commenced, and resulted in the conversion of a good part of the company who originated the enterprise, and in the organization of a church of nearly twenty members. The little church now numbers about seventy-five, with

a meeting-house almost free from debt, and with strength sufficient to be self-supporting.

AUGUST 30. Preached in Rutland from Luke xvi, 31: "And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Labored to show that if the Scriptures and the ordinary means of grace fail to awaken men, a messenger from the dead would even fail to perform the desired work. As examples, alluded to the centurion's daughter, the widow's son, Lazarus, and Christ's resurrection, showing the little effect produced upon the incredulous multitude, who were eye-witnesses to these solemn and extraordinary events.

SEPTEMBER 4. Attended Quarterly Meeting in Salisbury, and preached in the evening to a good congregation, consisting mostly of professors. Here I labored in former years, and here I received ordination. During the past season a revival was enjoyed, including among its subjects persons of influence.

SEPTEMBER 5. Participated in the business of conference, and was happy to see some long standing difficulties in the church amicably settled. One brother, of acceptable gifts, was licensed to preach. The meetings of worship were conducted in the usual manner. Good was done, and a few, it is hoped, added to the Lord.

SEPTEMBER 7. Left home on a tour to the State of Kentucky. Proceeded to a village on the bank of the Ohio, and stopped at a hotel, the proprietors of which are Welsh, belonging to the Calvinistic Methodists. The journey, though short, was attended with much

fatigue. Did not call a meeting, being unable to preach; yet the time was not wholly unimproved, having opportunity of conversing freely upon religious topics.

SEPTEMBER 8. Was compelled to wait the whole day for a boat, the river being very low, as it usually is at this season of the year. Finally, at night, a boat made its appearance, called "Economy," upon which I embarked. This boat is very appropriately named, as the most rigid economy, even to parsimoniousness, was observable in every thing appertaining to it. It had fortunately succeeded in making its way down from Pittsburgh, taking passengers from boats aground, until it was crowded. Some of the number were slave-holders from the State of Mississippi, accompanied by their servants. But it is just to add, what is seldom witnessed on a boat,—no gambling, no drinking, no profanity.

SEPTEMBER 9. Distributed books among the passengers, which were read with apparent interest. Also, used other efforts for the benefit of those with whom I, for the time being, stood associated. Without any special detention, reached in safety, at a late hour of the night, the "Queen City."

SEPTEMBER 10. Was actively employed the whole day in distributing books, and in visiting the most important parts of the city. In the evening I designed to attend a meeting of worship; but, after much inquiry and diligent search, could find none. At the same time pleasure-seekers could look around, and be at no loss to find places of amusement suited to their tastes and inclinations. The house of the living God,

should possess at least as many attractions as the theater, kindly extending to the way-worn traveler the welcome invitation, "Come up to the house of prayer."

SEPTEMBER 11. Crossing the Ohio, spent a few hours in Covington, Kentucky. Here are about a dozen evangelical churches,—all of which had, the last year, enjoyed protracted and genuine revivals. The whole city seemed to be aroused, and brought to give attention to the great subject of religion. Almost every man was approachable for private conversation in reference to his own spiritual interest. In this place there are no great and prominent literary institutions. There are, however, several schools, both male and female, and an excellent system of public schools, connected with which is a high school that is doing good service.

Leaving Covington at two o'clock, on the Kentucky Central Railway, arrived at night in Lexington, the first settled town in Kentucky, and formerly the State capital. It is one hundred miles from Cincinnati. The principal towns passed on the way are Falmouth, Cynthiana, and Paris,—all of which are county seats, averaging about one thousand inhabitants each. These villages, as was subsequently learned, contained several religious societies; but no revivals had been recently enjoyed, and consequently the accessions were comparatively small. In Lexington, containing ten thousand inhabitants, there are eleven churches, including four colored ones, the latter being composed principally of slaves. Among all these churches there had been no revivals, save in one of the Methodist societies.

SEPTEMBER 12. Spent the forenoon in visiting several places of public interest. The first was a call at Ashland, the late residence of that world-renowned man,—HENRY CLAY. The estate, consisting of about six hundred acres, is situated one and a half miles from the city, surrounded by a large level tract of country, in a high state of cultivation. The buildings are well constructed, the walks tastefully arranged, and the shrubbery judiciously selected. The homestead is occupied by a son of the illustrious orator,—James B. Clay. Next stopped at the seat of Hon. John C. Breckinridge, Vice-President of the United States, who is now enjoying the quiet of home. Proceeded next to the Lexington Cemetery, containing forty acres, in an oblong form, adorned with shrubbery. Upon an eminence the people of Kentucky have commenced erecting a monument of Kentucky marble, of beautiful design, to the memory of Henry Clay. The site is handsome, with an area of half an acre, circular in form. The corner-stone was laid on the 4th of July last, with imposing ceremonies. Its base is forty feet square, and its height is to be one hundred and twenty-five feet. Mr. Clay is interred a short distance from the monument, and at present there is nothing to point the stranger to his grave, except a mound, covered with turf and grass. While standing beside the grave, in silent reflection, I mentally exclaimed in the language of another dying statesman, "This is the last of earth!" Yes, man with all his aspirations for earthly glory and worldly honors, must die. But to the Christian there is a glorious and blest immortality beyond the grave. Visiting the grounds

of the Transylvania University, I completed my circuitous route about the city and its suburbs, highly pleased and profitably entertained.

SEPTEMBER 13. Having returned to Cincinnati the preceding evening, resolved to spend the day, it being the Sabbath, in attending meetings at different churches in the city. Partly from curiosity was induced to attend service in the morning at St. Peter's Cathedral, with the expectation of hearing Archbishop Purcell, a staunch defender of the Roman Catholic faith. But in this I was disappointed. The discourse on the occasion was delivered by a French priest, who spoke fine English. It was a flowery piece of declamation, and contained some good moral precepts. But their religious ceremonies, which were long and tedious, appeared more like solemn mockery than the true worship of God. Next attended service at the Sixth-street Associated Reformed Presbyterian Church, at which the Rev. Mr. Archibald officiated. He spoke extemporaneously with much zeal and energy. In the evening heard the Rev. W. M. Scott, pastor of the Seventh Presbyterian Church, Broadway, between Fourth and Fifth.

SEPTEMBER 14. Visited Fifth Street, where I spent most of the forenoon. In the afternoon returned to Main Street, and spent several hours in furnishing communications for the press. In the evening attended an entertaining concert.

SEPTEMBER 15. Attended the Agricultural State Fair, held a short distance from the city, where were exhibited some of the best productions of the State, together with numerous specimens of art mechanism.

Among other distinguished persons on the grounds, were Salmon P. Chase, Governor of Ohio, and Cassius M. Clay, the great champion of Human Freedom. The enclosed grounds contained thirty-eight acres, and the attendance was large. So great was the crowd of visitors, that many found it extremely difficult to obtain comfortable and decent lodgings.

SEPTEMBER 16. Reached home late in the evening, having, since morning, traveled by railroad and stage. But instead of finding my friends well, I was called to the bedside of a sick mother, who for some time did not recognize me. Thus I find this a world of toil and suffering.

OCTOBER 4. Preached in Rutland from Paul's address to Timothy: "War a good warfare." Enjoyed good liberty in speaking from these words, and trust that the effort was not useless. The members of the church, from their public testimony, appeared resolved to obey the injunction of the text.

OCTOBER 18. Rode to Cheshire, and preached for the Second Kyger Church. The meeting was held in the new meeting-house, erected upon the ruins of the old one, which had been burned down by an incendiary. This was the second meeting held in the house since its erection. The sacrifices made by the church, to sustain public worship, presents an example worthy of the highest commendation.

NOVEMBER 1. Preached in Rutland with a good degree of freedom. A few publicly joined in the devotional exercises, expressing gratitude to God for his unparalleled goodness and mercy. Among the number was an aged veteran of the cross, tottering upon

the brink of the grave, but whose life and profession have most harmoniously corresponded.

DECEMBER 6. Rode several miles to my appointment through a storm and over roads almost impassable. After considerable exertion, reached the place in proper time, and found an aged gentleman, the only one, in a thickly settled neighborhood, that had ventured from home. Certainly the faith of such will not remove mountains.

CHAPTER XXVIII.

JOURNEY TO INDIANA.

JANUARY 3, 1858. Met a large congregation, to whom I preached. Being near the commencement of another year, I presented some motives for the renewal of Christian faithfulness. Indeed, there already appears to be a general awakening. Meetings are oftener held and better attended than for many months past, which is a matter of much encouragement. A revival spirit is visibly manifested, and it is hoped that the day is not distant when many will be brought to Christ.

JANUARY 11. Attended the funeral of a gentleman in the eighty-second year of his age, who died without a moment's warning to himself or family. In early life he followed the sea, became master of a ship, and visited conspicuous ports on both continents. By request furnished for publication an obituary.

MARCH 2. Called at the residence of a middle-aged man, who, after a lingering illness of six years, had died. During this period he had applied, far and

near, to the most skillful physicians, but in vain. Though at first exceedingly anxious to recover, yet he manifested through his whole sickness little solicitude for his spiritual welfare, and even objected to having a funeral discourse delivered on the occasion of his death. At the appointed hour for his interment, nearly the whole neighborhood assembled, closely occupying two rooms. After sitting some time in profound silence, I was requested by the afflicted widow, though a non-professor, to read a portion of Scripture, offer a prayer, and make a few remarks, thinking that this would be no violation of her husband's injunction. I accordingly complied, which seemed quite satisfactory to the audience.

MARCH 15. Under feelings of great mental depression, started on a tour to the State of Indiana. The outward aspects of things appeared truly gloomy,—a lowering sky, miry roads, and declining health. Under the latter circumstance I invariably find it difficult to commence a journey, fearing a total prostration of the physical energies. But knowing that the "time is short," I am admonished to improve it, so that I may finally render up my account with joy and not with grief. On the way saw a funeral procession, composed of foreigners, principally English, slowly moving to the grave, to commit one of their number to the dust, which again admonished me to duty and to faithfulness. At the close of the day, made several visits, which, I trust, were not in vain. Almost insensibly a change was produced in my mind from a state of melancholy to one of cheerfulness. Timidity now gave place to courageousness, and I felt

to engage anew in the work of the Lord, praising his excellent name.

MARCH 16. Embarked on the steamer "Ohio No. 2," to prosecute a part of my journey by water. A few days since the steward of the boat, a free colored man, was arrested as a fugitive slave, under the fugitive slave law, and, torn from his frantic wife, was hurried into the land of slavery. Fortunately he succeeded in proving his freedom, and his captors were compelled to release him. Such instances are not rare.

MARCH 17. Arrived at Cincinnati about noon, at which time it was almost blowing a hurricane. A two-story building was on fire; two children were nearly killed by the falling bricks of a chimney; and a lunatic committed suicide. Was, however, gratified to learn that the recent terrible reverses in the financial

world have had one good effect, in directing the minds of this community to serious subjects, and inducing hundreds, who before hesitated, to become converts to religion. At the large session room of the First Presbyterian Church, on Fourth Street, morning prayer-meetings are daily held. The exercises are usually characterized by a subdued but profound earnestness. The prayers are brief, fervent, and pointed. So harmoniously blended are the different denominations represented, that it is generally difficult to decide, from peculiar forms of expression, the denomination of Christians to which the suppliant belongs. The attendants on these meetings seem to be drawn from all ranks and professions, the mercantile classes, for which they were more particularly designed, constituting the greater proportion. That four hundred persons, many

of them young men, should assemble daily for objects wholly devotional, is certainly evidence of more than ordinary religious interest.

MARCH 18. Left Cincinnati on the railway, and, proceeding fourteen miles, came to North Bend, distinguished as the residence of the late lamented General William Henry Harrison, ninth President of the United States. In one month after his inauguration, he was suddenly stricken down by the hand of death, and silently conveyed from the National capital to his humble abode at North Bend, where his remains were deposited a few rods from his own dwelling, upon an elevated spot of ground, now covered with beautiful evergreens. The tomb is visible to the eye for some distance, and the passer-by, whether traveling on the rail-car, or on the Ohio River, can, at one view, distinctly see both the dwelling* and the tomb, which attract special attention.

Leaving this memorable place, came to Lawrenceburg, a thriving town in the south-east corner of the State of Indiana, and two miles below the Big Miami, containing a population of four thousand. Gave away books in the streets and elsewhere, to both old and young, which were gladly received. A gentleman of very respectable demeanor solicited a copy for his children, and did not leave me until he adroitly ascertained that I was a minister, whereupon he imparted such words of encouragement as I had not, for years, heard from the lips of any person. Thus I have

*This building, around which clustered so many hallowed historic associations, was soon after destroyed by fire.

reason to believe that my visit to this State will not be entirely useless. Besides, learned that there were about seven religious societies, and that during the winter there had been revivals, the Baptist Church receiving twenty-five members, and the Methodists one hundred and fifty on probation. There is now a union prayer-meeting held every day during the week, alternately at the Presbyterian, Methodist, and Baptist churches. These meetings are well attended, and the present state of religion is good.

MARCH 21. Attended a meeting in Pomeroy, Ohio, at the Methodist chapel. They were in the midst of a powerful revival, having lately brought to a close a protracted meeting, which had been held thirty days in succession, resulting in an addition of sixty or seventy members to the society. They were blessed a year ago with a similar revival, attended also with similar results.

MARCH 22. Arose early, and the first object attracting notice was the wreck of the steamboat "St. Lawrence," which run upon a ledge of rocks that projected in the river. This terrible disaster, by which sixty thousand dollars' worth of property was instantly destroyed, took place at one o'clock this morning. The rocks against which it ran are well known to river men, and undoubtedly would have been avoided by the "St. Lawrence," had not the wind, with a strong current and a dark night, been unfavorable to her proper management. There were some passengers on board, together with a large crew,—all of whom were miraculously saved by the timely appearance of the "Argonaut." No sooner had the passengers left the

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CHAPTER XXIX.

MY MOTHER'S DEATH, AND OTHER INCIDENTS.

APRIL 20, 1858. I am bereft of my best friend,— my mother. She who supported me in infancy and guided my youthful steps, is no more! Her spirit has taken its flight to realms above. Though I would not, if I could, call her back to earth, to experience again its sorrows, yet language can not portray the agony of my heart. The fond remembrances of the past, crowd upon my mind with overpowering force. Her acts of kindness, her words of sympathy, her tones of tenderness, never, never can be forgotten. But are these happy, thrilling scenes of the past no more to return? No, never! May I then be prepared to meet her in that world where "God shall wipe away all tears," and where "there shall be no more death!"

The following obituary, published in the *Morning Star*, gives some farther particulars of her life and death:

"MRS. SYLVA BARRETT, wife of the Rev. Selah Barrett, died in Rutland, Ohio, April 20, 1858, of dropsy, aged seventy-one years, three months, and seventeen days. When five years of age her parents made a profession of religion, and, young as she was, readily perceived the change it produced. Family prayer was introduced, and, although new to her, it af-

affected her mind to see them kneel, to witness their tears, and to hear their supplications. Meetings of worship were frequently held at their house, attended by Revs. Benjamin Randall, John Buzzell, Joseph Boody, and other distinguished ministers from New Hampshire.

"These scenes produced a lasting impression, and she came to the conclusion if the Lord spared her life until she was old enough to understand the nature of true religion, and how to obtain it, she also would be a Christian. From this eventful period until fourteen years of age, she much enjoyed the company of religious people, and took peculiar pleasure in reading the Scriptures, the writings of Bunyan, and works of a devotional character. At this time an extensive revival commenced in her native town, in the beginning of which she was deeply interested, and before its close became a hopeful subject of converting grace. Yet she did not make a public profession of her faith in Christ until September, 1808, at which time she was residing in Norwich, a pleasant town on the Connecticut River. She now became connected with the Methodist Episcopal Church, the presiding elder, Rev. Thomas Branch, being a relative of hers. She entertained a high opinion of the piety of many of the ministers and members of this respected denomination. But becoming dissatisfied with their church government, and believing that sprinkling was not the primitive mode of baptism, she applied for a dismissal, which was honorably granted. She was subsequently immersed by Rev. Aaron Buzzell, and joined the Freewill Baptist Church in Strafford, Vermont, of

which she continued a zealous and useful member during the remainder of her stay in that town.

"Soon after her marriage she removed to Rutland, Ohio, where, after a residence of more than forty years, she closed her days on earth. She cheerfully and patiently met the trials and difficulties incident to the settlement of a new country. Though deprived of former religious privileges, yet such as were enjoyed were gladly and faithfully improved, again uniting, the first opportunity, with the church. During her long residence in Ohio, she was a constant attendant, when health permitted, on the regular meetings of the church, usually taking an active part, exhorting professors and admonishing sinners. Besides, she frequently attended quarterly and yearly meetings in the adjoining towns, evincing a strong attachment to the cause of Christ, for which she ever seemed willing to make any sacrifice. Great was her solicitude for the early conversion of her children, and she lived to see her prayers answered. They are all active church members, and one of them,—Rev. Selah Hibbard Barrett,—is a minister of the gospel.

"During the last three years of her life, she was principally confined to her room, while disease was making fearful inroads upon a constitution, which, for many years, had been delicate. These were years of much physical suffering, which she endured with unusual patience and resignation, seldom uttering a complaining word. As her eye-sight and mental faculties remained quite unimpaired to the last, she spent many lonely hours of seclusion in religious reading, which tended to beguile the painful moments of suffer-

ing. In her whole illness, her zeal for God and his cause remained unabated. In one instance, being unable to attend divine worship, she furnished with her own pen an article for the columns of the *Morning Star*, breathing forth a spirit of true earnestness and devotion for the cause of truth and righteousness.

"In this dispensation of Providence, the church and the world, as well as an aged companion and three children, have sustained an irreparable loss. But their loss is her gain. Funeral obsequies on the 21st, and a discourse from 1 Thessalonians iv, 13: 'But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.'

"GEORGE W. COOK."

MAY 8. Attended monthly meeting, and gave an exhortation. Several young people, recently converted, bore public testimony to the saving efficacy of the gospel. Indeed, quite an awakening has occurred, resulting in the conversion of seven or eight persons, who have been baptized, and become active members of the church.

MAY 10. Preached from Romans viii, 35-39, after which a brother in the ministry followed with appropriate remarks. There was, considering the inclemency of the weather, a good congregation, who gladly received the word.

MAY 30. Was occupied most of the day in examining the select paper, and private writings of my departed mother. Found a package of twenty-four letters, bearing different dates, addressed to me during

my absence when teaching. The reperusal of them deeply affected my mind, opening afresh the fountain of my tears. Long be preserved these precious memorials of a mother's love and affection!

JUNE 20. Preached for the Second Rutland Church from 1 Corinthians viii, 6: "But to us there is but one God," etc. As the subject opened to my mind with much clearness, I spoke much longer than usual, and with a degree of freedom seldom enjoyed. The new house of worship, just completed, was opened for the first time, and I had the pleasure of preaching the dedicatory sermon. The members of the church, after their long and arduous struggle in erecting a house for God, appeared much encouraged.

JULY 18. Preached from Galatians vi, 10: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." To me the subject was one of thrilling interest; yet I was so enfeebled, from recent attacks of illness, that I had scarcely sufficient strength to proceed. Had my labor been any other than that of administering to the spiritual wants of the people, I should have abandoned the field, and deferred the task for another occasion.

JULY 24. Spent the day in reading, writing, and study. In the evening solemnized the marriage of a young couple, both of whom made a public profession, were baptized, and joined the church at the same time.

JULY 30. Delivered a funeral discourse. The deceased was the youngest of eight children, and the first one of the family called away by death. The grief of the afflicted parents and surviving children was such,

that nearly the whole audience was affected to tears, and deeply sympathized with the bereaved.

AUGUST 13. Met with the delegates of the Ohio River Yearly Meeting, and presented the following resolutions on Popery, which were passed without a dissenting voice:

Resolved, That we take immediate measures to awaken and enlighten the community upon this momentous subject, and to oppose a system that is secretly undermining our free institutions, and in open hostility to the benevolent principles of Christianity.

Resolved, That we can not consistently, as the professed disciples of Christ, sympathize, much less aid, in this work of unrighteousness.

Resolved, That it is the duty of Protestants to use all suitable exertions to reclaim the adherents of popery from the error of their ways, to the knowledge of the truth as it is in Christ Jesus.

AUGUST 14. Attended, as Corresponding Secretary, the Ohio River Yearly Meeting Home Mission Society. The two missionaries in the employ of the Society reported favorably. As their time had expired, another was appointed, including the re-appointment of one that had already been in the Society's service.

AUGUST 15. Attended several meetings of worship. In the forenoon, the church and the school-house—a few rods apart—were filled to overflowing. At both houses preaching commenced at the same hour. In the afternoon and evening, the congregation had scarcely diminished, paying great attention to the word of life.

AUGUST 16. Found the meetings very interesting.

as some are inquiring the way of life and salvation. In the evening several came forward for prayer. The conclusion now is to continue the meetings through the week, and use such means as seems most appropriate for the advancement of the cause of Christ and the conversion of souls.

AUGUST 24. Saw signal displays of Immanuel's power. Nine made a public profession of their faith in the Redeemer, were baptized, and joined the church,—making about a dozen added during the week. The number of spectators present on this baptismal occasion was great, lining the shores of the stream for some distance, and presenting a scene seldom witnessed. What appeared more commendable and praiseworthy, was the good order and attention observed by all classes. In addition to this, a general solemnity prevailed, and, from the thoughtful countenances of many and the tearful eyes of a few, it was apparent that an influence highly salutary was exerted. Religiously speaking, the aspect of things has materially changed, presenting indications of the most cheering and encouraging character. An uncommon degree of interest is manifested by both saint and sinner, and this interest is daily increasing. The love of the world is losing its hold upon the affections, and the all-engrossing and exciting theme of conversation is the salvation of the soul.

AUGUST 29. Preached to a large, solemn, and interested audience. For two weeks, meetings have been held daily and nightly, attended with good success. Some were awakened and converted in nearly every meeting, which was a source of rejoicing to the people

of God, inspiring them with new zeal, accompanied with the most delightful and happy emotions. Especially was this the case, when several, who at first held the work in great ridicule, were brought to a knowledge of the truth, confessing and renouncing their sins. Those persons are now the most bold and faithful in the cause which they formerly despised, publicly and privately exhorting their friends to come to Christ. The bold blasphemer and the strict moralist are subjects of the work, both of which classes alike saw and felt the need of God's regenerating power. Between twenty and thirty have given satisfactory evidence of conversion,—all of whom were living far from God, disregarding the many gospel invitations extended to them. The voice of praise and thanksgiving ascends to the throne of heaven from hearts once alienated from God, but now made happy in Christ's atoning blood.

CHAPTER XXX.

A WEEK'S EXCURSION.

SEPTEMBER 5, 1858. Having equipped myself for a short excursion, was conveyed by an aged friend to an adjoining neighborhood, where religious services were expected. There had recently been enjoyed in the place an interesting revival, in which many had been led to consider upon the infinite value of the soul. While they were engaged in these profitable reflections, one after another, until a large portion of the

inhabitants came to a final decision to make the wise choice,—the choice made by one of old. Both old and young felt interested in this matter of choice; for upon it depended their present and prospective happiness. This transient life being regarded as man's probation for another world, it was not strange to see them laying up in heaven never-fading and exhaustless treasures. They had, for so doing, the best of authority,—a law and lawgiver.

As these pleasing thoughts were revolving in my mind, a beautiful autumnal sun arose in all his splendor, while we were every moment advancing to the contemplated scene of action. I now relapsed into a profound silence, feeling a sense of my unworthiness, and of my utter insufficiency to perform, without divine aid, the responsible duties of the day. I, therefore, looked up to Him who is all strength, imploring his blessing. In the meantime we had rapidly passed over hill and dale, until we had nearly reached the termination of our morning ride; for in the distance, and in bold relief, stood the church edifice, and adjacent thereto the dwellings of the good people who congregate to this house, erected by their own hands, for the public worship of the Most High. At length a joyful greeting and a friendly shake of the hand, like a cordial to the soul, inspired hope and confidence. Soon were seen, from various directions, the assembling of the multitude, some with cheerful countenances, and others with sedate looks,—all expressive of the inward state of feeling. The hour of worship was announced, and this unworthy servant, with all his misgivings, was called upon to officiate. Not content

with these humble efforts, the people collected in still greater numbers in the evening, desiring another message upon the theme of salvation. How could he be refused a wish so reasonable! How could the assembly be turned away in silence! The work was before me, and there was no release. So ended the two services of the day. Of their practical, abiding results, the future alone will disclose.

SEPTEMBER 6. Proceeded by private conveyance to a once prosperous, but now dilapidated, village. A destructive fire had despoiled the town of its wonted beauty, and now a raging epidemic had brought sadness to most of the remaining dwellings. Not only were the private houses the miserable abodes of wretchedness, but the loathsome pestilence had insidiously found its way into the hotel, the poor traveler's asylum of rest. Nearly every room was occupied by the sick and suffering, resembling a hospital more than an inn. Bursts of revelry had now ceased, followed by the agony of despair. The physician, with attenuated form and care-worn expression, passed silently and hastily from door to door, administering to the physical wants of his suffering and dejected patients. The weary traveler, as he called for noon-day refreshments, was at once ushered into the dark apartment of some sick or delirious person. Even the dining-room itself contained one or more of this class. With feelings of sympathy on the one hand, and with disgust on the other, he was quite willing to resume his toilsome journey.

At one o'clock, after remaining here two hours, I also proceeded on my way, taking the stage at this

point, which was much crowded. A moody silence was uniformly maintained by nearly every person, which at first created some surprise. But this mystery was at length most satisfactorily solved. Every passenger, except two, was deaf and dumb. Among the number was a Choctaw Indian, aged about eighteen years. The whole company, including a lady, were on their way to the Deaf and Dumb Asylum at Columbus, where they had spent some time in acquiring an education under that peculiar mode of instruction. One of them had been a pupil from early boyhood, and had now become a capable and distinguished teacher in the Institution, receiving a handsome salary. With him I held quite a lengthy written conversation upon various topics, and found him to be a young man of bright faculties. Well is it for this unfortunate class that the State has made such ample provisions for their intellectual culture. Were it otherwise, many a struggling genius would droop and die in unknown obscurity.

SEPTEMBER 7. Left the stage and took the cars. The iron horse, with gigantic power, sped his way dexterously along rich valleys, over limpid streams, and through tunneled excavations. Such was his agility that he attracted the attention of every passenger. But in the midst of this his pace was slackened, as if weary of the journey. Was it possible? Was this great monster, that had made so much noise and bustle, about to prove recreant to his trust, and leave his cargo of human beings midway of their journey's end? It was even so! A halt was made, and the disabled locomotive discharged for non-performance of

duty. Another one was placed upon the track, assuming the responsibility of performing the work to admiration. Again hopes were revived, and all expected a "quick trip." But what was the result? This new hero upon the track not only proved treacherous, like his predecessor, but left his defenseless company of men, women, and children, in the most imminent danger, liable to be destroyed at any moment by the returning train. Another locomotive was called into requisition, which finally brought us through many perils unharmed to the "Queen City."

Here the loaded train of passengers separated for their proper places of destination, never again to meet on earth. After being jostled an hour or two, back and forth, over the city pavements, the omnibus at length reached my lodgings. It was now about nine o'clock in the evening, and, being overcome by exhaustion, I immediately retired. But my repose was continually disturbed by phantasms, the dangers and excitements of the day having, while in this nervous state of debility, gained the ascendancy over my mental equilibrium.

SEPTEMBER 8. Arose early, but found my strength so reduced that I was compelled to recline again upon my pillow. Had serious apprehensions of approaching illness; but in a few hours my symptoms appeared decidedly better. Arose a second time, procured refreshments, and gradually gained strength. In the afternoon felt comfortable, and transacted some important business. In the evening was able to attend service at the Rév. Mr. Wilson's church, which is the oldest Presbyterian Society in the city.

Its first pastor was Rev. James Kemper, and its second, Dr. Joshua L. Wilson, who filled that station until his death in 1847, a period of more than forty years. The present incumbent is his son. Was much surprised to see so few in attendance, the whole number not exceeding thirty persons. The minister, however, seemed not at all disconcerted, but preached with his usual fervor and eloquence.

SEPTEMBER 9. Read, wrote, and visited. In the evening the Union Tent Meeting, hold in the extreme part of the city, was numerously attended. These meetings have been held for several evenings in succession, and they have attracted so much attention as to secure very large and attentive audiences. They are often conducted by laymen, who deliver pungent addresses, appealing to the hearts and consciences of their entranced hearers. Under these heart-searching appeals, many are melted to tears, who often remain at the close of meeting, to seek religious instruction and prayer. In this way many have been reached by appropriate instruction, and led to the Savior.

SEPTEMBER 10. Having spent two days in Cincinnati, left at six in the morning, and traveled on the railroad, through a rain-fall, one hundred and fifty-seven miles. In the afternoon, after making two attempts, got some printing done for gratuitous distribution. In the evening attended a meeting at a court-house, at which there were many from the adjoining towns. These, together with the citizens of the place, constituted quite a large audience, densely filling the elegant and spacious room opened for their reception.

SEPTEMBER 11. Traveled eighteen miles by stage over a hilly and romantic country. The recent rains had so greatly impaired the roads, that we were seven hours in performing this short journey. Its tediousness was rendered doubly so by the presence of one passenger,—a professional gambler. According to his own story, he was thirty years old, was a native of Philadelphia; but had recently returned from Liverpool, and was wandering from place to place, without home or friends, spending the patrimony left him by his parents. He was naturally endowed with a superior mind, disciplined by education, and might evidently have been a bright ornament to society, had it not been for the flagrant vices which, from his own confession, stained his character. He was candid enough to acknowledge his errors; but expostulations to reform seemed useless. He said, it was true, that he had often felt his extreme loneliness, and that he had his moments of serious reflection; but as no one had any regard for him, so he had none for others, and he was determined to pursue his own course, regardless of the consequences. I could but lament to see wealth, learning, and genius prostituted to purposes so base, so degrading, so ruinous. Little thought his parents, while heaping up treasures, that they would be wantonly squandered by a dissolute and prodigal son. Better, far better, would it have been, if they had been distributed to the poor.

SEPTEMBER 12. Proceeding four miles further, came to the home of my childhood and youth; but found the house and premises deserted, the present occupant being absent for a season. Hence, all was

lonely and silent as a wilderness retreat, and I spent the day alone, visiting my mother's grave.

" Mother!—O holy name, forever blest!
 Forever dear to man, and most to me!
 I breathe it now with sorrow ill-suppressed,
 And rising tears that struggle to be free:
 Thou dost not answer, mother, from the ground;
 Thy tender ear is closed, nor heedeth mortal sound.

" My mother!—sweet the hallowed accents fall:
 It is the natural music of my tongue,
 Sad now its tone, yet potent to recall
 Thy love, thy tears, thy tenderness so strong.
 And call I vainly? Does the tomb inclose
 Thy happy spirit? No!—immortal it arose."

DECEMBER 8. During the last two months there has been a prevailing epidemic, by which many families have been called to part with their children. The funeral sermons of most of them I have preached. While discharging the solemn duties assigned me, every sympathy of my heart has been moved to see the ravages of death, and to witness the sundering ties of parental affection. But amidst these mournful scenes, I could commend to surviving friends the Savior, who said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."

CHAPTER XXXI.

TOUR THROUGH VIRGINIA AND MARYLAND.

MAY 12, 1859. Came to Pomeroy, on the banks of the Ohio, and took passage up the river on a mail-

boat. There had just been a great freshet, sweeping away fences, undermining trees, and partially submerging buildings. Though the waters were fast receding, yet their devastating effects were still visible. It was, however, pleasant to see the trees that had withstood the watery element, adorned with robes of varied green, which presented quite a contrast with the leafless ones, covered with mud and sand, scattered prostrate in ruined fragments along the wash-bound shores. The evening was cool, balmly, and bracing. The full moon shone brightly upon the glistening waters, rendering nature, in her nightly garb, beautiful to behold.

MAY 13. Having ascended the Ohio seventy-two miles, came to Parkersburg, where the day was spent in writing, visiting, and distributing books. Six miles from this place are the Parkersburg Springs, which have gained considerable notoriety for their medicinal qualities. At six in the evening, left on the North-western Virginia Railway, and before midnight traveled one hundred miles through the counties of Wood, Ritchie, Doddridge, Harrison, and Taylor. For the first few miles, we followed up the valley of the Little Kanawha; but after leaving it, the country was generally hilly and sparsely settled. Much of the way, on account of hills, was tunneled. To enter these dark caverns, especially in the night, looked hideous and dangerous; but fortunately our passage through them was attended with no accident.

MAY 14. Reaching Grafton, resumed our journey at one o'clock in the morning, on the Baltimore and Ohio Railroad. During this part of the night,

passed over, or rather through, the Alleghany Mountains, the scenery of which, even by moonlight, was enchanting. Kingwood Tunnel, nearly one mile in length, and costing more than one million of dollars, was an object of interest. Came next to Altamont, at the "top of the mountain," which is the greatest railway altitude in the United States. The ascent and descent of the grade, though scarcely perceptible, is a bold and grand exhibition of combined art and nature. At the "foot of the mountain," came to Piedmont, and then to Cumberland, Alleghany County, Maryland, which is surrounded by mountains, being the site of "Old Fort Cumberland." Next to Hancock, on the Potomac River; thence to Martinsburg, Berkeley County, now West Virginia, an old valley town; thence to Harper's Ferry, at the junction of the Potomac and Shenandoah rivers. Here the Potomac forces its way through the Blue Ridge with a sublime impetuosity, presenting a scene magnificent beyond description. Proceeding twenty miles, came to Frederick, the third city in Maryland, situated in a rich region of country. Next to Mount Airy, a beautiful elevation, nearly six hundred feet above tide, whence the last view of the Blue Ridge is had; thence to Baltimore, the "Monumental City," three hundred and eighty-two miles from Parkersburg, which was traveled in about twenty hours.

Baltimore is situated in a county of the same name, on the north side of the Patapsco River, fourteen miles from Chesapeake Bay. It is built around the harbor, and on elevated portions of land, from the points of which fine views are had. Its spacious

streets are laid out with order and neatness. It has a good harbor, accessible to the largest vessels. It was chartered as a city in 1797, and now numbers more than 200,000 inhabitants. It contains one hundred churches, several colleges, numerous seminaries and schools, and many costly public edifices. The country around and about Baltimore is nearly level, but requires much labor to make it productive. Indeed, old fields, in many places, lay to the commons, entirely forsaken. Its farming interests are much neglected, the attention of the community being principally directed to other pursuits, which furnish greater inducements for energetic action. Several railroads connect Baltimore with other parts of the Union.

The Washington Monument, at the intersection of two squares, is built on an eminence of one hundred feet above tide. It consists of a square base, surmounted by a Doric column, the whole one hundred and eighty feet high. It is inclosed by an iron railing, and to the main entrance there are twelve steps. Over the four doors is the following inscription: "TO GEORGE WASHINGTON, BY THE STATE OF MARYLAND." On the sides of the base are also full and appropriate inscriptions. On the summit is a colossal statue, representing Washington in the act of resigning his commission. The corner-stone was laid July 4, 1815. The whole monument is constructed of white marble, and cost \$200,000. In another part of the city, in the center of Monument Square, formed by the intersection of Calvert and Fayette streets, is the Battle Monument, fifty-two feet high, reared in honor of the patriots who fell, September 12, 1814, in

defense of the city against the British. Upon it are inscribed the names of those who perished.

MAY 15. Spent the morning in distributing books. At eleven heard the Rev. Dr. Fuller, formerly of South Carolina, but now pastor of the Seventh Baptist Church of this city. The audience was large, and the sermon a practical one, interspersed with many pertinent and suggestive remarks. It was short, and every way adapted to the wants and capacities of a mixed multitude. In Baltimore, as in every other large city, there are societies and churches of various denominations, embracing Baptists, Presbyterians, Methodists, Episcopalians, Lutherans, Christians, Friends, Universalists, Jews, Roman Catholics, etc. Yet iniquity abounds. In all the marts of trade the spirit of avarice is observable, each one anxious to fill his coffers by the most speedy, if not most dishonorable, means. For worldly gain merely, how many sacrifice a good name here, and the hope of happiness hereafter! Such, however, seems to be the wisdom of this world.

Leaving Baltimore, came thirty-three miles to Bladensburg, Prince George County, about six miles east from Washington City. It is distinguished for its warlike associations, a bloody battle having been fought upon its fields. It is the celebrated dueling ground where many, even some Members of Congress and Government officials, have prematurely fallen to satisfy a sanguinary, but false code of honor. Deatur, so much admired for his famous victories, here ingloriously yielded up his life, and fell a victim to his own rashness and presumption. How often do the

greatest of men, who have swayed the destinies of mankind, like Alexander, cut short their existence by their own folly! How weak, at the best, is human nature, when divested of the restraints of religion!

CHAPTER XXXII.

VISIT TO THE NATIONAL METROPOLIS.

MAY 16, 1859. Came to Washington, District of Columbia, situated on the east bank of the Potomac. Having around it sloping hills, it is geographically assimilated to Jerusalem, the ancient city of the Jews. In the forenoon attended, on the green, at the foot of the National Capitol, the annual celebration of the Washington Sunday-school Union. Most, if not all, of the Sunday-schools of the city, joined in the celebration. The pupils of these schools, under the care and guidance of their respective teachers, marched in regular procession along Pennsylvania Avenue, which occupied the space of an hour. Musical bands, waving flags, and floating banners rendered the procession significantly attractive, being composed, as it was, of a large assemblage of children, numbering in the aggregate five thousand. Temporary seats having been prepared for the occasion under the dense foliage of trees, the children were soon seated in the most orderly manner, and the outskirts surrounded by about two thousand adults. The throne of grace was fervently addressed by Rev. Dr. Hamlin, after which Mr. Whight gave a statistical report. It appeared

that the number of conversions was twenty-five per cent greater than the preceding year. At the conclusion of the report, Rev. Dr. Sunderland addressed the youthful multitude in a happy and eloquent manner, concluding with an earnest appeal to parents and teachers. He was followed by Rev. Dr. Nadal, pastor at the Foundry chapel, who was listened to with intense interest. Several hymns, printed upon cards, were sung. The juveniles, with joyful countenances, united their voices in the spirit of song, which echoed melodiously through the crowd and in the distance. Though Rome, ancient Rome, had a capitol, yet I never witnessed at its foot a scene like this at the foot of the United States Capitol. I remained on the rostrum till the throng dispersed, reflecting upon what I had seen and heard. Though I had often grievously lamented my country's wrongs, yet for once I could but rejoice for this visible indication of good, hoping that among these five thousand children and youth a goodly number of them will be brought to Christ, and become ornaments of his church and proclaimers of a free gospel.

In the afternoon revisited that noble and magnificent edifice, the Capitol. It stands on a commanding eminence, called Capitol Hill, from which the city may be viewed to its remotest points. It was commenced in 1793, and now covers an area of about four acres, having cost many millions of dollars. It is handsomely constructed of white marble, having numerous lofty Corinthian columns, thirty feet in height, which add much to its external beauty. It has two wings, and a projection on the west side. The grounds con-

ected with it embrace thirty acres, beautifully inclosed by an iron railing, and highly decorated by a great variety of American trees, with fountains, basins of water, and pieces of statuary. Near the front of the western entrance of the Capitol, is a marble monument, forty feet high, rising out of a pool of water, erected by the officers of the navy to the memory of those who fell in the war of Tripoli. In the central building, under a hemispherical dome, is the rotunda, circular in form, and ninety-six feet in diameter. Its walls are adorned with large elegant historical paintings, and fine specimens of sculpture. The Congressional Library faces the west, containing not only works on nearly every subject, but portraits, busts, medals, and various works of art. In the north wing is the Senate Chamber, one hundred and thirteen feet in length, eighty in width, and thirty-six in height, with galleries. The Hall of Representatives is in the south wing, similar in form and decorations, but larger in size, being one hundred and thirty-nine feet in length, ninety-three in width, and thirty-six in height. In short, the Capitol of the United States, with its corridors, colonnades, dome, rotunda, and body and wings, presents an imposing appearance, receiving the admiration of strangers.

In the Senate Chamber and Hall of Representatives, I spent some hours in solitude and silence, with none to disturb my meditations. Congress having adjourned, the members had mostly returned home; but this did not make the train of my reflections none the less profitable. "Where," thought I, "are those men whose thrilling eloquence once echoed within these

marble walls, penetrating the inmost recesses of the human heart? Where are Clay, and Webster, and Calhoun,—illustrious senators? Their seats are made vacant, to be occupied by their successors. And where, soon, will be Seward, and Hale, and Sumner? Yes, their voices, too, in like manner, will soon be hushed in the stillness of death. What, then, are the honors and emoluments of office? How short is the career to greatness and power! How soon are forgotten, and how effectually does the grave obliterate, the present distinctions among men!"

MAY 17. Visited the buildings of the executive departments, which are massive structures, known under the following official titles: The Department of State; the Treasury, War, Post-office and Navy Departments; Department of the Interior; and the Office of the Attorney-General. A portion of the Department of the Interior is occupied by the Patent Office and by the museum of the National Institute. Here are collected all the models of the machines that have been patented since the formation of the Government, strikingly indicative of the skill and ingenuity of American mechanics. Of the invaluable relics of modern times, is the identical printing-press at which Dr. Franklin worked in London, as a journeyman, in the years 1725 and 1726. Also, the camp-chest of General Washington, used in the campaigns of the Revolution, including his writing-case, his war sword, his cooking utensils, part of his sleeping tent, and the suit worn by him when he resigned his commission at Annapolis, 1783. Here are also seen the original Declaration of Independence, the gifts presented to the

Government by foreign powers, the collection of Indian portraits, the treasures of the National Institute, etc., making the hall one of the most interesting to visit in the metropolis.

The Smithsonian Institute, designed for the general increase and diffusion of knowledge, deserves a passing notice. It is situated in the midst of extensive ornamental grounds, and founded upon a bequest of more than half a million of dollars, made to the Government by James Smithson, an Englishman of learning, rank, and fortune. It is four hundred and fifty feet long, one hundred and forty wide, with nine towers, varying from seventy-five to one hundred and fifty feet in height. The material of which it is made, is fine-grained, reddish, freestone, and the style of architecture is the Romanesque. Its large library room is sufficiently ample to contain one hundred thousand volumes. It has a lecture room which will seat more than one thousand persons. Its museum is designed to be two hundred feet long, and to be eventually filled with the wonders of nature and art from all parts of the globe. The rooms for chemical experiments are spacious. The gallery of art, situated in the west wing, is one hundred and twenty feet long. The different apartments are on a magnificent plan, and, when completed, will surpass any thing of the kind in the country.

The National Observatory, situated on the banks of the Potomac, is a naval institution, the force employed in it consisting principally of naval officers. The nautical books, charts, and instruments, belonging to the navy, are here kept. This observatory holds a

high rank among the observatories of the world, there being but one superior to it. The Electro-Cronograph, invented by Dr. Lœcke, is said to be the most wonderful object in the establishment. Hon. John Quincy Adams, in his last days, was a devoted friend of the observatory.

The Navy Yard, established in the year 1800, covers about twelve acres, and is neatly inclosed by a brick wall. Various and extensive are the mechanical operations of this establishment, giving employment to many hundred persons. Anchors, chain-cables, galleys, cabooses, powder-tanks, shot, balls, caps, shells, boilers, engines, and nearly every thing pertaining to the art of war and the destruction of life, are manufactured on a grand scale. I looked upon all these multifarious works with more sadness than pleasure, lamenting that the state of the world was such as to require the manufacture of these instruments of warfare and death.

MAY 18. Visited the National or Congressional Cemetery, one mile east of the Capitol, substantially inclosed by a wall of brick. It was located in the year 1807, and already contains more than six thousand interments. The monuments are numerous, and several of them elegant. Many Members of Congress are here buried, and there is a mournful interest in wandering among the monuments which commemorate their names. Also, a short distance from this is another burial ground, called Glenwood Cemetery. It contains ninety acres, and cost \$10,000. The front of the lodge or gate-way is ornamented with figures of Time, Patience, and Love.

In the afternoon, at one o'clock, visited the President's Mansion, surrounded by extensive grounds, situated at the west end of the city, about one mile from the Capitol, at the intersection of Pennsylvania, New York, Connecticut, and Vermont avenues. It is one hundred and seventy feet front and eighty-six deep, with Ionic pilasters, crowned with a stone balustrade. While here I had the honor of an introduction to the present incumbent of the executive mansion,—President Buchanan. Though sixty-eight years of age, he still possesses great physical and mental vigor, and is capable of performing a vast amount of labor pertaining to his official station. He reads and writes without the cumbrous use of spectacles. He is of large stature, somewhat corpulent, possessing a predominance of the sanguine temperament. His complexion is fair; his hair thin and gray; his dress plain; his manners affable. From his personal or external appearance, a stranger would not suppose that he occupied more than a common sphere in life. Though enjoying the highest gift the nation can bestow, yet his care-worn countenance too plainly showed that he was not a happy man.

CHAPTER XXXIII.

VISIT TO MOUNT VERNON.

MAY 19, 1859. Visited a day or two since Georgetown, separated from Washington by Rock Creek. From its first settlement it has been a place of con-

siderable commercial importance. At the west end of the town is Georgetown College, under the control of the Jesuits, containing a large library, a philosophical apparatus, a museum of natural history, and a botanic garden. The aqueduct, which spans the Potomac, cost nearly two millions of dollars. The cemetery, located on the heights of the town, has a porter's lodge, a receiving tomb, and a Gothic chapel. From these heights is seen a large scope of country, including the city of Washington. On these elevations are situated many handsome private dwellings, occupied by gentlemen of wealth and distinction, of whom are several foreign ministers. Lorenzo Dow, the famous itinerant preacher, closed his life and labors in Georgetown.

MAY 20. Proceeding seven miles down the Potomac, came to Alexandria, a port of entry, distinguished for its venerable age. The theological seminary of the Episcopal Church of Virginia is located in this vicinity. The church is yet standing in which Washington worshiped, and of which he was vestryman. Such was his interest in the cause of education that he bequeathed one thousand pounds for the purpose of sustaining a free public school. This town was early a place of note. In 1755, five colonial governors met to adopt measures relative to General Braddock's Western expedition, which proved unsuccessful, the General, with a large portion of his army, losing their lives by the French and Indians.

Pursuing my journey nine miles further, and passing Fort Washington, came to Mount Vernon, once the home, but now the tomb, of GEORGE WASHINGTON. From the landing the tomb is first passed, be-

ing but a few rods from the shore. The path or road leading to it is hedged in on each side by clusters of trees, giving it a somber appearance. The vault is built of brick, on the front of which is a large aperture, admitting the light, but securely guarded by a heavy double-iron gate. The sarcophagus, in which repose his remains, consists of marble, upon the lid of which is engraven his name and the arms of his country. In another one, by his side, are deposited the remains of his wife, Martha Washington. La Fayette, the illustrious friend of Washington, when last in this country, visited the tomb, entered the vault alone, and wept over the dust of the American patriot. Thousands annually visit this long-to-be-remembered spot, anxious to obtain some relic in happy remembrance of the "Father of his country."

A short distance from the tomb, upon a beautiful elevation overlooking the wide-spread waters of the Potomac, stands the patriarchal mansion. This unpretending structure was first commenced by Mr. Lawrence Washington, a brother of the General, and afterward completed by the General himself. It is two stories high, ninety-six feet long, with a portico on the east side. Near the west side are two gardens, a greenhouse, seed and tool houses, negro cottages, and the usual accompaniments of a Virginia plantation. These, together with the trees planted by Washington, are objects of special interest to the visitor. In the north room, usually called the reception room, the furniture and paintings remain as when he died sixty years ago. His library room, as well as some other apartments, are in like condition. But the external

appearance of the buildings are much changed, bearing the invincible marks of age and decay. The plantation, consisting of several hundred acres, is much out of repair. Even the tomb itself is in a state of ruin, plainly showing that all is passing away. The present proprietor,—Mr. John Augustine Washington,—has agreed to sell a portion of the estate, including the buildings, to the Ladies' Mount Vernon Association. This arrangement is thought to be excellent, as, by this means, the Mount Vernon property will be improved and preserved in such a manner that future generations may behold it as it appeared when in the hands of its original proprietor,—General George Washington.

Mount Vernon is a sound which strikes musically upon every American ear, and will ever be associated with pleasing reminiscences of the country's great benefactor. Merely of itself this place is not peculiar to many others; but it has been rendered conspicuous by the worthy conduct and noble deeds of its former, amiable possessor. Nature's wonders are, therefore, scarcely more attractive than this cherished spot. No one who loves his country, and the name of him who rescued it in the hour of its peril, can, without doing violence to his feelings, pass this place with a stoical indifference. For here is the place where Washington, the first President, sought repose; where his domestic happiness centered; where his life terminated; and where his mortal remains slumber. And, more than this, he yielded up his spirit, not amidst the roar of cannon, or in the chair of state, but in his own, quiet, peaceful, silent home, "with the becoming

firmness of a man, the calmness of a philosopher, the resignation and confidence of a Christian."

CHAPTER XXXIV.

JOURNEY TO DELAWARE.

MAY 20, 1859. Left the State of Virginia, which we have entered three times since leaving Ohio, and in the evening returned to Washington City. The state of religion here generally is at a low ebb. The love of distinction and the parade of fashionable life have a tendency to divert the mind from the more solemn truths of Christianity. The influence exerted by the vast throng of visitors from different parts of the world is often deleterious. The temptations to idleness and dissipation are many, to withstand which requires more than ordinary strength and decision of character. Indeed, there are many dark spots on the National escutcheon, which can not here be delineated. In the midst of such life-killing and soul-destroying influence, it would be miraculous, however much desired, to see at once the universal triumphs of the gospel. Yet all have not bowed the knee to Baal, and upon these humble few depend, under God, the future promulgation of the truth.

MAY 21. Entering Maryland by public conveyance, traveled through the central part of the State toward Chesapeake Bay, and came to Havre de Grace, at the mouth of Susquehanna River, which was crossed on a steam ferry. In May, 1813, this place

was burned by the British, under Admiral Cockburn. Next went thirty-four miles to Wilmington, Delaware, and circulated books. This place is situated between Brandywine and Christiana creeks, one mile above their confluence, and is the largest city in the State. Though well built, the site is uneven, giving it a picturesque appearance. Its natural facilities for manufacturing are uncommonly good, and it is especially noted for its extensive flouring and gunpowder mills. Dover, the capital of the State, is a much smaller place, but has an elegant state-house and other public buildings.

Delaware, with the exception of Rhode Island, is the smallest State in the Union, embracing only three counties,—New Castle, Kent, and Sussex. In respect to population, it is even less than Rhode Island. The first settlement was made by a colony of Swedes, more than two hundred years ago. In 1682, the Delaware settlement was purchased by William Penn from the Duke of York, and was then attached to Pennsylvania. The northern part has an undulating surface, good soil, and excellent water-power; the southern part is low, level, and sandy. Between the Delaware and Chesapeake bays is a chain of swamps, from which proceed numerous streams. Its principal productions are wheat and Indian corn.

CHAPTER XXXV.

SECOND VISIT TO PENNSYLVANIA.

MAY 21, 1859. Entered the State of Pennsylvania for the second time. My first visit was made three years ago, in the westerly part of the State, at Pittsburgh; my present one, in the easterly part, at Philadelphia. Came direct to this city from Wilmington, twenty-eight miles up the Delaware. The agricultural interests along this river present a more cheering aspect than the barren districts passed in the more southern parts of my journey. It is gratifying to the eye to see the primeval forest reduced to a state of cultivation, especially beside such noble streams as the Susquehanna and Delaware. The natural scenery, combined with the industrious skill of man, can not fail to interest the traveler.

Philadelphia, in external appearance, fully equals expectation. A peninsula, formed by the Delaware and Schuylkill rivers, is the admired and central spot of this great city, which, next to New York, is the largest city in the United States. It was laid out by its enterprising founder,—William Penn,—in the year 1683. The ancient city of Babylon, according to Prideaux, was taken as a model. Let that be as it may, Philadelphia has ever been distinguished for the unsurpassed beauty of its streets, which are straight and wide, crossing each other at right angles,—an arrangement too often and sadly neglected in the laying out of large cities.

In the afternoon visited Girard College, situated on

Ridge Avenue. Stephen Girard, a merchant, banker, and millionaire, who has critically passed the ordeal of praise and censure, bequeathed two millions of dollars for the erection of this magnificent edifice, exclusively designed for the support and education of destitute male orphans. It was commenced in 1833, and finished in 1847. The body of the building, which is the finest specimen of Grecian architecture in America, is one hundred and sixty-nine feet long, one hundred and eleven feet wide, and ninety-seven feet high. It is surrounded by a portico of thirty-four gigantic columns, each fifty-five feet in height, and six feet in diameter. The roof is composed of marble tiles, which render the whole building fire-proof. In the lower vestibule are deposited the mortal remains of its distinguished founder, over which is a beautiful marble statue of himself. In another apartment are his wearing apparel, household furniture, books, and papers, which are in a good state of preservation. Connected with the buildings are forty-one acres of land, strongly inclosed by a ten-foot wall. No ecclesiastic, missionary, or minister, according to Girard's will, is permitted to have any connection whatever with the institution, showing quite too plainly his strong antipathy to Christianity.

In the evening attended the thirty-sixth annual exhibition of the Pennsylvania Academy of Fine Arts, on Chestnut Street. It was founded in 1806. In the rotunda and in five spacious galleries are contained more than five hundred specimens of the fine arts, many of which are well executed. The classes for the study of the living model and the antique are open

nightly from autumn until spring. The library is open to the use of professors and students of art and to stockholders.

Among all the public buildings of Philadelphia, no one affords the visitor more gratification than Independence Hall, in which the Declaration of Independence was passed, July 4, 1776. This renowned and ancient building was completed in the year 1734, and its size, style, and decorations are indicative of the refined taste and public spirit of the early citizens of the country. The walls of this noted Hall are richly and profusely adorned by a rare and valuable collection of National portraits, comprising many of the signers of the Declaration, and other distinguished persons connected with the early history of the noble efforts which resulted in asundering the bands of British oppression. In addition to the finely-executed portraits of more than one hundred persons, there are many other objects of special attraction. There is the old State-house Bell, though now fractured, which eighty-four years ago proclaimed with joyous melody the glad tidings of liberty to the nation. There still hangs the ancient chandelier, used by Congress, and particularly on the night preceding the passage of that memorable act that declared the thirteen American colonies free and independent States. There is a portion of the church pew, formerly occupied by Washington, La Fayette, and Franklin. There is a portion of the stone step from which Independence was announced to the anxious inquiring multitude in the street. There is the chair, made in 1838 by order of the board of commissioners of the late dis-

triet of Kensington, composed of the most ancient relics in North America. To enter the Hall of Independence, to behold the life-like portraits of the patriotic heroes of the past, and to see numerous objects connected with our Colonial and Revolutionary history, at once fills the mind with contemplations of the most serious nature.

Of the relics of the past, few remain in Philadelphia. Among these, however, is the Penn Cottage, which is supposed to be the first brick building erected in the city. It is memorable as being William Penn's residence, during his first visit to America in the years 1682-83. But the building is now in a dilapidated condition. Another interesting relic is the Slate-roof House, and, for several years, the only building covered with that material. It was built prior to the year 1700, but afterward became a noted boarding-house. It was the temporary home of John Adams, John Hancock, and Baron De Kalb, the latter of whom, engaged in the cause of American Independence, fell in the battle of Camden. Under its roof died General Forbes, successor to the unfortunate Braddock, and also General Lee, that man of eccentric genius. Carpenters' Hall, situated in Carpenters' Court, is cherished by the friends of liberty as being the place where the first Congress of the United Colonies of North America assembled. The building is composed of brick, surmounted by a cupola, the façade being in the Roman style of architecture.

MAY 22. In the morning attended service at the First Presbyterian Church,—handsomely situated in Locust Street, opposite Washington Square. It is a

commodious brick building, built in imitation of marble, and of the Ionic temple at Athens, on the river Illyssus. In the north end is the large vestibule, and at the south end is the pulpit, constructed in a segment of a circle. The Rev. Mr. Barnes, the commentator, and pastor of the church, preached from Ruth i, 16, 17, a sermon, preparatory to the administration of the Lord's Supper. The discourse was impressive, and calculated, from the nature of the subject, to arouse feelings of emotion. He speaks extemporaneously, in an easy, calm, deliberate manner, without the slightest attempt at display. He bears the impress of his character in his countenance, in his voice, in his attitude, in his gesture. He uses no tones of affectation or authority. His language in the pulpit varies but little from his written style, by which he renders himself intelligible to almost every hearer, whether young or old, learned or unlearned. There are but few clergymen in this or any other country whose pastoral labors and literary efforts are equal to those of Albert Barnes. He is about sixty years of age.

In the afternoon attended service at St. Stephen's Church, an imposing Gothic structure, on Tenth, below Market Street, erected and consecrated in 1823. It has two octangular towers, which are eighty-six feet in height. From the peculiarity of the interior architecture, the light has a pleasing effect as it is poured in a golden flood through the windows of stained and colored glass. Here I heard a talented and distinguished clergyman of the Episcopal Church preach from the words, "Christ is all, and in all." The speaker was of commanding appearance, and somewhat

eloquent in the delivery of his discourse, which was spoken from manuscript. He treated the subject in an able and philosophical manner; yet it lacked that pathos which moves the heart and produces durable impressions. His sermon was evidently a labored production, and as to style and diction it was faultless. Yet I like the plain, simple, unadorned style of Mr. Barnes, and think it preferable in a practical point of view. The gorgeousness of a flowing style may please the ear, and attract admiring audiences, but seldom, very seldom, produces the much-desired results.

In the evening, having been invited, spoke in Mr. Barnes' Church, to a respectable, listening audience, and enjoyed good freedom. From observation and from the number of churches in the city, it is apparent that the Philadelphians are a church-going people, and to some extent retain the principles of the noted Quaker. The Quaker meeting-houses are numerous, and so are those of all denominations. Though Penn himself was a distinguished leader in the Society of Friends, yet he desired all to worship God according to the dictates of their own consciences. The first meetings of this Society were held at the house of Mr. Fairman, near the "Elm Tree," where Penn made his treaty with the Indians. "We meet," said he to the Indians, on that occasion, "on the broad pathway of good faith and good-will." And this "good faith and good-will," it is believed, continued to exist between them until the close of Penn's life, clearly proving that correct principles are appreciated, even by the untutored savages of the forest.

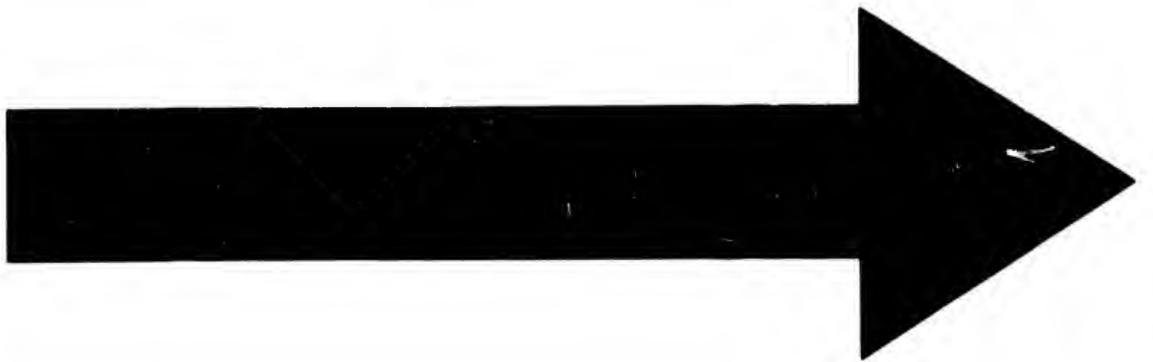
CHAPTER XXXVI.

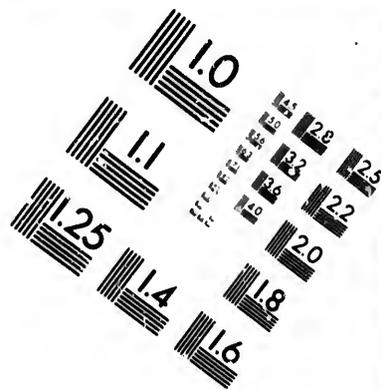
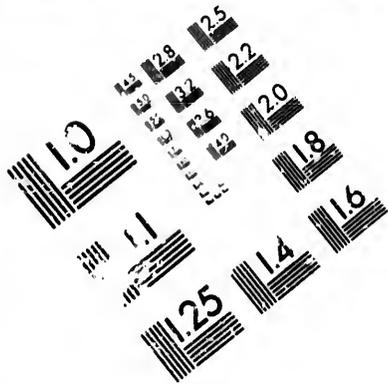
TOUR THROUGH NEW JERSEY.

MAY 23, 1859. Left Philadelphia and went to Tacony, nine miles up the Delaware River. Here I took the New York and Philadelphia Railroad, and, traveling twenty miles, came to Trenton, New Jersey, the capital of the State, and distributed books. It is situated on the east bank of the Delaware, at the head of tide water. At the foot of the rapids or falls, the river is spanned by a bridge eleven hundred feet long. It has five arches, supported by stone piers. The State-house, on State Street, is an elegant building, constructed of stone. It is one hundred feet by sixty. Located here are the State Lunatic Asylum and the State Penitentiary. A battle was here fought, December 26, 1776, between the Americans and an advance party of the British army, consisting of Hessians, in which the Americans won the victory, taking one thousand prisoners. In some previous engagements, the American army had been defeated and scattered; but this success inspired the officers and soldiers with renewed hope and courage.

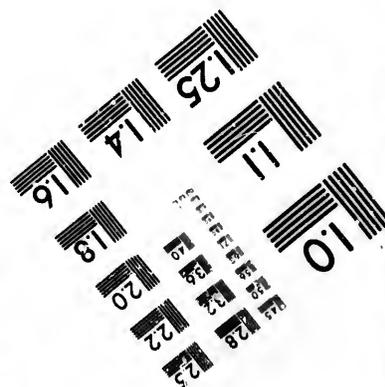
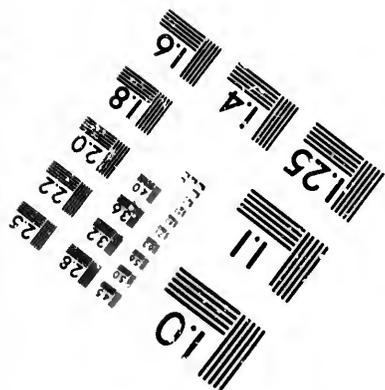
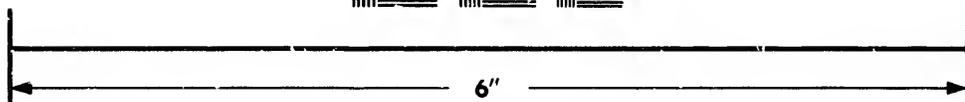
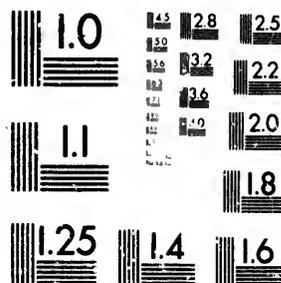
Went nine miles to Princeton, and, distributing books, witnessed happy results. This is the seat of Nassau Hall, or the College of New Jersey; also, of a theological seminary under the control and patronage of the Presbyterians. They are old, but flourishing institutions. Princeton, like Trenton, is famous in Revolutionary history as the spot where a battle was fought, January 3, 1777, between two regiments of





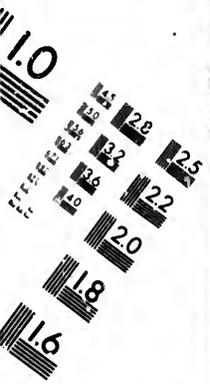


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British infantry under Colonel Mawhood, and four thousand Americans under General Washington. Here, too, the British were defeated.

Passed Kingston, a small village, situated on the Raritan River. Rutgers College, incorporated in the year 1770, is here located. Also, a Dutch Reformed theological seminary, founded in 1810. With considerable exertion succeeded in circulating books in the town, which contains quite a population. These humble efforts, I trust, will not be in vain. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they shall be alike good."

Proceeded next to Rahway, twelve miles, which is a thriving town. Having no time to distribute books, or to attend meetings, went four miles to Elizabethtown, on a creek of the same name, in the midst of a rich agricultural region. It is an old-settled town, and a place of considerable business, containing several substantial buildings. As usual gave books and tracts, which were eagerly sought and read.

Thence six miles to Newark, on the Passaic River, and distributed books. It is the most populous city in the State, and is said to be one of the most beautiful in the United States. It contains a great number and variety of manufacturing establishments, which give employment to thousands. It is regularly laid out, having two public squares, shaded with fine trees. Its churches, forty in number, are distinguished for their architectural design. There are a number of

weekly and daily papers published, and its literary and educational institutions are numerous.

Came next to Jersey City, nine miles, located on the west bank of the Hudson River, opposite the city of New York. It is well built, with wide streets, lighted with gas. It contains a large and growing population, and is principally distinguished for ship-building. The British and American Royal Mail Steamship Company have their dock here, whence the Cunard line of ocean steamships sail to Liverpool. The Hudson, which is one mile wide, is crossed by steam ferry-boats, that ply between the two cities at all hours of the day and night. This place is the starting-point of southern travel from the city of New York. Such is the geographical position of the State, that it brings through it all the great lines of railroad and telegraphic communication between the Northeastern and Southern States.

Camden, on the left bank of the Delaware, has many handsome public buildings and private residences, and owes its present prosperity to its proximity to Philadelphia. Burlington, in Burlington County, is the seat of Burlington College, founded in 1846. Also, in the same county is Bordentown, built upon elevated grounds, containing the mansion once occupied by Joseph Bonaparte, ex-king of Spain. South Amboy is a flourishing town of Middlesex County, at the mouth of Raritan River. West of Elizabethtown is Springfield, distinguished for the manufacture of paper. Cape May, now known as the city of Cape Island, has acquired much celebrity as a bathing place. Paterson, on the Passaic River, fifteen miles north-

west of New York, is an important manufacturing town. At this place is the Passaic Falls, the greatest natural curiosity in the State, which alone is a scene of beauty, grandeur, and sublimity. At this point the river is one hundred and twenty feet wide, and the Falls seventy feet in depth, the water descending in an unbroken sheet.

New Jersey contains 8,320 square miles, and a population of half a million. It possesses a great variety of surface, the northern, middle, and southern parts being quite dissimilar in appearance. It is diversified with mountains, hills, and plains. Its soil is as varied as its surface, being adapted to the production of the most common and useful vegetables, with which the markets, far and wide, are supplied. Iron, glass, leather, paper, cotton and woolen goods, are manufactured to a considerable extent. The State, although relatively small, has numerous rivers, canals, and railroads, giving it prominence among the other States.

The moral and religious aspect of things is equal, if not superior, to some larger States, professing stronger attachments to religious institutions. In the late religious awakening, which pervaded the entire country, New Jersey participated largely. Its cities, towns, villages, and hamlets, were more or less favored with revivals. Six thousand hopeful conversions were reported in the public papers. Though this number is small, compared with the population, yet it must be regarded as a valuable accession to the church, swaying an influence to be felt for time immemorial.

While traveling through New Jersey, and visiting some early prominent Indian mission stations, was forcibly reminded of the indefatigable labors of that earnest and devoted man of God, David Brainerd, of world-wide celebrity. As a missionary he was eminently successful, though he endured in this then wilderness country almost incredible hardships and sufferings, which doubtless shortened his days. A little more than a century has elapsed since these self-denying missionary efforts, and where—oh, where are the people and the tribes among whom he toiled and wept? Extinct! For lo! the poor Indian has no home in New Jersey, in Pennsylvania, for whom Brainerd, in the morning of his days, sacrificed his valuable life upon the holy altar of missions. No! no! none but that of graves, and these obliterated by the wasting hand of time. Melancholy reflection, truly. But the influence of Brainerd's example still lives to bless the world, and to inspire in the minds of others a similar spirit to live, labor, and die for the benighted heathen on other shores. Brief as were his life and labors, he was the efficient means, in the hands of God, of proclaiming to this departing race the glorious truths of the gospel, by which many were made its happy participants.

CHAPTER XXXVII.

VISIT TO NEW YORK.

MAY 24, 1859. Crossing last evening the Hudson at Jersey City, entered the commercial metropolis of

the Western World,—the city of New York. It is situated on Manhattan Island, at the confluence of the Hudson and East rivers, occupying the whole Island, which is thirteen and a half miles long, with an average breadth of nearly two miles. It was settled by the Dutch in 1612, having been discovered three years before by Hendrick Hudson. It is within itself a world,—a wilderness of human life,—numbering nearly one million of inhabitants. Broadway, which is the principal street, presents a scene of life and activity nowhere to be found in any city of the Union. This empire city of the New World is composed of a heterogeneous population, including people of every nation, kindred, and tongue, from the most civilized down to the most degraded. From the stupendous steeple of Trinity Church, situated in Broadway, at the head of Wall Street, is had a charming and magnificent view of the city and surrounding country. Here is spread before one's vision a vast city, with its appendages, attesting the immense wealth, the great industry, and the good taste of the Gothamites.

In the afternoon visited Fowler and Wells's Phrenological Cabinet, on Broadway. It contains thousands of busts, and casts from the heads, of the most distinguished men that ever lived. Also, skulls, human and animal, from all quarters of the globe, together with paintings and drawings of celebrated individuals, living and dead. Connected with the Cabinet is a book establishment, whence emanate the prolific writings and publications of Fowler and Wells, practical phrenologists.

In the evening spoke, on Ninth Avenue, to an attentive audience. The pastor of the church, Rev. Daniel M. Graham, was absent on a tour to New England, soliciting donations to finish their new house of worship. The members, however, gave me a welcome reception, and earnestly requested my attendance over the Sabbath. Among its most reputable and worthy members is Deacon Elliot, though somewhat advanced in years. He informed me that when he removed to the city a few years ago, there was in it no church of his own denomination. He commenced holding prayer-meetings when their number did not exceed three persons; but, persevering amid these discouragements, prospects began to brighten, until at length a small church was organized. It now numbers more than one hundred members, with flattering prospects for the future. This incident shows, by the blessing of God, the happy results of perseverance. How few, when removing into a large city, think of putting forth laudable exertions, or making sacrifices, for the upbuilding of the Redeemer's cause! Instead of this, quite too many lay aside their religion, if religion they ever possessed, and become wholly absorbed in money-making schemes, until the great interests of time and eternity are overlooked.

Found the state of religion among the churches in rather a prosperous condition. During the year past, great attention has been paid to religious subjects by all classes of the community, especially merchants and business men. Among most of the religious societies, daily prayer-meetings were held, attended with unparalleled success. Sabbath-breakers; blasphemers;

worldlings, scoffers, and infidels, were attracted to them, and finally became reformed men. Such a sudden and moral change has seldom been witnessed in any city for the last half century. Not less than five thousand, in a few months, made a public profession of religion. This glorious work of grace has progressed in a different manner from most revivals. But little preaching from the pulpit seemed necessary to carry it forward. The masses in attendance, whether professors or non-professors, publicly gave expression to their feelings, frequently in broken accents of prayer, in a word of confession, or in half-suppressed sighs, indicative of emotions too big to find utterance in words. For months these social meetings were daily held,—morning, noon, or evening,—generally lasting about one hour. They were crowded by men of the most active business habits, leaving all to follow Christ. Although the work has, as far as human observation extends, been effectual, yet it has not been characterized, as in former times, with so much emotional excitement, too often resulting in excesses derogatory to the name and cause of Christianity. True, in this all-absorbing matter, feeling, as well as judgment, is requisite; yet there is a wide difference between feeling and fanaticism.

MAY 25. Improved the forenoon, by means of street cars, in visiting the most interesting parts of the city, and in forming acquaintance with conspicuous members of the church, whom I addressed last evening. Met a minister, acting in the capacity of a city missionary, whose countenance lighted up with joy as he spoke of the success crowning his

labors in a local part of the city, given up as hopeless. He seemed to possess a zeal and energy not at all daunted by opposition. Such men are here needed—men of nerve and sinew—who fear not the artful machinations of wicked men. Those of this class, qualified for the work, and imbued with a love for souls, are the great workers and reformers of the age, transmitting to future generations the weight and influence of their example.

Among the numerous elegant public buildings of New York, none attracts more attention than the City Hall. It is finely situated in the midst of a park of ten acres. It is mostly built of white marble, and, in architectural beauty, it is excelled by no building in the country, except the Capitol at Washington. In the tower is a massive bell; but its deep tones are never heard, except in case of fire or at the funeral of a government officer. The building contains a large number of rooms, occupied by the mayor and other city officers. The city library is also here kept. In the second story is a room, designed as the governor's room, principally used for the reception of distinguished visitors. Its decorations are admirable, containing fine portraits of the presidents of the United States, governors of the State, mayors of the city, naval and military heroes, and time-honored statesmen. Here is the writing-desk upon which was penned the first message to Congress by the immortal Washington, and the chair in which he was inaugurated first President of the United States.

In the afternoon crossed the East River to Brooklyn, "The city of Churches," situated at the west end

of Long Island, opposite to New York. Thence proceeded three and a half miles to Greenwood Cemetery, on Gowanus Heights, from which are seen the bay and harbor of New York, Staten Island, the Atlantic Ocean, and many other prominent points. The inclosure contains three hundred and sixty acres, beautifully ornamented with trees, shrubbery, and flowers. The surface is such as to render it a desirable spot for the purpose for which it is used. These grounds, like the metropolis of the living, are laid out in avenues, each of which is marked. Much artistic skill is here displayed, and every-where are seen rich mementoes of the dead. Graves, tombs, and monuments, of every size and form, are found beside each avenue; some upon the hill-tops; some in the valleys; and some bordering upon the margin of little lakes,—all of which are covered or surrounded by native and exotic plants and flowers. No time, labor, or expense is spared to render pleasant and attractive this sacred and endearing spot, the silence of which is now and then broken by the feathered songsters of the wood in mellifluous strains, as if sent to sing the requiems of the departed.

The most noted monument is that of Miss Charlotte Canda, on Green Bough Avenue, which cost thirty thousand dollars. She was an only child, and was killed on her seventeenth birth-day by a precipitous fall from a carriage. Upon a white marble structure, stands her statue, imported from Italy, the head of which is wreathed in flowers as on the melancholy evening of her sudden exit, February 3, 1845. While taking a general survey of this sepulchral

mansion of the dead, I could not help noting the great contrast between this and the bustling city of the living. There strife and tumult exist; here peace and quietness prevail. There hope and disappointment succeed each other; here the mourner sighs and weeps no more. Thus may be derived many profitable reflections, while wandering among the tombs of those who once figured conspicuously upon life's busy stage.

CHAPTER XXXVIII.

JOURNEY THROUGH CONNECTICUT.

MAY 26, 1859. Left New York, crossed Harlem River, and soon entered the State of Connecticut. For the first twenty-five or thirty miles, the surface of the country is uneven, rocky, and barren. But the towns and villages had the appearance of neatness and comfort, showing the rewards of industry and economy, of which the people of Connecticut are distinguished. At Stamford, Fairfield County, thirty-six miles from New York, distributed books. Its Indian name was Rippowams, and was purchased of the natives for a few coats, hoes, knives, kettles, etc. The tract thus purchased embraced several square miles, the surface being undulating, presenting a great variety of beautiful prospects. Eight miles further, came to Norwalk, in the same county, where I also gave books. On the 17th of July, 1779, this town was burned by the British under Tryon, by which a large number of dwelling houses, churches, barns, shops, mills, and

vessels were destroyed. Next went fourteen miles to Bridgeport, and, as usual, distributed books. This city is built in a style of great neatness and some elegance, on the west side of an arm of Long Island Sound.

Thence to New Haven, eighteen miles, the semi-capital of Connecticut. This "City of Groves" is situated on a small bay, four miles from Long Island Sound, and was settled, April, 1638, by a company from London. It concentrates more charms than any city of its size and age in the country. The State-house, near the center of a park, is a structure of admirable proportions. Yale College, which has produced so many useful, learned, and distinguished men, presents a venerable appearance. The buildings are mostly brick, built in rather plain style. The grounds connected with the institution are finely situated in a retired part of the city, and most beautifully shaded by towering elms. The present number of students is about six hundred. One of the faculty, Denison Olmsted, LL.D., died a few days before my arrival, leaving a gloom over the institution still felt by its friends and patrons. Professor Olmsted was an old teacher, distinguished for his scientific attainments. This city was also the residence of the late Dr. Webster, from whose spelling-book I learned the English alphabet, and felt, on this account, some veneration for the great lexicographer.

MAY 27. Came forty-eight miles through North Haven, Wallingford, Meriden, Berlin, and Weathersfield, to Hartford, the other capital of the State, situated on the west bank of the Connecticut, at the head

of sloop navigation. Though its location is not so pleasant as New Haven, yet this defect is more than counterbalanced by superior public buildings and private residences. It is noted as being the place where the first deaf and dumb asylum in the United States was established. It is the seat of Trinity, formerly Washington, College. The legislature assembles alternately at Hartford and New Haven, and is now in session at this place. Here stood the "Old Charter Oak," so renowned in history, which measured twenty-one feet in circumference, and near seven in diameter. The cavity, in which was deposited the Colonial charter, which James II endeavored to wrest from the people, was near the roots, and large enough to admit a child. Perhaps no city of the same magnitude can produce a greater list of distinguished men than Hartford, among whom are divines, historians, poets, scholars, teachers, and statesmen.

Proceeding six miles north of Hartford, up the Connecticut River, came to Windsor, the first settled town in the State. In 1631, two years before its settlement, an Indian sachem, named Wahquimacut, residing on the Connecticut River, made a journey to Plymouth and Boston for the purpose of soliciting each of the governors of the colonies to make settlements upon the river, describing the great fertility of the soil, and offering, as inducements, corn and beaver-skins. One of the governors paid no attention to his proposals; but the other one, Mr. Winslow, of Plymouth, felt interested in the matter, and, to satisfy himself, made a visit to the country. Being much

pleased at its appearance, he caused to be built a trading house, which is said to have been the first house erected in Connecticut. At that time, within the limits of a few miles, there were ten distinct Indian tribes or sovereignties, and even at a much later period there were nineteen Indians to one Englishman. But another race has arisen, and the chiefs of other days are departed.

Having alluded to the first house erected in the State, the following is said to be the most ancient epitaph, as its date, style, and orthography would seem to indicate:

Heere

lyeth Ephraim Hvit,

sometimes

Teacher to ye chvrch of

Windsor, who

died September 4th,

1644.

Who when hee lived wee drew ovr vitall breath,

Who when hee died his dying was ovr death,

Who was ye stay of State, ye chvrches staff,

Alas, the times forbid an epitaph.

Returning to Hartford, crossed the Connecticut on a magnificent covered bridge, and came to East Hartford and Manchester, in Hartford County. Next passed through Vernon, Belton, Coventry, Hebron, and Andover, in the county of Tolland. In this county my father was born. From Tolland County went to Windham County, and visited Willimantic, South Windham, Plainfield, Moosup, and Sterling. Willimantic is situated on a river of the same name,

and affords great hydraulic power for machinery, the water having a fall of about one hundred feet. Hence, manufacturing is carried on quite extensively and to good advantage. Plainfield is also a manufacturing town.

Entered Griswold, New London County. Also, Jewett City, in the same county, situated on the Quinebaug River, which, too, is a manufacturing place. Indeed, the State is noted for the extent and variety of its manufactures, for its educational institutions, and for the enterprise of its inhabitants. No State of its size in the Union has so large a school fund as Connecticut. Though mostly settled by Puritans, who imbibed some peculiarities, giving rise to the "Blue Laws," yet the present state of things, modified by time and experience, are such as to give no grounds for complaint, either socially or religiously.

CHAPTER XXXIX.

VISIT TO RHODE ISLAND.

FROM Connecticut proceeded to Rhode Island, the smallest republican state in the world. Its physical appearance is peculiar to itself, Narragansett Bay dividing it into two unequal parts. This bay is interspersed with numerous islands; among the most prominent is Rhode Island, from which the State derives its name, containing about fifty square miles. Distinguished for the salubrity of its climate, it is much visited by invalids from remote sections of the

country. The southern part of the State is mostly level, but the north-western part is hilly and rocky. The highest elevation is Mount Hope, once the residence of King Phillip, a celebrated Indian chief and warrior, who, for many years, was a terror to the settlers.

Passing through Coventry, Quidnick, Natick, and Cranston, came to Providence, the oldest and largest city in the State, and one of its capitals. It was settled in 1636, by Roger Williams, an ardent, zealous, young minister, banished from Massachusetts for his principles of religious toleration. Leaving his family in Salem, he sought an asylum in the wilderness, among the heathen or Indians, in the midst of winter, and would have perished had it not been for their kindness and hospitality. Obtaining a grant of land from the chief sachem of the Narragansetts, he called it Providence, in commemoration of "God's merciful providence to him in his distress." He soon gathered around him a company of men of every creed, who were allowed full liberty of conscience, both in religion and politics. Strange as it may seem, persecution had already commenced in this new country by the same people who had fled from their mother country from the same cause. Thus it would seem unsafe to give to any class of people unlimited power, however good their intentions, as that power is seldom used without abuse.

MAY 28. Distributed books, and visited various parts of the city which is divided by Providence River. Here is located Brown University, formerly under the presidency of the distinguished Dr. Way-

land, whose works on "Political Economy" and "Moral Science," were used as text-books in my regular course of study. Called on Rev. George T. Day, pastor of the Foger Williams Church, whom I had seen in Ohio. Having traveled from city to city and from State to State, among entire strangers, began to feel that I was in a strange land. But now, while so far from home, it was indeed agreeable to meet an old acquaintance and friend, particularly one so successfully engaged in the work of the ministry. His church numbers about three hundred members, and they are enjoying a pleasant state of religious interest, having gradual accessions to their numbers. They have a well-finished house, valued at twenty-five thousand dollars, located in an elevated portion of the city.

Went to Olneyville, a short distance from Providence, and had a pleasant interview with Rev. Benjamin F. Hayes, late professor in New Hampton Institution, in New Hampshire. He is preaching for the church in this place. This church was organized in 1828, and the Rev. Martin Cheney installed pastor, which relation he honorably sustained for nearly a quarter of a century. In this place Mr. Cheney made a public profession of religion, commenced his ministerial course, and was instrumental in the formation of a church. It has from time to time been greatly favored with revivals, and now numbers about three hundred and fifty members. During the past year a revival was enjoyed, and thirty or more added to the church. They still deplore the loss of their former worthy pastor, who was like a father to them, and

who stood before them the bold and faithful champion of truth.

In company with Professor Hayes, went to Cranston, to visit Mulberry Grove Cemetery, on the premises of Deacon Daniel P. Dyer, an efficient member and officer of the Olneyville church. After passing an extensive nursery, cultivated with great care and taste, came to the cemetery, surrounded by a double row of fir-, cedar-, and spruce-trees. It is divided into two parts,—one as a family burying-ground, and the other gratuitously given by the generous-hearted proprietor for the use of clergymen. In the latter-named one repose the remains of the lamented Cheney, over which stands a marble monument, erected by the people of his charge. Its height, including the base, is about six feet, and on the top rests a Bible of suitable dimensions. Upon the sides of the shaft there are appropriate inscriptions, containing among other things, his dying words: "*I have a hope that endureth unto the end.*" He is there represented as a "warm personal friend, a kind husband, an affectionate father, a strong advocate for liberty and humanity, and a faithful servant of God." What better name could a Christian minister leave behind for the consolation of friends!

Pawtucket, four miles north-east of Providence, is situated on both sides of the Blackstone River, and consequently, is in two States,—Rhode Island and Massachusetts. It is a great manufacturing town, and is noted as being the place where the first cotton-mill was established in America, by Samuel Slater, the father of American cotton manufacturers. The

church in this place is in a flourishing condition, having been blest with a good revival, by which an accession of eighty members had been made. They have an interesting Sabbath-school of two hundred and fifty scholars, which promise much for the church. For the past year, revivals have been numerous in the State, and, according to the best estimates, there have not been less than two thousand conversions.

The towns of Burrillville, Gloucester, and Smithfield, in the north part of the State, were the principal scenes of Colby's labors in Rhode Island, about forty years ago, where astonishing success crowned his ministry. The fruit of these labors is still visible, and there are those still living who bear testimony to his fidelity and faithfulness. The small vine planted by him has, by the blessing of God, become a great branch, extending itself almost over the entire State. In other words, from a few churches the number has increased to about forty, containing more than three thousand members, united in the bonds of the gospel, and exerting an influence for the cause of Christ. Examples like this are sufficient to encourage all ministers, and even private Christians, to work while it is day, and to fulfill their assigned mission, that, when done with care and toil, "they may rest from their labors."

CHAPTER XL.

VISIT TO MASSACHUSETTS.

TOOK the Boston and Providence Railway, and, passing the villages of Attleborough, Tobets, Mansfield, Sharon, Canton, and Readville, came to Boston, Massachusetts, nearly fifty miles from Providence. This great literary and commercial emporium, situated on a small peninsula in Massachusetts Bay, is the capital of the State and the principal center of attraction in New England. It consists of three parts,—Old, East, and South Boston,—connected by bridges or narrow strips of land called "Necks." In the old part of the city the streets are narrow and winding, which mar its beauty and confuse the stranger. The scientific, literary, and educational institutions are numerous and richly endowed. On Beacon Hill, the highest eminence, stands the State-house, a conspicuous building. In front of it is "Boston Common," a handsome park of fifty acres, laid out with graded walks, and well shaded by large elms. Boston possesses the advantages of ample railroad communication, a fine harbor, and extensive commerce, its trade extending to the most distant parts of the globe. Thirty-six miles south-east of this is Plymouth, where the first permanent settlement in New England was made, December 22, 1620, by one hundred and one Puritans, usually styled the "Pilgrim Fathers," the anniversary of the Landing being still observed.

MAY 29. In the morning attended worship at the Freewill Baptist Church, North Bennet Street, a sub-

stantial and spacious edifice, erected in 1828, for the First Methodist Episcopal Society. From this church, which was the first Methodist society in the city, has sprung a number of others, numbering several thousand members. In 1850, the Freewill Baptists purchased this house and removed to it. They first occupied Marlboro' Chapel, afterward worshiped in Boylston Hall, and then removed to Richmond Street, where they remained until 1850. The church was organized about the year 1843, and, for the first five years, was under the pastoral care of Rev. Dr. Noyes, a returned missionary, who was succeeded by Professor Dunn, of Hillsdale College, Michigan. Under the ministry of its different pastors it has prospered, and now numbers two hundred and fifty members. In the afternoon I was earnestly solicited to preach by the officiating clergyman and the officers of the church, but declined the invitation in consequence of indisposition. In the evening, feeling better, addressed the Sabbath-school Concert, which appeared to be a season of considerable interest.

Boston is well supplied with church edifices, and with learned, able, and devoted ministers. The number of these are perhaps greater, in proportion to the number in attendance, than in some other cities. The average daily attendance on the Sabbath is, however, much greater in some churches than in others, depending much upon the popularity and talents of the speakers. Among the different sects of Boston, there are about one hundred houses of public worship, many of them finished in a style of great beauty and elegance. The Baptists, Congregational Orthodox,

Congregational Unitarian, Episcopal, and Methodist, are much the most numerous and influential. But the state of religion is, at present, rather low among all societies. The influences of the great revival of 1858, were less felt here than in almost any city in the country. But, perhaps, the time is not far distant when this city, like others, will enjoy a refreshing season from the presence of the Lord, now so greatly needed.

MAY 30. Visited Faneuil Hall, the most noted public building, justly styled the "Cradle of American Liberty," and intimately connected with the early history of the country. The original building, commenced in 1740, by Peter Faneuil, of Huguenot descent, was given to the town. The great hall, adorned with portraits of eminent Americans, is seventy feet square, twenty-eight feet high, with galleries supported by Doric columns. The walls are enriched with pilasters, and the windows with architraves. In this hall were first kindled the patriotic fires of the Revolution, by which an oppressed people were awakened to a sense of their degradation. Within these walls eloquence, with its thrilling power, electrified, as it were, the hearts of thousands who now sleep in the dust. From this forum the ennobling principles of justice and right have often been discussed, with distinguished ability, in language that came from the heart and reached the heart. Yes, Faneuil Hall has performed a noble mission, throwing open its portals to the freedom of speech, and to the untrammelled liberty of conscience.

Crossing Charles River, came to Charlestown, the

fourth city of Massachusetts, and one of the most interesting spots in American history. Here is Bunker Hill, or rather Breed's Hill, memorable for the most bloody battle of the Revolution, fought June 17, 1775. Precisely half a century from that time, June 17, 1825, the corner-stone of Bunker Hill Monument was laid by General La Fayette, in the presence of assembled thousands, including forty survivors of the battle, and about two thousand soldiers of the Revolution, who were appropriately and eloquently addressed by the Hon. Daniel Webster. The Monument, composed of Quincy granite, is two hundred and twenty-one feet high, and was completed eighteen years from its commencement, at a cost of \$150,000. Ascending the upper chamber, at the top of the monument, by a flight of stairs of two hundred and ninety-five steps, I had, from the four windows of this stupendous tower, an extensive and magnificent view of both city and country, both land and sea. The first view from this giddy height is enrapturing, yet half bewildering to the mind, while, far and near, a mixed multitude of strange images suddenly crowd upon the astonished vision. The principal decorations of this chamber consist of two cannons, named "Hancock" and "Adams," which, during the war, were used in many engagements.

From the car station in Bowdoin Square, Boston, took the horse railroad for Cambridge and Mount Auburn. On the way had a view of the Massachusetts Medical College, a large brick building, containing an anatomical museum and a medical library. This college is noted as being the scene of the atrocious

murder of Dr. Parkman by Dr. Webster: the former, a gentleman of wealth, residing in Boston; the latter, a professor in the institution. It occurred on the 23d of November, 1849. The next object of note was the Boston Jail, two stories high, having a prison within a prison. Next came to the Massachusetts Eye and Ear Infirmary, intended exclusively for the poor, under the charge of a charitable association. Crossing West Boston Bridge, came to Cambridgeport, where stands the City Hall, erected for the use of the Cambridge Athenæum, but afterward sold to the city. A short distance beyond this is the Inman House, a large wooden building, once occupied by Ralph Inman, a tory, who was dispossessed of it, and which afterward became the head-quarters of General Putnam, while the American army was encamped at Cambridge. Opposite Gore Hall is Apthrop's Palace, sometimes called Bishop's Palace, where Burgoyne, a British officer, was confined as a prisoner. Cambridge is the seat of Harvard University, the oldest and most richly endowed literary institution in the United States. There are embraced in the faculty of instruction for the professional and scientific schools, the president, twenty-eight professors, five tutors, and several teachers. In the college library, which contains more than one hundred thousand volumes, there is a large collection of Greek and Oriental manuscripts, coins, medals, etc. After leaving the college grounds, several handsome private residences were passed, among which is that of Henry Wadsworth Longfellow, the poet, a place distinguished as the head-quarters of General Washington during the siege of Boston. Next is Rev. Dr Lowell's

house, built by Andrew Oliver, the famous stamp commissioner. It was subsequently owned by Elbridge Gerry, a signer of the Declaration of Independence, a governor of Massachusetts, and a vice-president of the United States.

The last and most interesting spot visited was Mount Auburn Cemetery, one mile from the University and four miles from Boston. It contains upward of one hundred acres, covered more or less with a growth of large forest trees of different species. Its surface is undulating, containing both hill and dale, with a high ridge running through the grounds. On the principal eminence, called Mount Auburn, is a tower sixty feet high, from the top of which can be obtained one of the finest prospects in the environs of the great metropolis. The grounds were consecrated, September 24, 1831, at a spot called "Consecration Dell," a deep valley, where a temporary amphitheater was erected for the occasion. A granite Gothic chapel was built as a place for funeral services, and for the reception of statues and fine pieces of sculpture. It now contains the statues of Joseph Story, an eminent jurist; John Adams, second President of the United States; and James Otis, the American patriot. Nearly the first monument seen, after entering the inclosure, is Dr. Spurzheim's, the celebrated phrenologist, which is said to be a copy of the tomb of Scipio Africanus, at Rome. Near the entrance of Chapel Avenue, is the bronze statue of Dr. Bowditch, the great mathematician, representing him in full size, quietly seated with a globe and quadrant at his feet, and one arm upon a book. Upon the left side of the same avenue is the

monument erected to the memory of Dr. Sharp, late pastor of a Baptist church in Boston, which, from its peculiar ornate structure, never fails to attract attention. The Lawrence Monument, from its height and beauty, excels, at present, all others. Its column stands upon a massive marble pedestal, and is surmounted by an urn partially covered with drapery.

CHAPTER XLI.

VISIT TO MAINE.

BEING desirous of visiting Portland and some other points upon the coast of Maine, I concluded to make the journey by sea instead of land, as it would give me a glimpse of sea-faring life, and would withal be conducive to health. Seasickness, so unpleasant to experience, rarely fills, in the end, to renovate the system. While bidding adieu to Boston, and sailing out of Massachusetts Bay, the sun, in splendor, was setting in the western horizon, and the sky seemed to shut down upon the vast expanse of waters, presenting the inner appearance of a large towering dome. The scene was truly one of grandeur and sublimity. But, much to my regret, the approaching darkness of night soon obscured from view those delightful prospects and beautiful contemplations in nature. Having sailed around Cape Ann, we were now fairly out on the waters of the broad Atlantic, upon which many frightful scenes of disaster have happened. But the evening was clear and pleasant, and there was little danger

to be apprehended. Retiring at my usual hour, was, for the first time, lulled to sleep by "old ocean's waves," but not without fantastic dreams, interrupted by the creaking of machinery and the "sound of many waters."

MAY 31. Awaking early in the morning, was not a little surprised to find myself in Portland Harbor, safe and well, scarcely realizing that a night had been spent upon the sea. Being refreshed by my short voyage, my first day in the State of Maine and its largest city—Portland—was enjoyed with peculiar pleasure. Though in the most north-eastern State of the Union, far from my native home, I felt no depression of spirits as is sometimes the case when absent. Could scarcely find language to express my gratitude to the Giver of every blessing for his preserving care. Most of the forenoon was devoted to reading and correspondence, and the hours passed pleasantly.

In the afternoon received a visit from a ministerial brother, whom I had seen before, and who is preaching in the place with good success. He took much pains in conducting me through the most interesting parts of the city, and in introducing me to a number of Christian friends, among whom was Rev. Sargent Shaw, one of the pioneer Freewill Baptist ministers. Portland is a peninsula projecting into Casco Bay, having an excellent harbor, sufficient for the entrance of vessels of the largest size. It is called the "Forest City," from the fact that its principal streets are lined with shade trees, some of great height, adding much to its diversified attractions. As this place was very

early settled, it was twice destroyed by the Indians and French. It was bombarded, October 18, 1775, by an English fleet and reduced to ashes, and at a still later period a sanguinary battle was fought off its harbor.

In the evening attended a meeting at the Casostreet Church, and spoke to a large audience that paid uncommonly good attention. This church, as well as all the city churches, being about twenty-five in number, is enjoying a good degree of prosperity. It has, for a year or two past, had an accession of one hundred members, two-thirds of which number were by baptism. Their Sabbath-school is large and prosperous. The members of the church appear to be actively engaged, liberally sustaining their pastor, and contributing to the cause of missions and other benevolent enterprises. Their prayer-meetings are well attended, the members usually taking an active part, by which means they are encouraged in the ways of well-doing. Under such favorable circumstances, blessed with the Spirit's influences, a church will prosper even amidst persecution.

JUNE 1. Spent the forenoon in writing and preparing a lengthy article for the press. The weather was cold, so much so that a fire, with closed doors, was not at all uncomfortable. In Ohio, at this season of the year, it would have been intolerable. The sea-breezes, as well as the latitude, doubtless contribute to render it cooler. In the afternoon was employed in visiting different parts of the city, not forgetting to fulfill my mission to the people. In the evening made some arrangements preparatory to another short voyage, as a steamer is to leave in the morning.

JUNE 2. Left Portland, and embarked on the Steamer T. F. Secor, for the mouth of the Kennebec River. The morning was damp, chilly, and foggy, and it was difficult to keep sufficiently comfortable. Finding the sea rough, I ate no breakfast, but laid down upon a sofa, hoping thereby to escape seasickness. The waters became more agitated, greatly affecting the motion of the steamer, which seemed to roll violently upon the swelling waves. In less than an hour, three-fourths of the passengers, consisting of ladies and gentlemen, were made sad, as if panic struck. Their cheerful countenances bore a different impression, and their joyous laughter was changed to profound silence. They were seized with seasickness. As yet, I felt none of its symptoms, and, therefore, confidently believed I would escape; but, while thus secretly elated, I soon learned, from actual experience, how to sympathize with the distressed passengers. In a short time I became so weak that I could scarcely stand or walk, and glad were we when the boat approached land. In a few hours my sickness subsided, my appetite returned, and a piece of pilot-bread was relished as a delicious morsel.

Proceeding sixteen miles up the rock-bound shores of the Kennebec, came to Bath, the seat of one of the first English settlements on the continent of America. It is noted for its ship-building. The North-street Church, under the pastoral care of Rev. Nuhum Brooks, has had, the past year, an extensive revival, in which one hundred made a public profession of religion. The church contains between three and four hundred members, and the Sabbath-school numbers

upward of two hundred. No church has, during the same period, progressed with greater rapidity. A new church, denominated the Corliss-street Church, to distinguish it from the other one, has been recently formed, consisting of more than one hundred members, connected with which is a Sabbath-school.

Passing Richmond, came to Gardiner, in which the lumber business is carried on extensively. Here Rev. Arthur Caverno, an esteemed minister, has the charge of an interesting church of a hundred members or more. Next came to Hallowell, situated on an acclivity near the river, where large quantities of fine granite, found in its vicinity, are shipped.

A short distance above Hallowell, came to Augusta, the State capital and head of sloop navigation, being forty-three miles from the mouth of the Kennebec. Half a mile south of the city, on an eminence, stands the State-house, built of granite. On the east side of the river, which is connected with the city by a bridge five hundred and twenty feet long, are the Hospital for the Insane and the United States Arsenal. Called upon Rev. George W. Bean, pastor of the Augusta Church, with whom I had a happy interview. They have a good house of worship, an interesting Sabbath-school, and a church of sufficient numbers to be self-supporting. At present there is no special religious interest in the church, though in days past it has been blessed with many good revivals.

JUNE 3. Devoted the forenoon to reading, writing, visiting, and distributing books, notwithstanding a heavy and severe storm of rain. At two in the afternoon, the rain having ceased, took the stage, and, pass-

ing Belgrade and Rome, came to New Sharon, Franklin County, a pleasant village on the Sandy River. The roads being exceedingly rough and rocky, was jolted to weariness, and feared that I should be compelled to abandon the journey. But having long since learned that perseverance overcomes obstacles, I patiently pursued until reaching, after dark, my destination, happy to accept the hospitalities of a village hotel.

JUNE 4. Went four miles down the river, and called upon Rev. Cyrus Stilson, under whose ministry I had sat twenty years ago, when a mere youth, in Ohio, my native State, and by whom I was baptized. We had not seen each other since that time; hence, our meeting was most cordial, bringing to memory scenes of by-gone years. A review of the past has its happy and benign influences, and these were now felt in an especial manner. Twenty years! Ah, what changes—sad changes—have occurred in life!—in its diversified paths, relationships, and connections. Yes, in church and state, in art and science,—though in these, it is hoped, for the better.

JUNE 7. Having for three days enjoyed the hospitalities of Mr. Stilson and his worthy family, during which I prepared another article for publication, I returned, by private conveyance and stage, twenty-one miles, to Belgrade, noted for the number and excellency of its fruit trees. While on the way, noticed the destruction of vegetation by the recent frost, which reminded me of the early and sudden departure of the young, who flourish for a season, and are suddenly cut down by the withering hand of death. At Belgrade

took the cars, and, passing Mount Vernon, Readfield, Winthrop, Monmouth, and Greene, came to Lewiston, on the Androscoggin River, a distance of nearly forty miles. It possesses uncommon manufacturing facilities, containing several thousand inhabitants, and is destined to become one of the most flourishing inland towns of Maine. Here is a large church, under the pastoral care of Rev. Joseph S. Burgess, whose labors are abundantly blessed. Here, too, is the Maine State Seminary,*—an honor to the place, to the State, and to the Freewill Baptists, under whose control it is. In the evening, addressed a large assembly, composed principally of operatives in the factories, and enjoyed great peace of mind. A gentleman engaged in the unholy traffic of spirituous liquors, declared his intention to abandon the business. A lady also publicly, and with tears, requested the prayers of the congregation in behalf of an impenitent friend. A boy, about ten years of age, bore testimony to the reality of religion, and of its saving power upon his own soul.

JUNE 8. Left Lewiston, took the cars, and traveled about seventy-five miles, continuing my course to the south-eastern part of the State. Again visited Portland; thence went to Scarborough, Saco, Biddeford, Kennebunk, Wells, South Berwick, and some other towns, which completed my travels in Maine. In extent of sea-coast and territory, Maine surpasses every other Eastern State. Indeed, it is about half as large as all of New England. But some portions of it are extremely cold, barren, hilly, rocky, and thinly in-

* Now Bates College.

habited; other parts are more productive, more densely populated, and more favorable as to climate. The inhabitants are social, industrious, and enterprising. — A commendable degree of attention is paid to education and educational institutions. The state of religion, and the general prosperity of the churches of the different denominations, are as cheering as in most of the States.

CHAPTER XLII.

NEW HAMPSHIRE YEARLY MEETING.

JUNE 9, 1859. Reached, last evening, Great Falls, New Hampshire, on the Salmon Falls River, a large, flourishing, manufacturing village. At two o'clock in the afternoon, attended the annual meeting of the New Hampshire Charitable Society, over which presided Rev. Enoch Place, who has been president of the Society for forty years. It was organized at New Durham, June 11, 1813, designed to afford relief to the families of indigent Freewill Baptist ministers. At four attended a meeting of the Home Mission Society, at which some business of importance was transacted. At seven attended a prayer-meeting, and at eight heard a sermon delivered by Rev. Charles H. Smith.

JUNE 10. At eight attended a prayer-meeting, conducted by an aged minister, which held two hours. It was a season of much interest, both minister and layman freely participating in it. At ten the New Hampshire Yearly Meeting assembled, and the conference was opened with prayer by Rev. Hosea Quinby, late

principal of Smithfield Seminary, Rhode Island. The reports of the Quarterly Meetings, consisting of nine, were, on the whole, encouraging, some having enjoyed good revivals. Union and steadfastness generally prevail, and most of the churches have regular pastors and flourishing Sabbath-schools. In the afternoon met again in conference, and was called upon to report the state of religion in the churches of the Ohio River Yearly Meeting, of which I am a member. In the evening Rev. Edmund M. Tappan preached a good logical discourse.

JUNE 11. In the forenoon attended several meetings connected with the benevolent enterprises of the day, after which Rev. Joseph B. Davis preached an effective sermon. In the afternoon the interest of the meeting was greatly increased by the presence of a missionary band, introduced to the audience by Rev. Elias Hutchins, consisting of the following persons, viz.: Miss Crawford, recently returned missionary from India; Mr. and Mrs. Miller, missionaries elect for the same field of labor; Mr. Phillips, a native of India and student of Bowdoin College; and Mr. Farnum, a graduate of Princeton Theological Seminary, whose field of labor is China. Immediately after this, appropriate addresses were delivered by each. This rare occasion was one of thrilling interest, and, during the delivery of the several addresses, many were affected to tears. At the close a collection and pledges were taken for the cause of missions. In the evening, succeeding the prayer-meeting, Rev. James M. Bailey delivered a discourse in his usual, calm, unassuming style.

JUNE 12. At eight I spoke to a large assembly

upon self-consecration to God. At ten Rev. Daniel M. Graham, of New York City, gave a discourse, pointing out and delineating the old paths, in which the church had walked and prospered. At three Rev. Freeborn W. Straight preached the Word with life and power, after which the Lord's Supper was administered to about five hundred communicants, from various parts of this and adjoining States. At seven, being requested, I opened the services by prayer. There were present more than one thousand people, who were addressed by Rev. James L. Phillips, aged nineteen years, from the words of our Savior: "Lovest thou me." His discourse was listened to with marked attention, coming, as it did, from the lips of a youth born upon heathen shores, and now preparing to return to the land of his birth, to enter upon the toils of missionary life. Before the audience dispersed, a collection of sixty dollars, afterward increased to nearly one hundred, was taken to defray his expenses at college. The day being the Sabbath, the different denominations generously opened their houses of worship, and cordially welcomed Freewill Baptist ministers to their pulpits,—a liberality of feeling and sentiment not so extensively cultivated and practiced in former years. This Yearly Meeting, from beginning to end, was well attended. There were one hundred and twenty-one clergymen present, among whom were three of the fathers of the denomination—Revs. Thomas Perkins, Peter Clark, and Enoch Place—whose early ministry was cotemporary with Randall's. During the course of the meetings, contributions, to a considerable amount, were made for

missions, education, and other benevolent enterprises. Thus closed one of the most interesting sessions of the New Hampshire Yearly Meeting, which is the oldest and largest one in the denomination. It was formed in 1792, and now numbers about 10,000 members.

CHAPTER XLIII.

FREEWILL BAPTIST PRINTING ESTABLISHMENT.

JUNE 13, 1859. - Came five miles to Dover, a neat and thriving city, pleasantly situated on both sides of the Cochecho River, twelve miles from the ocean. It is the oldest town in the State, and was settled by the Laconia Company of fishmongers of London. Here is located the Freewill Baptist Printing Establishment, whence emanate the brilliant rays of the *Morning Star*, the organ of the denomination, published weekly under the superintendence of Mr. William Burr, so favorably known as agent, printer, and office editor. It is situated in the central part of the city, and is a substantial building, seventy by forty-five feet, and was completed in November, 1843. Aside from the book-bindery, there are connected with it about a dozen persons, upon whom devolve the labor of printing the *Star*, *Myrtle*, *Quarterly*, miscellaneous books, and sending them forth to the world. The *Morning Star* has now about eleven thousand subscribers, and probably not less than five times as many readers. A brief account of its origin and early history may not be uninteresting to the reader.

To consider the propriety of publishing a denominational paper, a few brethren and ministers of the Freewill Baptist denomination met, January, 1826, in Limerick, a thriving village in the interior of York County, Maine. For that purpose an association was formed, under the name of "Hobbs, Woodman, and Company," consisting of nine persons,—all ministers, except one. Under the name of the "MORNING STAR," it was agreed to commence the publication of a paper as soon as the proper arrangements could be made; and Revs. John Buzzell and Samuel Burbank were appointed editors, and the latter, agent. Mr. Buzzell, at that time, was one of the oldest, ablest, and most devoted and popular ministers in the denomination. Mr. Burbank, possessing good talents and feeling deeply interested in the prosperity of the church, was a man in middle life.

As the agents of the Company, Burbank and Hobbs went to Boston, in February following, to procure type, press, and other material. As their printer, they engaged Mr. William Burr, who, though not twenty years of age, had been employed nearly five years at the printing business. He found, upon arriving at Limerick, a few boxes of type and some cases, and an old-fashioned Ramage press, there being neither fixtures, furniture, nor models of what was requisite. As best he could, he proceeded to make plans of what was wanted, employing a carpenter to manufacture them. The old rickety press, looking as if it might have descended from the days of Faust, was adjusted, and on the 11th of May, 1826, was issued the first number of the *Morning Star*, every letter of

which was set up by young Burr himself. A couple of young lads—one of them now Rev. Porter S. Burbank—were put under a course of instruction in the art of printing.

Compared with its present size, the sheet was quite small, the number of subscribers being less than five hundred. On the subscription list, the names of some are still to be found, though a large majority of them, with one of the first editors—Burbank—are now, we trust, inhabitants of "the better country." By the end of the first volume, subscribers had become sufficiently numerous to pay all the expense of publication.

In March, 1829, at the annual meeting of the Association, Mr. Burr was chosen office editor and publishing agent. Though from that time forward he has performed the duties of both these offices, he accepted the latter, but declined the former, considering it impolitic, both on account of his youth, and his limited acquaintance with the denomination, to have his name appear as editor. Revs. Buzzell and Burbank were continued as editorial contributors. The publication of the paper, under this management, was continued by the Association, with some changes in its membership, until October, 1832, when it was sold to the Freewill Baptist denomination, and the next month removed to Dover, New Hampshire. As a long payday was given, it was ultimately paid from the profits arising from its publication.

Mr. Buzzell resigned his place as one of the editors, and the contributions of Mr. Burbank to its columns soon ceased, after the *Star* was transferred to the denomination. Mr. Burr was elected financial agent and

office editor of the *Star*, at the first meeting of the Publishing Committee, which had been appointed by the General Conference to manage the *Star* in connection with the Book Agent, Rev. David Marks. Samuel Beede, appointed assistant editor, wrote quite largely for the ensuing year. He was a fine writer and a man of excellent spirit. He was chosen editor, at the meeting of the committee in November, 1833, and was to have assumed the charge of the paper at the commencement of the new volume in the month of April following. But, the ensuing March, he died, greatly lamented by all who knew him. This arrangement, of course, was never carried into effect, though he continued to write weekly for its columns until a few weeks before his death. After the death of Mr. Beede, Revs. Arthur Caverno, David Marks, Porter S. Burbank, and John J. Butler were appointed assistant editors, and Burr was continued as office editor.

And so the *Morning Star* arose above the horizon, and struggled through the clouds which enveloped its early dawn. In its early history it encountered much opposition on account of its advocacy of the education of the ministry, of Sabbath-schools, of the cause of temperance, and of human rights as connected with the millions of the oppressed in our own country. This last contest was, for many long years, continued in the most persistent and virulent manner. New Hampshire and Maine were traversed by ministers of our own denomination, denouncing the course of the *Star*, and using their utmost efforts to destroy its influence. Attempts were made to create a public opinion in the denomination which would either demand the removal

of its conductors, or compel them to exclude the discussion of the subject of slavery from its columns, while the papers of pro-slavery parties opened their batteries upon it. But victory will, as it is still hoped, come at last to the cause of liberty and justice. The *Star* will, at any rate, continue in the even tenor of its way, advocating the right and condemning and reproving the wrong, whatever may be the course of the enemies of God and man, or whether it meets with success or defeat.

CHAPTER XLIV.

VISIT TO RANDALL'S GRAVE.

JUNE 14, 1859. Accompanied by Revs. John M. Durgin and Charles E. Blake, of Dover, took the railroad through Rochester to Farmington; thence by private conveyance to New Durham, twenty-five miles distant from Dover, for the purpose of visiting the grave of BENJAMIN RANDALL.

We learned that the meeting-house in which he proclaimed "free grace" still stands. Also, the house in which he formed the first Freewill Baptist Church, Saturday, June 30, 1780. The latter building stands half a mile south of the Ridge, in the valley, and is a double one-story dwelling, there being then no meeting house convenient thereto. The room occupied on the occasion was about sixteen feet square, with a pitch-pine plank floor, fastened down with wood pins, and sealed on the sides and overhead. Articles of faith and a covenant were adopted, and seven persons

came into the organization, viz.: Benjamin Randall, Robert Boody, Nathaniel Buzzell, Joseph Boody, Judith Chartel, Margery Boody, and Mary Buzzell. It was a small beginning, and severe trials followed; but the vine flourished, and in time was much increased.

The house in which Randall lived and died, was entirely demolished. The spot on which it stood is, however, discernible, though somewhat leveled and overgrown with grass. Descending a gradual slope of about twenty rods, the small inclosure, about fifty feet square, containing several graves, is approached. The most conspicuous one is Randall's, at which stands a moderate-sized marble slab, soon to be exchanged for a monument ten feet high, made of the best Italian marble.* The contemplated monument is to contain, on the first side, the following inscription:

"Benjamin Randall, founder of the Freewill Baptist Denomination; born at New Castle, New Hampshire, February 7, 1749; converted October 15, 1770; baptized at Great Falls, New Hampshire, August 14, 1776; commenced preaching, March, 1777; ordained at New Durham, April 5, 1780; formed his first church June 30, 1780; died October 22, 1808; aged 59 years, 8 months, 15 days.

"Here rest, thou servant of the living God;
 'T was thy delight to preach his holy word:
 Thousands of souls shall deck thy starry crown,
 And all the glory to thy God redound."

* Erected September 14, 1859, with appropriate religious exercises, in the presence of more than one thousand persons.

Second side: "Mrs. Joanna, wife of Elder Benjamin Randall, died May 12, 1826, aged 78 years, 2 months, and 25 days.

"A faithful, true, devoted wife,
With whom he spent a happy life.
She filled her place with pious trust,
And now rejoices with the just."

Third side: "The human will free and self-determining. Communion with all sincere lovers of our Lord."

Fourth side: "The Scriptures our rule of faith and practice. Salvation free and possible for all."

In the life of Randall is seen what one may, by well-directed efforts, accomplish. His thirty years' ministry speaks for itself in the shape of incontrovertible facts,—statistics showing the progress, growth, and size of a respectable religious body, spread over a vast extent of territory, imbibing the spirit and sentiment of their leader, and now numbering fifty-six thousand members. And here, at New Durham, where Randall lived and died, was the origin of this germ that has attained such gigantic size and strength. What great results from such apparently small beginnings! Such, then, has been the influence of one man,—one, too, whose life was not long, whose literary advantages were limited, whose labors were circumscribed, whose pecuniary resources were small, and whose physical organization was delicate. But possessing a discriminating mind, imbued with the spirit of his divine Master, he went forth as a bold and successful herald

of the Cross, amidst the scorns and rebukes of the world, and even, too, of the church.

After enjoying the hospitalities of Rev. D. L. Edgerly, we returned to Dover. In descending New Durham Ridge, had a picturesque view of the country for many miles distant. From this ridge, which is about eight hundred feet above the sea, is seen the snow-capped peak of Mount Washington, and stretched between the Switzerland of America. In the evening attended a meeting at Charles-street Church, and spoke upon the duties connected with the Christian profession. This church numbers three hundred and forty-six members, and is under the pastoral care of Mr. Durgin.

CHAPTER XLV.

TRAVELS IN NEW HAMPSHIRE.

JUNE 16, 1859. Remaining in Dover, visited Rev. Elias Hutchins, Corresponding Secretary of the Free-will Baptist Foreign Mission Society, and late pastor of the Dover Washington-street Church. Found him confined to bed, greatly prostrated in health, having for some months suspended his ministerial labors. His attendance at the Yearly Meeting had brought on a relapse, and he could only converse with difficulty, but seemed much resigned to the will of God.* His wife

* He died, September 10, 1859, aged 58, having been in the ministry about forty years.

was the widow of Rev. David Marks; a lady of good education and rare talents, who has also taken much interest in the cause of missions and other benevolent enterprises.

Spent several hours in the Cochecho Print Works, an old and successful incorporated manufacturing establishment, employing about two thousand persons. By various processes the raw cotton is carded, spun, spooled, woven, dyed, printed, pressed, and folded, ready for the market, turning out about nine million yards per annum. The looms are chiefly tended by females, and the dyeing and printing by men and boys. The work, in its various departments, is executed with much mechanical skill and perfection. This visit, I trust, was not without its advantages in several important respects. In the evening spoke again at Charles-street Church. An aged man, who for some years had manifested little or no concern for his salvation, publicly confessed his sins, expressing a strong determination to consecrate the remainder of his days to God.

JUNE 17. Came to Portsmouth, fifty-four miles north-east of Boston, built upon a beautiful peninsula on the Piscataqua River, about three miles from its mouth. The first church or chapel was built before the year 1638,—more than two centuries ago. Spent most of the afternoon in the place distributing books. At four o'clock, left for Concord on the Concord and Portsmouth Railroad, forty-seven miles, which was traveled in a rain. For the first thirty miles, the farms presented a fine appearance for New England; but during the remainder of the journey, until reach-

ing the Merrimack River, the land was rough and sterile. Almost the first scene that met the eye at Concord were the ruins of the recent destructive fire, in which the South Congregational Society lost their church edifice.

JUNE 18. Spent the forenoon in writing for a New Hampshire paper, and the afternoon in visiting the State-house,—situated upon a gently-inclined plane, between Main and State streets. It has two regular fronts, east and west. The outside walls of the building are of hammered granite stone, and built in plain style, the only ornament being a Tuscan frontispiece of stoue-work at each central front door. It is covered with a roof in the form of an inverted acorn, rising to the height of nine feet, surmounted with a gilt ball thirty-three inches in diameter, on which stands an eagle, six and a half feet high, with its wings expanded.

JUNE 19. In the forenoon attended service at Phoenix Hall, and heard Rev. Henry E. Parker, pastor of the South Congregational Society. Having the past week lost their house of worship by fire, he selected the following text: "If thou faint in the day of adversity, thy strength is small" (Proverbs xxiv, 18). There was a mutual feeling of sympathy between the minister and people. In the afternoon attended service at the Freewill Baptist Church, State Street, and heard Rev. James M. Bailey, who preached in exchange with Rev. J. P. Nutting, the pastor. In the evening, at the same place, I addressed a serious audience upon our treasures, both earthly and heavenly, and enjoyed more than usual freedom. This church

has lately had about twenty additions, and the prospect is favorable for their future success.

JUNE 20. Spent part of the day in writing for the *Morning Star*. Visited the Lunatic Asylum, built of brick, connected with which is a large farm. The institution now contains one hundred and eighty inmates. It was a melancholy consideration to see so many persons deprived of their proper reason, and of a just participation of life's common blessings. Toward evening visited at the State-prison, which is constructed of granite. The number of convicts is about one hundred. Here, in another form, wretchedness exists.

JUNE 21. Finding the legislature in session, spent a portion of the day "to catch," if possible, a glimpse of "Yankee legislation." One, not knowing the geographical limits of New Hampshire, would readily conclude that it was a large State to require three hundred and forty-two of her sturdy yeomanry to legislate for, and look after, her interests. Indeed, if the number is much increased, there will be needed a new state-house for their especial accommodation, as the present one, with its former ample representatives' hall, is now crowded to satiety. In the afternoon, in company with Rev. Silas Curtis, agent of New Hampton Institution, and Rev. John Runnels, chaplain of the Legislature, left Concord, the city of shade trees and gardens. Passing through Boscawen, Salisbury, Franklin, and Hill, came to Bristol, the terminus of the railway. Thence six miles by stage to New Hampton, Belknap County, arriving just in time to attend an evening meeting, where I spoke to a good audience.

JUNE 22. Called on Rev. John Fullonton, Professor of Sacred Literature and Pastoral Theology in the Biblical School. This School is prospering, though the number of students is not so large as could be desired. The New Hampton Literary Institution, also located here, has, the present year, one hundred and fifty students. To this institution there has been added a new building, costing about eight thousand dollars, which is nearly completed. The afternoon and evening were spent with Rev. Otis R. Bacheler, M.D., who has been a missionary twelve years in Orissa. Here, too, I had an introduction to Mrs. Sutton, formerly Mrs. Coleman, but now the widow of the late Rev. Dr. Sutton, a missionary sent by the General Baptists of England. She is now spending the remainder of her days in her native land. Also, had the pleasure of again meeting Rev. Arthur Miller and lady, who are waiting for a ship to sail for Calcutta, but who, in the meantime, are studying the Oriya language with Dr. Bacheler. Spent a number of hours in the Doctor's study, whose library cost fifteen hundred dollars, containing many valuable works on the Oriental languages, many of which were bought by himself in London. In addition to his library, he has a large cabinet of curiosities, collected and brought from India, including wearing apparel, water-vessels, war implements, specimens of Hindoo mechanism, shells, fossils, ores, and images, together with human skulls, found by the wayside, being those of pilgrims to the temple of Pooree, who sickened and died on the road, unknown and uncared for. These objects,

coming from a heathen land engrossed in moral darkness, afford to the beholder much interest.

JUNE 23. Wrote and studied in the forenoon. In the afternoon, by invitation, visited Rev. Isaac D. Stewart, pastor of the church, who is engaged in writing the "History of the Freewill Baptists."* By permission read in manuscript several of the first chapters of the work. Mr. Stewart has collected a large number of records, particularly those kept by Randall in his own hand-writing, beginning with the organization of the first Freewill Baptist Church in 1780.

JUNE 24. Left New Hampton, returned to Bristol, and took the train to Franklin. After waiting two hours, took the northern train, and traveled fifty miles to West Lebanon, on the Connecticut River, passing on the way a number of neat villages, among which were Andover, Danbury, Grafton, and Enfield.

CHAPTER XLVI.

[1859]

JOURNEY THROUGH VERMONT.

CROSSING the Connecticut River at West Lebanon, came up the White River, twenty-seven miles, to Sharon, Vermont. Here I took private conveyance, six miles, to Strafford, traveling in an open wagon in the rain. As I entered Strafford, a strange feeling,

* Vol. I was published in 1862 by the Freewill Baptist Printing Establishment.

mingled with joy and sadness, came over my mind. Thoughts of country, home, and friends, passed vividly before me. Passing from the upper to the lower village, two and a half miles apart, every object upon which I gazed revived many tender associations of the past, bringing to memory incidents I had from a child often heard repeated by my parents. There stands the church in which they worshiped a half-century ago, and not far distant are the graves of their parents. In the immediate vicinity also is the farm on which my mother was born, and where the first years of her life were spent. But great changes have since taken place. Though the original buildings are demolished and the occupants gone, yet the rocks and hills remain as monuments of the past. Still, too, are heard, as formerly, the deep murmurs of the Ompomponoosuc, with its numerous cascades. And here am I, a lone wanderer, permitted to visit the homes and the graves of my ancestors, who immigrated to this State when it was a dense wilderness. While beholding the improvements since made, together with the consideration that all the early settlers have long since gone down to the grave, emotions were produced such as I never had experienced, forcing me to give unrestrained expression to my feelings in tears. In a few years, if not sooner, I, too, shall pass away as my fathers have done.

JUNE 26. Attended a meeting in the south part of the town, at the Copperas Hill. There was in attendance a good audience, whose candid attention evinced a degree of interest not common. This was the first meeting I attended in Vermont, and will be re-

membered with pleasure when time and distance may long intervene. Here, as well as in other places, are many humble, sincere worshipers.

JULY 1. Accompanied by my uncle,—Martin Barrett,—visited the graves of my grand-parents for the first, and perhaps last, time. In the afternoon went to Thetford, an adjoining town. On our return called at the Copper and Copperas Works in Strafford, which supply a large portion of the country, east and west, with copperas of a superior quality. There is also a great amount of copper ore, which yields about six per cent of pure copper. The works are owned and carried on by a company in Boston.

JULY 3. Attended meeting at South Strafford. To the church in this place, which now numbers one hundred and twenty-seven members, my parents once belonged. The congregation, though entire strangers to me, were, some of them, familiarly acquainted with my parents, who removed from the place more than forty years since. During the day, especially through the exercises of worship, my mind was occupied with reflections of the most solemn nature.

JULY 4. Spent most of "Independence Day" in my room, busily employed in reading and study. The morning was frosty and the day cool, seeming more like December than July. Stoves, well heated, were things of necessity as well as comfort. Ladies and gentlemen, riding out, were dressed in winter attire. Toward evening visited several members of the church, and enjoyed profitable interviews.

JULY 5. Had another cold morning, which makes the third frost since the month commenced. The

whole season, thus far, has been uncommonly cold and backward, greatly retarding vegetation. The crops in this country, under the most favorable circumstances, are comparatively light, but present appearances indicate an almost total failure. And what is more to be dreaded, is stern winter which, during a great portion of the year, holds absolute sway.

JULY 6. Attended monthly meeting with the church in Strafford, and spoke with much freedom. The meeting was well attended, and a large number bore testimony to the truth as it is in Christ Jesus. This church is the oldest Freewill Baptist Church in the State. Rev. Aaron Buzzell, now deceased, was its first pastor, and sustained that relation forty-seven years. Its present pastor is Rev. J. D. Cross, whose labors have been successful.

JULY 8. After a stay of two weeks, left Strafford at ten o'clock, and went by stage ten miles, through Thetford, Union Village, and Norwich, to Ompompoosuc. At the latter place took the train to Hartford, ten miles down the Connecticut River. At two o'clock, took the Vermont Central Railway for Montpelier, sixty-three miles. The high, splendid bridge over White River, at Woodstock Station, which I crossed two weeks ago, was now burned down. The passengers were, therefore, compelled to cross the river in a ferry-boat, and ascend a high embankment, to reach the cars on the other side. After waiting an hour for the baggage to follow, got again under way, passing up the White River for some distance through a hilly region of country. The principal towns and villages on the way, were Sharon, Royalton, Bethel,

Randolph, Braintree, Granville, Roxbury, Northfield, and Berlin. Montpelier is situated on the Onion River, near the center of the State, and became the seat of government in 1805. Though uneven and surrounded by hills, it is pleasant and romantic. The State-house is equal to any in New England, the dome rising thirty-six feet above the ridge, making the whole height from the ground one hundred feet. The walls, columns, and cornices are composed of Barre granite, and the dome and roofs covered with copper.

From Montpelier, went forty miles to Burlington, following the windings of the Onion River, which flows through a low defile of the Green Mountains. Near Montpelier this river is quite small, which, in the West, would come under the appellation of creek; but, as it is descended, it presents a more formidable appearance, and may very appropriately be called a river. After passing the mountains, the hills, which at first were so prominent, begin to recede, and wide, level, beautiful tracts of land take their place, which are said to be very fertile. The towns passed on the route were Middlesex, Waterbury, Duxbury, Bolton, Richmond, Jericho, Williston, Essex, and Winooski. When we entered Burlington, the King of day was setting in his splendor, and the Queen of night rising in her glory.

Though Burlington is the largest and handsomest town in the State, yet Lake Champlain had more attractions than the city with all its embellishments. Not a breeze was perceivable. Its pellucid waters lay in repose, resembling a sea of glass. From the wharf could be seen the State of New York, ten miles dis-

tant, on the opposite shore. Located here is the University of Vermont, from the dome of which the view is one of the most interesting and variegated of any in the country. It is endowed by the State with twenty-nine thousand acres of land, furnishing an annual revenue of \$2,500. Here have been remarkable conversions to Protestantism, eight adults in one day having publicly renounced the church of Rome. Two of this number were men of education, sent out as faithful missionaries to the States, among the French. By many their lives are thought to be in danger. One of them was conspicuous as a Bible-burner at Champlain, some years ago, who represents his conscience as his tormentor.

JULY 9. Left Burlington, returned to Essex Junction, and proceeded toward the north part of the State, pursuing a course nearly parallel with the lake. Passed Colchester and Milton, and then came to Lamoille River, which was crossed upon a fine bridge. Passing next through Georgia, entered St. Albans, a large town, but considerably obscured by trees and shrubbery. The next place of importance was Swanton, on the Missisquoi River. Next came to Missisquoi Bay, over which the train passed on a bridge, the bay being only about a mile wide at this point. Thence to Alburgh, which lies between the bay and the lake. The way from Burlington to this place, a distance of fifty miles, was scarcely at all obstructed by hills.

CHAPTER XLVII.

TOUR THROUGH CANADA.

CROSSED the foot of Lake Champlain on a draw-bridge, and came to Rouse's Point, near the line between Canada East and the State of New York, which is a great port of entry, as well as thoroughfare. After having our baggage inspected by a custom-house officer, took the Champlain and St. Lawrence Railroad to Montreal, forty-five miles distant, and for the first time entered Queen Victoria's dominions. Passed along the Sorel or Richelieu River to La Colle; thence to St. John's, twenty-three miles north of the line. From Rouse's Point to this place, the country is level, beautiful, and productive. From St. John's to Montreal, twenty-one miles, the road also extends over a level section of country. The lands are well improved, are laid off in regular order, and are inclosed by substantial rail-fences. Toward evening reached the St. Lawrence, which presents a majestic appearance, being at this point two miles wide. From the cars stepped into a large steam ferry, which moved speedily across the rapid current, landing us safely upon the elegant wharf of Montreal. Thence was conveyed free of charge to the Temperance Hotel, on College Street. Nearly opposite this house, inclosed by a stone-wall ten feet high, is the most noted Roman Catholic college in America. As might be expected at a temperance house, all was order and sobriety, for which much praise is due to the noble-hearted proprietor, Mr. Duclos. Hence, felt at home, without fear of

molestation by drunkards and gamblers, who are always a great annoyance to the weary traveler.

Montreal is situated on Montreal Island, at the foot of Mount Royal, from which it derives its name. It is at the head of sloop navigation,—one hundred and seventy miles above Quebec. The streets are irregular, but well paved and neat. A large portion of the buildings are made of stone, in the most durable form. Notre Dame Street, one mile long, is to Montreal what Broadway is to New York—the promenade of fashionable life and retail trade. The Victoria Bridge across the St. Lawrence, now in course of construction, will, when finished, form one of the most interesting specimens of human ingenuity and skill on the American continent. Its length will be 10,284 feet,—a little less than two miles. It will have a track for rail-cars, and on each side a balcony for foot travelers. It is to be built on the tubular principle, and will rest on twenty-four piers and two abutments of limestone masonry. The estimated cost of this gigantic structure is \$6,250,000.

JULY 10. In the forenoon attended service at the Presbyterian Church of Scotland, on Great St. James Street, a wide and handsome avenue, upon which are located most of the banks and insurance offices. The clergyman, of course, was a Scotchman, as his brogue and pronunciation evidently indicated. But he possessed some of the original elements of oratory, and his sermon was good in its subject, thought, and style. He endeavored to show the superior excellencies of religion, reproving and exposing the sins of the age, and especially those of his own city. His discourse was in-

deed one of merit, and, if practiced, would produce a great moral revolution in the world. In the afternoon attended a religious celebration at the Roman Catholic or French Cathedral, on Notre Dame Street, fronting the Place d'Arms, which was largely attended. The priests, friars, and nuns could, by their peculiar costumes, be easily distinguished. Though the sun shone with his wonted brilliancy, they had lighted tapers, during the burning of which their religious ceremonies were enthusiastically performed. Not less than two-thirds of the population of this city, which numbers eighty thousand, are French and French-Canadian Catholics. The appearance of this cathedral excels any thing of the kind in the United States. It is two hundred and fifty feet long, and one hundred and thirty-four wide, with six towers; the three belonging to the main front are two hundred and twenty feet high. The principal window is sixty-four feet by thirty-two. It has a magnificent set of bells, one of which weighs thirteen tons. Its architecture is in the Gothic style, and the building will seat ten thousand. The space under the edifice is occupied as a cemetery, in which the more opulent of the Roman Catholics are interred. The Catholics also have a number of churches, colleges, seminaries, and nunneries,—all of which are elegant structures, built at immense cost, probably in part from contributions extorted from the laboring, suffering poor. In the evening Mr. Jogurth Chaunder Gangooly, a Brahmin of high caste and convert to Christianity, gave a narrative of his religious experience in the Unitarian Church, Beaver Hall.

JULY 11. At eight left Montreal, and was sub-

ected to a long ride to the depot, at the termination of Victoria Bridge. Leaving for the West on the Grand Trunk Railway, passed the La Chine Canal; thence across the Island of Montreal, having a view of Lake St. Louis, formed by the confluence of the Ottawa and St. Lawrence Rivers. Crossed Ottawa River on a railroad bridge, at which the river and its islands afford a scene almost unrivaled. Near here is St. Anne's, a French-Canadian village of several hundred inhabitants, containing a Catholic church and several other edifices. Passed next over Isle Perot, about two miles wide, and also another branch of the beautiful Ottawa. The railroad track from this place, which is the dividing line of Canada East and Canada West, runs near the St. Lawrence River, through a fertile and delightful region of country. The next town of importance passed, was Lancaster, inhabited mostly by people of Scotch descent. It is situated on Lake St. Francis, which is an expansion of the river St. Lawrence. Ten miles further is Cornwell, at the foot of the Long Saut Rapids, at which there is a good steambot landing. Thence to Dickinson's Landing, Aultsburg, Williamsburg, Matilda, and Prescott, the latter town being situated on the north bank of the St. Lawrence, opposite Ogdensburg, New York. Thence through a level country to Kemptville, Ottawa City, and Brockville, the last named place being one of the most important stations on the railroad line, which contains several thousand inhabitants.

Came next to Kingston, capital of Frontenac County and formerly capital of the province. It is advantageously situated on the north-east extremity of

Lake Ontario, nearly two hundred miles from Montreal. The principal public buildings are the City Hall, Court-house, Roman Cathedral, Queen's College, College of Regiopolis, General Hospital, Hotel Dieu, a nunnery, and twenty churches. Two miles west, on the outskirts of the city, stands the Provincial Penitentiary. Passing some small towns, came next to Colborne, a flourishing place, and a good landing for vessels; thence to Cobourg, also on the lake shore, nearly opposite the mouth of the Genesee River, where the lake attains its greatest width. It is the seat of Victoria College, established by the Provincial Legislature in 1842. Next to Port Hope, a port of entry, likewise on the lake; thence to Oshawa, where I saw a Chippewa Indian partially intoxicated, who was severely reproofed by a Catholic priest that had accompanied us from Montreal. He took the reproof without apparent resentment, and acknowledged his fault.

Thence to the city of Toronto, where we arrived at nine o'clock, having traveled three hundred and thirty-three miles in fourteen hours. Toronto is situated on a bay of the same name, partly separated from Lake Ontario by a narrow sandy beach. Located here are the University of Toronto, Trinity College, the Lunatic Asylum, the Custom-house, the Post-office, and the English and Roman Cathedrals.

CHAPTER XLVIII.

VISIT TO NIAGARA FALLS.

JULY 12, 1859. Spent the morning in distributing books, after which resumed my journey. Twelve miles from Toronto, came to Port Credit, at the mouth of a small river flowing into the lake. Next went eight miles to Oakville, a business place, which has an excellent harbor; next four miles to Bronte, a small village; thence six miles to Wellington Square, a place of considerable business. Next seven miles to Hamilton, on Burlington Bay, at the extreme west end of Lake Ontario. Although a new town, it has thirty thousand inhabitants, and is rapidly improving, both in wealth and population. Leaving Hamilton, went thirty-two miles to St. Catharine's, situated on the line of the Welland Canal. It is a thriving, prosperous town, in the midst of a rich section of country. The Artesian Well, a mineral fountain five hundred and fifty feet deep, is said to be highly beneficial to invalids.

Proceeding eleven miles further, came to Suspension Bridge, over Niagara River, two miles below the Falls. From Niagara City, or Suspension Bridge, took private conveyance up the river to Niagara Village, New York, situated near the cataract; thence to Bath Island on a bridge, which is connected with the mainland; and thence on another bridge over the surging rapids to Goat Island, which contains seventy-five acres, covered with a thick heavy growth of timber. This island divides the falls into two parts, called the

American and Canada Falls. Proceeding around the island, had a view of the Three Sisters, which are three contiguous islands, situated in the edge of the rapids, a short distance from Goat Island. Came next to the Terraphin Tower, forty-five feet high, which stands upon the cragged cliffs, just above the cataract. From its top had a magnificent view of the bright green waters from above, which are instantly changed to snowy whiteness below, together with the ascending cloud of spray, and arched rainbows of golden colors. Next visited the memorable spot where Sam. Patch, as if madly infatuated, made his fearful leap in the deep abyss below the falls, and who at last lost his life by similar daring feats.

Returning to Niagara City, recrossed Suspension Bridge, which of itself is a great artificial curiosity, being two hundred and fifty feet high, eight hundred long, and twenty-four wide. From the bridge also had a distant view of the falls. Came then to Clifton, on the Canadian side, and, proceeding again up the river, had a still better view of the descending raging flood from the projecting cliff called Table Rock. Being provided with water-proof garments, descended below this rock, and, following an experienced guide, passed behind the great falling sheet of water to Termination Rock, being two hundred and thirty feet behind the Great Horse Shoe Fall. Although partially blinded and completely drenched with spray, and almost stunned by the deafening, constant roar of the tumultuous waters, yet a feeling of sublimity insensibly stole over my mind while beholding on one side the lofty perpendicular ledge, and on the other side

the vast sheet of falling water, and at my feet the white foaming, heaving billows, rolling and tumbling with maddening fury. I caught the inspiration of the moment, and had at least some faint conceptions of the power of Omnipotence. But such a scene can not be adequately described. One can see, feel, and realize it, but can never give a faithful portraiture of this greatest natural wonder of the world. It must be seen by one's self, in order to have a full and proper appreciation of it as it really exists; for there is no skill, no art, no poetry, no eloquence, by which a correct impression can be produced upon the mind as seen and realized by the actual beholder.

JULY 14. At five o'clock saw Monsieur Blondon, a Frenchman, perform a most wonderful feat across Niagara River, in the presence of about ten thousand persons. He promenaded a two-inch rope, extending from the American and Canadian banks, about half way between the Falls and the bridge, and in plain sight of both. The distance across was about one thousand feet, and from the water nearly two hundred. He first walked backwards, from the American shore to the opposite one, using a balancing pole, thirty-eight feet long, weighing more than forty pounds. After an interval of nearly an hour, he returned with a wheel-barrow, with the handles attached to a belt around his waist, carrying the pole in his hands. Many supposed that it would be impossible to perform this difficult feat, and that he would consequently meet a melancholy fate. But he reached the shore in thirty-one minutes, with apparent ease and dexterity, stopping twice on the way to rest. In addition to this

he permitted Captain Travis, when crossing the first time, to perforate his hat with a bullet from a boat below, holding the hat in his hand. It is, indeed, difficult to tell what men will yet do. But one thing is certain that such feats, though daring and extraordinary, are attended with no good results.

JULY 15. Resumed my journey in Canada, having, to my great satisfaction, spent two and a half days at the Falls. Left Suspension Bridge on the morning train, and in eight hours traveled two hundred and twenty-nine miles to Windsor, on the Detroit River. First returned to Hamilton, on Burlington Bay, and thence on the route through Dundas, Paris, Woodstock, Ingersoll, London, and Chatham, some distance north of Lake Erie. London, situated on the Thames, contains about fifteen thousand inhabitants, and is surrounded by a rich, pleasant farming country. Here is space enough to build a city as large as old London beyond the sea; but from present appearances it will be centuries before it will even approximate to it. Chatham, though less in population, is also situated in a most delightful place, in the midst of a good farming region. In this town a large portion of the population consists of fugitives from slavery. From what could be learned, they are as provident and successful in obtaining a subsistence as a large class of the white population. Soon after leaving Chatham, passed over a low, wet, level prairie, wholly uninhabited, after which came to Lake St. Clair, on the banks of which the cars ran for some miles. As the day was excessively warm, it was refreshing to enjoy the cool breezes, wafted from the lake. And, lastly, came to Windsor, the terminus of

the Great Western Railway, and the end of my journey in British America.

CHAPTER XLIX.

VISIT TO MICHIGAN.

REACHED Detroit, Michigan, having crossed at Windsor the Detroit River, which is about half a mile wide. The city is situated on the north shore of said river, and is seven miles from Lake St. Clair, and eighteen miles from Lake Erie. The Detroit River, therefore, connects the two lakes, and is only twenty-five miles long. Detroit is the oldest and largest city in the State; and was first visited by the French in 1610; but its legitimate settlement did not commence until 1701, at which time a fort was erected, called "Ponchartrain." It was colonized as a fur trading post by the French, and continued in their military occupation until November 29, 1760, when the British assumed possession. But they found a formidable foe in the renowned Indian warrior, Pontiac, who, with unparalleled skill and sagacity, simultaneously destroyed all the North-western garrisons of the British, from Mackinac to Western New York, being thirteen in number. In 1776, the United States, by virtue of the revolution against the King of Great Britain, became possessed of Detroit. In 1812, it again fell into the hands of the British, but in 1813 was retaken by the American army; and the territorial government re-organized. General Lewis Cass was appointed as

governor, who immediately removed to Detroit, where he has since resided. In August, 1817, James Monroe, then President of the United States, visited this place, being the only President that ever visited it while holding the office. His arrival was celebrated by many public demonstrations, and, when leaving, the citizens generously presented him with a span of horses and a carriage, with which he returned to Washington by land.

In the evening, though much fatigued by my recent travels, attended a meeting at Dr. Duffield's church, State Street. The attendance was small, and nothing of particular importance occurred. There are here about thirty church edifices, some of which are elegantly finished. In this city, the past year has, religiously speaking, been one of exciting interest. According to the public prints, one thousand have been brought to a knowledge of the truth through Jesus Christ. Many other towns and cities in the State have likewise shared in the work of grace, and churches of all denominations have had large additions. Many who were sunk in the depths of moral pollution, have been re-instated in the image of their Maker, and are now wielding an influence on the side of virtue and religion. After the close of service, walked across the city to my hotel, the full moon, in addition to the gas-lights, rendering the walk delightful. But the excessive heat of the evening was such, that I obtained no sleep until a late hour, having to sit up much of the night.

JULY 16. Pursued my journey on the seven-o'clock train. The first town on the way worthy of note was

Monroe, near Lake Erie; the next was Adrian, seventy-four miles from Detroit. The divine blessing still rests upon the churches of this place. To the Plymouth Church, at a late communion, thirty were added to its membership, and a large accession is still expected. At this place exchanged cars, and took the Michigan Southern and Indiana Northern Railroad for Hillsdale, thirty-three miles distant. On this road, a few days since, near South Bend, an accident happened which was attended with the most fatal consequences. This scene of disaster occurred about midnight, occasioned by a flood removing a culvert, leaving a wide gap in the road. This circumstance was unknown, and the train, with all on board, consisting of one hundred and fifty persons, were suddenly precipitated into a dismal swamp below. Very few escaped unhurt, and forty-one were killed. A lady who had escaped, ran wildly about, seeking her family—a husband and five children—until daylight broke, when she found them all dead! With bursts of grief, she went to a farm-house, a few yards off, where, after sitting some minutes, the wretched wife and mother expired. The excitement caused by this awful catastrophe had not yet abated, and was the chief topic of conversation on board of the present train.

At twelve, reached Hillsdale, and was glad to spend the afternoon in rest, the heat being very oppressive. Just at night, as the sun was receding, called on Rev. Ransom Dunn, Professor of Mental and Moral Philosophy and Natural Theology in Hillsdale College, located in this place. He conducted me through the various departments of the building, which stands on

a handsome eminence, having from the top, a commanding view of a large scope of country. The institution is situated on a lot of twenty-five acres, a part of which is cultivated by the steward. The building, composed of brick, is two hundred and sixty-two feet long, with a depth varying from forty to sixty feet, and is four stories high. When finished, it will have upwards of twenty public rooms, and one hundred and ten private rooms, sufficient to accommodate two hundred and twenty students. The college is open to both sexes, and the studies are arranged in three departments—College Course, Ladies' Course, and English and Scientific Course. Of the three hundred students, about forty are qualifying themselves in reference to the ministry, and one-half of this number have already entered upon the work.

JULY 17. Attended three meetings at the college chapel, and heard two good discourses by Professor Dunn, distinguished for his pulpit eloquence. At one of these meetings I had the pleasure of addressing the students upon points relating to their prospective usefulness. The audiences were large, and good order prevailed. The church in this place, within eighteen months, has had an extensive revival, during which one hundred were added, upon profession of their faith. It is confidently hoped that not only the students but the surrounding community will be greatly blessed by such an institution as the college now promises to be. Being personally acquainted with several members of the faculty and a number of the students, I mingled freely with them, and formed some new acquaintances. Was informed that a distressing calamity occurred

south of this county, at a Fourth-of-July celebration. Near the close of the celebration, a party of nearly thirty went out for a pleasure excursion on a small lake adjoining; but the boat, being insufficient, sunk, and, sad to relate, eleven were drowned. Seven of the number were residents of Reading Village, Hillsdale County, whose funerals were attended by Professor Dunn, who preached from Isaiah xlii, 23: "Who among you will give ear to this? Who will hearken and hear for the time to come?" On this mournful occasion, there were present three thousand persons, who were deeply affected in taking a last look of the sleeping dead. Like some, anciently, "they mourned with a great and very sore lamentation." One of the deceased was a teacher of the village school; another was a leading singer of the choir of the Freewill Baptist Church at Reading Village. They are, therefore, greatly missed in the community of which they were members. The other four were buried at other places. It is to be hoped that this melancholy event may be sanctified to the spiritual good of the community in general, as well as to the more intimate friends of the departed.

CHAPTER L.

TOUR THROUGH NORTHERN OHIO.

JULY 18, 1859. Returning to Adrian, came to Toledo, Ohio, on the Maumee River, at or near the south-western extremity of Lake Erie, containing a population of several thousand. Thence to Norwalk,

a thriving town; thence to Cleveland, on Lake Erie, being a distance of one hundred and twelve miles from Toledo. This route, which extends through the counties of Lucas, Wood, Ottawa, Sandusky, Huron, and Cuyahoga, was a very pleasant one, lying in the midst of a level country. Indeed, to a Buekeye, especially after an absence to a distant land, Ohio looks attractive, and its name sounds like a charm in his ear. Its foliage seems more green and beautiful; its soil more rich and productive; its landscapes more charming and diversified; its people more happy and intelligent. Its physical aspects, compared with the country through which I had just passed, certainly presented to the eye more to please the imagination. Instead of seeing sterile fields almost destitute of vegetation, here were extensive plains, teeming forth with the varied and luxuriant productions of the soil—corn, wheat, grass, etc. Here the husbandman could be seen toiling in his fields, with the almost certain assurance of an abundant harvest to reward and crown his labors. Ohio! with all thy faults we love thee still. We would not, if we could, exchange thee, the land of our birth, for any other country or State in the Union,—no, not in the world. Then let Ohio, with all its religious and benevolent institutions, be cherished by every citizen. Let improvement go on with gigantic strides. Let virtue and religion have a strong hold upon the public mind, influencing and directing talent in proper channels, by which the flagrant vices of the land may be eradicated, and the pure principles of religion disseminated.

Cleveland, the second city of Ohio in magnitude

and importance, is situated at the mouth of the Cuyahoga River, on Lake Erie, from which, in a northerly direction, its blue waves are seen as far as the eye can explore. Named in honor of General Moses Cleveland, of Connecticut, it was settled in 1796, being the earliest and most conspicuous settlement made within the limits of the Western Reserve. Its broad and well-paved streets, open squares, public edifices, neat tenements, and wide water-view, present a very attractive appearance. It has extensive commerce with Canada; and, in every point of view, it is an active business place. Its social and municipal institutions, its numerous schools and seminaries, are in a highly advanced state, indicative of the intelligence of the community. Religious instruction, in common with other cities, is conducted by different denominations. Its public works and institutions generally occupy beautiful and conspicuous positions, and well may Cleveland be deemed one of the handsomest cities in the United States. As my stay was somewhat limited, I improved it in distributing books, not having an opportunity for speaking.

JULY 19. Returned thirty-three miles, to Oberlin, Lorain County, distinguished as being the location of the Oberlin Collegiate Institute. It is a pleasant town. The surrounding country, though not so rich as in some other parts of the State, is nearly level. The institution is a plain brick building, four stories in height. The college grounds, though sufficiently ample, appear at present to be miserably shaded, most of the trees being mere shrubs, arranged with little taste. But the institution has obtained a world-wide

reputation, and perhaps no college in the country is so well patronized. It has about eight hundred students. Its president, Rev. Charles G. Finney, now in England, has, for many years exerted a salutary influence, and done much to give it tone and efficiency. It is open to all classes, male and female, without distinction of color. There is also connected with the institution a theological department, from which many have gone forth to bless the world.

In Oberlin, Rev. David Marks, an eminently distinguished clergyman, spent his last days. Here he delivered his last public address; here he died; here is his grave. Visiting, first, the chapel, where he spoke for the last time in public, I went to the cemetery, where have reposed his remains for more than thirteen years. As I advanced to the grave, the sun was setting, presenting a saddening aspect, emblematic of the close of life. Solemn feelings pervaded my mind while I read from the Italian marble slab erected to his memory the following inscription:

THE GRAVE OF
DAVID MARKS,
MINISTER OF THE GOSPEL
IN THE FREWILL BAPTIST DENOMINATION,
WHO DIED DECEMBER 1, 1845,
AGED
40 YEARS AND 28 DAYS.

He commenced preaching at the age of fifteen years, and through life was distinguished for his abundant and faithful labors.

"Thousands bewail a hero, and a nation mourneth for its king,
But the whole universe lamenteth a man of prayer."

Lingering at the grave, as if held by some strange attraction, it seemed as though his whole history, from the cradle to the grave, as written and published, came up before me. Every page seemed familiar with striking events of his useful life and triumphant death. Having in my late eastern tour traveled in many places where he had labored in the ministry, and entered several pulpits which he once occupied, I felt a still deeper interest in the man whose earthly labors had ceased. But the approaching darkness of the evening admonished me to return, and it was with reluctance that I did so. The impression produced was permanent, and I did not forget the scene until sleep produced an unconscious state of mind.

CHAPTER LI.

VISIT TO COLUMBUS, OHIO.

JULY 20, 1859. Left Oberlin, went to Grafton, took the Cleveland, Columbus, and Cincinnati Railroad, and proceeded in a southerly direction, one hundred and ten miles, through the counties of Huron, Richland, Crawford, Morrow, Delaware, and Franklin. The principal towns and villages in the vicinity of this road are La Grange, Wellington, New London, Greenwich, Shelby, Crestline, Galion, Iberia, Gilead, Cardington, Ashley, Delaware, and Worthington. The largest of these is Delaware, the seat of the Ohio Wesleyan University, the Ohio Wesleyan Female College, and the Delaware Female College. There is also a

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DAYS.

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Union school, with an average of four hundred and fifty pupils. This day's travel brought us through a level country and fine improvements; yet much of the land remains in its primeval state.

Toward night came to Columbus, the State capital and seat of justice of Franklin County. It is pleasantly situated in the center of the State, on the east bank of the Scioto River, ninety miles from its mouth, and is surrounded by a rich, populous country. The site, nearly level, is laid out with great neatness and uniformity. By an act of the legislature, in February, 1812, it was established as the seat of government. In the evening, spoke in Rev. Mr. Randall's church, Third Street, upon the compassionate goodness of God. In the closing prayer, enjoyed uncommon good freedom. After service met a kind reception from the members of the church, who manifested a degree of fraternal feeling not common for strangers.

JULY 21. Visited the new State-house, situated upon a public square of ten acres, at the intersection of Broad and High Streets. It is built upon a large and liberal scale, in the ancient Doric order, surpassing in magnitude every other State-house in the United States. The material of which it is made is a hard whitish limestone, resembling marble. Its dimensions are as follows: Length, three hundred and four feet; width, one hundred and eighty-four feet; height to the top of the rotunda, one hundred and fifty seven feet, covering an area of 55,936 square feet.

The Ohio Penitentiary, an imposing edifice made of Ohio marble, is situated on the bank of the Scioto,

which, together with the numerous workshops and those in process of erection, comprises several acres. Was conducted through the rooms, cells, and shops, and found the convicts working with a good degree of skill at various trades. Their dress was uniform—striped shirts, pants, and roundabouts, manufactured expressly for their use. The present number of convicts is eight hundred and fifty. A flourishing institution, truly! Ohio is certainly, in this respect, a prolific State, to keep this great State institution so well furnished with men, compelled, without a complaining word, to submit to the weariness and degradation of prison life. While here two young men, one seventeen and the other fifteen years of age, were received from Cuyahoga County, having been sentenced for six years. One had parents, and both, brothers and sisters, living. It was painful to see those so young entering so early upon a career of crime. Indeed, the majority of the convicts are under thirty years of age, and seven-eighths of the whole number were brought here, as it is stated, through the effects of intemperance. Where is the man that can, after taking these appalling facts into consideration, seriously object to temperance and reform?

In the afternoon, visited the Lunatic Asylum,* founded in 1836, and now containing two hundred and twenty inmates. Its cost was \$150,000. None should regret to see money thus expended; for if any need the benefits of skillful medical treatment and suitable accommodations, they are those bereft of

* Burned down in 1868.

reason. The institution for the blind stands three-quarters of a mile east of the State-house, and is a handsome brick building. The asylum for the deaf and dumb is a splendid edifice, situated in the midst of fine ornamental grounds. Starling Medical College, from its peculiar though handsome structure, always attracts attention.

JULY 22. Took the Little Miami, and Columbus and Xenia Railroad for Cincinnati, a distance of one hundred and twenty miles. Passed West Jefferson, South Charleston, Cedarville, Xenia, Spring Valley, Morrow, Deerfield, Loveland, and Milford, in the counties of Greene, Warren, Clermont, and Hamilton. Soon after leaving Xenia, the largest town on the way, came to the Little Miami River, where the lands, though rich, assumed a more uneven appearance. Reached Cincinnati in the afternoon, and delivered a discourse from Revelation i, 10.

JULY 23. At six in the morning left Cincinnati, on the Marietta and Cincinnati Railroad. Came to Blanchester; thence to Chillicothe, on the Scioto. On this river are many extensive fields of corn, some of which contain one hundred acres or more. Next went to Athens, Athens County, where I stopped for the night, having traveled one hundred and fifty-seven miles. Spent the remainder of the day in distributing books. Here is located the Ohio University, the oldest literary institution in the State. Its buildings, however, are not remarkable, being of moderate dimensions, and rather antiquated in appearance. But the grounds are laid out in handsome walks, beautifully shaded with trees and shrubbery. There were

two townships of land—Athens and Alexander—appropriated for the benefit of the institution; yet, with this advantage, it has not kept pace with similar institutions of younger growth.

JULY 24. Spent the day in Athens, it being the Sabbath, and attended two meetings; one at the Presbyterian, and the other at the Methodist, church. The Methodists, as a society, are the most numerous, having several hundred members. The president and most of the professors of the University are Methodists. Their congregations, composed of professors and non-professors, are in the uniform habit of kneeling during devotional exercises, which, to say the least, is a commendable practice.

JULY 25. Came to Albany, nine miles by stage. This is also the seat of a literary institution. Here, all who have health and a disposition to labor can, however pecuniarily embarrassed, acquire a thorough education, and at the same time retain that physical vigor so necessary to subsequent usefulness and success. In the afternoon, reached Rutland, after an absence of nearly two and a half months, having, without the slightest accident, traveled more than three thousand miles. During this tour I visited fourteen different States, formed many new acquaintances, and labored with usual success in promoting the cause of the Redeemer.

AUGUST 14. Preached in Rutland for the first time since my return. Had the pleasure, after a long and perilous journey, of greeting a large number of Christian friends, which called forth expressions of gratitude. I left in delicate health, but had now returned

with it essentially improved, and, I trust, better prepared to dispense the word of life.

SEPTEMBER 26. Attended the funeral of a child, under circumstances of a peculiar and solemn nature. The parents, though irreligious, were esteemed as moral and respectable, but were much devoted to worldly amusements. Every day seemed to open new sources of pleasure, connected with fantastic visions of the future. But amidst these life-dreams of joy and pleasure, they were visited by an unlooked-for stroke,—the sudden death of a beloved child, bound by ties which nothing but death could sever. This melancholy event happened on the day before an expected meeting for mirth, for which they had opened their hall, and in which they intended to participate. Providence had, however, ordered otherwise. Those pleasure-seekers met on the day appointed, not for their intended purposes, but to mingle their tears with this heart-stricken family. Most truly and emphatically was their "laughter turned to mourning." In the course of my remarks, endeavored to show the vanity of earthly pleasures, and the excellency of the religion of Christ; the one affording only momentary happiness; the other lasting good beyond the grave.

NOVEMBER 6. Attended two meetings of worship, and also two temperance meetings. Two hundred and fifty persons signed the pledge, and the number was afterward increased to three hundred and thirty. A part of this number also publicly agreed to abandon the use of tobacco in all its forms. May the work of reform go on until the great sins of the land are obliterated.

NOVEMBER 24. Gave a thanksgiving address, showing, among other things, the marked difference between Christian and pagan countries. The governors of twelve States—three slave and nine free States—issued their proclamations, recommending this day as a day for fasting and prayer. Multitudes, no doubt, will realize a benefit by so doing, thanking the all-wise Creator for the continuance of life and for the bestowal of unnumbered blessings.

CHAPTER LII.

HOME INCIDENTS.

FEBRUARY 26, 1860. Preached from Psalm xlvi, 4: "There is a river, the streams whereof shall make glad the city of God," etc. In the evening another brother preached, after which I made a few desultory remarks. The congregations were serious and attentive.

MARCH 3. Attended monthly meeting, and spoke on various topics. There seemed to be an awakening among professors, and a desire to arise in the strength of the Redeemer. One united with the church, expressing an unwavering resolution to live the "life of the righteous."

MARCH 11. Returning from Cincinnati, attended a meeting in Mason City, Virginia. In the afternoon, crossed the Ohio River to Pomeroy, and attended a large and enthusiastic temperance meeting in the Court-house. There were present several reformed in-

ebriates, plainly demonstrating the utility of the temperance movement. In the evening, attended religious services at the Methodist chapel, which was a profitable season.

MARCH 25. Preached in Rutland, supplying the pulpit of an absent minister. In the evening, attended service in another neighborhood. Both meetings were well attended, and a commendable degree of zeal manifested.

APRIL 8. Preached to a large audience, showing specifically that the conversion of the world, in a great degree, depends upon the united and vigorous efforts of Christians. After service made several visits, resolving, God giving me strength, to be more prompt in the future discharge of duty. There is much, very much to be accomplished.

MAY 26-28. Attended, in Alexander, the spring session of Athens Quarterly Meeting. On Saturday, the second day of the meeting, a funeral discourse was delivered. On the Sabbath, the sacrament was administered to a large number of brethren from the adjoining towns and counties. On Sabbath evening, by request, preached to a crowded house. One came forward for baptism, and was received by the church. After worship, on Monday, the congregation repaired to a shady dell, through which passed a stream of water, where the ordinance of baptism was administered to two persons.

JUNE 10. Accompanied by a friend, went to Pomeroy and Middleport, and attended a meeting at each place. At the latter the audience was large, and the season unusually solemn and interesting. Not less

than one hundred joined in celebrating the holy eucharist.

JULY 12. Experienced a sad and melancholy day—the death of my father! A little more than two years had passed since I followed to the grave my beloved mother, and now my venerable father is no more! But I do not mourn as those without hope. Both of them had long been professors of religion, my father being a minister of the gospel. Two and a half weeks before his death I listened to his last public address, little thinking that it was the last time I should ever hear his voice in the congregation of the living. Immediately after, he was taken ill, and rapid was his descent to the grave. Was permitted, as with my mother, to witness his last moments, a privilege of which I would not have been deprived for any earthly consideration. Painful and affecting as it is to witness the final departure of parents, it was a consolation to hear their last dying words, and to wipe from their brows the cold sweat of death. My father was fully sensible of his last end, and spent much of his time in religious conversation and prayer. His last word, uttered about five minutes before he expired, was “*Jesus.*”

JULY 13. Funeral services at the Baptist church, where a solemn and appropriate discourse was delivered by Rev. Ira Z. Haning, to a crowded audience, from 1 Thessalonians iv, 14: “For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.” After the exercises closed, the remains were committed to the dust, beside the grave of my mother.

AUGUST 11, 12. Attended the Ohio River Yearly Meeting, held at Albany. One quarterly meeting reported a general revival interest. Among the resolutions passed was the following: "Resolved, That we deeply regret the death of our aged brother, REV. SELAH BARRETT, who was one of the early and real friends of our beloved Zion in Southern Ohio; that, in his unwearied efforts to promote the cause of Christ and humanity, we have an example worthy of our imitation, and that his family have our warmest sympathies."

SEPTEMBER 2. At seven o'clock this morning, was married in the village of Rutland, to Miss REBECCA ANN SIMMS, eldest daughter of Mr. Hezekiah Simms, who died a few years since in Cincinnati, where his family then resided. Though our wedding had long been anticipated, yet it was unlooked for at this time. We, therefore, left the town in peace and quietness, which harmonized far better with our feelings and sense of propriety, than the unmeaning display usually made on such occasions. Indeed, a union for life is one of solemn responsibility, and should not, as is too commonly the case, be treated with levity and indifference. Proceeding to Pomeroy, a few miles distant, we attended, at eleven o'clock, divine service at the Methodist chapel, enjoying a season of spiritual union from on high, with Christ our Head and common Father, with whom we hope to be more perfectly united when death shall dissolve this earthly union.

SEPTEMBER 16. Being requested by the pastor, Rev. E. S. Weaver, preached in the Presbyterian church, in Rutland. Though there were threatening

indications of a storm, yet the meeting was numerously attended. In the afternoon, went to Middleport, and heard a lecture on foreign missions by Rev. Mr. Douglas, late missionary from Burmah, the scene of Dr. Judson's labors. It was full of interest, abounding with incidents and facts of the most startling nature, which had fallen under his own personal observation. The perishing wants of the heathen, as described by him, were sufficient to awaken in every mind not devoid of sympathy and humanity the true missionary spirit.

OCTOBER 7. Preached in Rutland. For some months past a general lukewarmness has prevailed; but now the indications are more favorable. There was manifested a determination to go up, in the name of Israel's God, and possess the "goodly land."

NOVEMBER 1. Having thoroughly repaired the old homestead,* where my childhood and youth had been spent, we removed upon it, and commenced housekeeping. Having for some years had no settled place of residence, I feel like a wanderer that has, after a long absence, returned to his father's house. But it does not seem like the home it once was, in consequence of the absence of my sisters and the death of my parents. A feeling of sadness comes over my mind when thoughts of other days are called to remembrance. The first occupants—my parents—have passed away, and soon the same will be said of the present ones. However much an earthly home may be valued, our chief hopes and aspirations should center upon one

* The house was burned August 16, 1868.

above—"a house not made with hands, eternal in the heavens."

CHAPTER LIII.

OPENING OF THE REBELLION.

FEBRUARY 10, 1861. Arose, feeling the exhilarating influences of a lovely morning, the mercury rising to sixty-five degrees. Preached in Rutland; was happy to find some rejoicing in the new creation,—the spiritual birth. This work of grace includes about twenty in the morning and spring-time of life, of which this beautiful, unclouded, and spring-like day is strikingly emblematical.

APRIL 14. Preached upon the power and efficiency of the gospel. The work of revival is spreading, particularly among the youth. Nine more have emerged into gospel light, and become members of the visible church.

MAY 12. Expected no service in consequence of the inclemency of the weather. But at the hour of worship, though the elements were still in commotion, found a good congregation, composed of different denominations, to whom I preached Christ and the resurrection.

JUNE 9. Preached to a large audience with more than usual fervor, imparting practical instruction to the young believers. At the close, baptized one—a convert—who gave the most satisfactory evidence of true piety and a steadfast determination to obey God.

JULY 4. Spent the "glorious Fourth," as it is

called, in my study, the day bringing with it a new train of thought and feeling. Civil war, with all its horrors, is in our midst. Eleven Southern States have, within a few months past, seceded from the Union, declared their independence, and commenced active hostilities against the general government. Troops, in great numbers, are volunteering to protect the country from further invasion and to quell the rebellion. Never, since the formation of the Federal government, have the elements of national discord been so visibly developed,—the North and South arrayed in arms against each other. Thousands will doubtless perish upon the battle-field, before the present existing difficulties are settled.

AUGUST 4. Witnessed the departure of a company of cavalry for the seat of war, composed of young men, mostly from this township and county. Yesterday the village was filled with the friends and relatives of the brave heroes, being the day appointed for making the final arrangements for leaving. Patriotic speeches were made by several prominent citizens, after which a gentleman stepped forward and remarked, that "the race is not to the swift, nor the battle to the strong;" but "blessed is the nation whose God is the Lord." As a memorial of this precept, a beautiful pocket Bible was presented to the captain, with an injunction to imitate the noble Washington, who relied for success upon the justness of his cause, the uprightness of his actions, and the providences of God.

AUGUST 24. Our son, Burton Selah Barrett, was born. Should God, in his providence, remove us hence, leaving him an orphan, may he be saved from

vice and ruin. But on the other hand, should he be removed from us, may his death be sanctified to our good.

SEPTEMBER 26. Observed this day, as recommended by the president of the United States and the governor of Ohio, as a day of humiliation, prayer, and fasting, for guidance by the Supreme Ruler of nations, that law, and order, and peace may be re-established, and the blessings of civil and religious liberty secured and perpetuated throughout the wide extent of the country.

OCTOBER 12. Preached at the usual hour and place; but how changed the number and character of the audience! Six months ago the streets were crowded with young men passing to and fro, but now scarcely one is to be seen. They are gone, at the country's summons, to defend their father-land, though at the price of blood. From Meigs County, a small county too, more than one thousand have already entered the army.

NOVEMBER 10. Spoke of the "better country," typified by Canaan, the land of promise. Hoped to create a deeper interest in that country, where the devastating effects of war and kindred evils are unknown. But it is exceedingly difficult, at present, to withdraw the public mind from the perilous condition of the country. Consequently there is great religious apathy—few or no revivals.

CHAPTER LIV.

"WAR, AND RUMORS OF WAR."

JANUARY 12, 1862. Preached under great mental depression, the cause of which is attributed to the present gloomy aspect of things, politically and religiously. According to the report of the Secretary of War, there are in the field more than six hundred and sixty thousand troops,—a greater force than Napoleon ever raised in the same length of time; yet the insurrection is not suppressed. But the difficulty of crushing the rebellion is enhanced by the extent of territory rebelling. An area of 733,144 square miles, possessing a coast line of 3,526 miles, and a shore line of 7,031 miles in length, is now in possession of the enemy. The expense of the government, for the support of the army and navy, is estimated at two millions of dollars a day, and one million for the value which the labor of the soldiers and sailors would create if devoted to peaceful, productive employments. Three millions daily, not to mention suffering and loss of life! Such a rebellion is not known in the annals of history.

FEBRUARY 24. This day completes forty years of my life. Once forty years seemed like an age, but now more like a dream. With what astonishing velocity do the years pass! With what great rapidity am I hastening to the tomb! How well should be spent the remainder of life,—fragmentary portions of human existence. Not in worldly pursuits, not in philosophical speculations, but in true devotion to Christ,

whose service demands our undivided labors. Though toiling for years, amidst life's fluctuating scenes, yet my work is not done, nor will it be, till the last pulse ceases to beat, and the last convulsive struggle is over. And, now, a review of the past forces itself upon the thoughts. At the age of twenty, trembling upon the verge of the grave, I had little expectation of reaching forty. But the Lord has been better than my fears. Why, then, should I distrust his providence or doubt his goodness? Come life or come death, Lord, I am thine, forever thine!

MARCH 9. Was much favored in presenting the message of salvation to an attentive, listening audience. A greater interest is being manifested in divine things. Light is also gleaming upon the darkened horizon of our country. For the last month victory after victory has been gained on the field, though with the loss of many valuable lives. The rebellion has been driven from the border States—West Virginia, Kentucky, and Missouri—where several bloody battles have been fought. Great success has also attended the naval expeditions on the Atlantic coasts, creating in the rebel forces much alarm.

MAY 26. Attended the funeral of an officer in the Federal army. He had just arrived at vigorous manhood, opening into a life of usefulness, when he volunteered his services to aid in repressing the great rebellion now raging in the land. On the bloody field of Shiloh, or Pittsburg Landing, Tennessee, April 6th and 7th, he distinguished himself by his personal bravery. Shortly after the battle he was attacked with illness, and removed from the active scenes in which

he had so nobly participated, with the hope of recovery. But, alas! it was a vain, delusive hope. In one week after reaching his parents' residence in Rutland death relieved him of his command. About five hundred people were present at the funeral, and his untimely death brings sorrow and heaviness among a wide circle of associates and friends.

JUNE 8. Rode twenty-five miles and attended two meetings. It was interesting, in the midst of war, to see some achieving glorious victories under Christ the Prince of Peace. Could the world be brought under the reigning influence of Christ, how soon would be verified the language of Scripture: "And they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

JULY 13. Went to Cheshire, and delivered a discourse. Within the last six or seven months, a revival had been enjoyed, extending to different parts of the township. About fifty had made public profession of religion, uniting with the Presbyterians, Methodists, and Freewill Baptists. The subjects of the work embraced a large portion of the students of Cheshire Academy, who will soon be prepared to enter upon a new sphere of usefulness.

AUGUST 24. At Alexander attended the Athens Quarterly Meeting. A large congregation and many able ministers were present; yet all listened in profound silence to the eloquence of a female speaker. Notwithstanding the prejudices entertained against speakers of this class, it must be conceded that the gentler sex are not entirely destitute of talent, and

have filled in society stations in which many men were found incompetent. Who, in literature, politics, and state, ever distinguished themselves more than Hannah More, Madam Roland, and Queen Elizabeth?

SEPTEMBER 6. Attended Quarterly Meeting at Middleport, on the Ohio River; but it was not fully attended. The inhabitants were in fearful suspense, expecting every hour an attack from a guerrilla band of cavalry on the opposite shore. Two days before, they had forded the river near Racine, a few miles above, committing depredations, threatening to visit and destroy Pomeroy and Middleport. Upon learning this, the inhabitants, far and near, old and young, collected in haste, at the dead hour of night, prepared for resistance. But the rebels, fearing the consequences, made no attack, and recrossed the river, waiting, as is supposed, a more convenient opportunity to execute their purposes.

SEPTEMBER 28. Attended, in Rutland, the funeral of a young lady, cut down in the midst of life. While war is slaying its thousands upon the battle-field, death is silently entering the home circle, also grasping its victims. At home nor abroad are we secure from the ravages of death. It visits us sooner or later, in some form, consigning us to the house appointed for all living.

NOVEMBER 16. Witnessed the funeral obsequies of a soldier, who, in common with multitudes in the army, had fallen, not by the sword, but by disease. But he had the sustaining grace of God to support him, having, in early youth, consecrated himself to the Savior, in whose service he was equally as faithful

as in the service of his country. Could every soldier, when called, thus render up his account, happy would be the reflection to surviving friends.

DECEMBER 31. During the past year, especially the last ten months, much of my time has been occupied in revising and preparing for the press my Autobiography, to be published, Providence permitting, at some future period. In consequence of the war I have not preached as much as usual; yet in other spheres of action I have, I trust, been no less useful. One new feature in my labors was aiding, as far as practicable, sick and wounded soldiers.

CHAPTER LV.

REVIVALS.

JANUARY 1, 1863. The past year has been an eventful one in the history of our country. In addition to the war, Indian hostilities in the West have filled many hearts with sadness. But there is one star of hope that brightens the moral and political horizon of the land—the Proclamation of Freedom. The president, Abraham Lincoln, has this day declared the freedom of the slaves in the States and parts of States wherein the people thereof are now in rebellion against the United States. A memorable day in the annals of our country and of the world! Four million chattels turned to men. What heart rejoicings! God bless the president, and God save the Union, will be the united prayer of the enslaved. “The Lord

reigneth, let the earth rejoice." "The Lord reigneth, let the nations tremble."

JANUARY 11. Heard a discourse delivered by a contraband. He possessed, despite the prejudices against color, more than ordinary natural talents, which, in a measure, supplied his lack of mental culture. Still his language was quite precise, and his theological views in the main correct.

FEBRUARY 24. By appointment, furnished an essay on the "Resurrection," to be read before the ministers' conference of the Ohio River Yearly Meeting, held at Albany, Athens County. Though lengthy and doubtless defective, it was received without criticism.

APRIL 19. Preached in Rutland. There has recently been a glorious revival in this place, a few particulars of which, it is believed, will be interesting. About the first of March, a quarterly meeting was held with the Second Freewill Baptist Church. In consequence of the inclement weather and bad roads, it was thinly attended, and the prospects for a revival not at all flattering. But toward the close of the session, the members of the church became much revived, confessed their backslidings, and expressed desires for a revival. A general seriousness was begun to pervade the minds of the impenitent, and it was thought advisable to protract the meeting so long as indications of good were apparent. The meetings were, therefore, continued about three weeks, by Rev. Oscar E. Baker and others, resulting in the conversion of about fifty souls, most of whom have been baptized and joined the church. The work having now extended within the limits of the First Freewill Baptist Church, located in

the village of Rutland, three miles distant, a series of meetings were also commenced. The effort was successful. About twenty-five were converted and added to the church, making an addition of seventy-five members to the two churches.

The subjects of the work are mostly young people of influence, including some heads of families, in which family worship is established. It is interesting to state that among the inquirers was a respectable young lady, who, from five years of age, has been entirely deprived of hearing, and nearly so of speech. Yet she was a regular and interested attendant on worship, and became deeply impressed with the importance of salvation. She sought God with a prayerful heart, and to her joy found him "the chiefest among ten thousand." Some found the Lord precious to their souls while engaged in the daily avocations of life; some, while on their bended knees, supplicating a throne of grace; some, while in the congregation of the saints; plainly showing that the Spirit's operation is not limited to certain forms and ceremonies. Comparatively little opposition has been manifested, and the exercises of worship have been unusually solemn and interesting, the old brethren and converts often participating. The baptismal scenes, witnessed by hundreds of spectators, have been precious seasons. In short, the work of grace, so happily begun, is extending.

APRIL 26. Attended the funeral of an old lady, Mrs. Deziah Rathburn, aged nearly ninety-nine years—the oldest person in the town. She was a native of Hartford County, Connecticut; and in the

year 1803 removed to Rutland, where she resided until her death, a period of sixty years. The place had been settled only four years; hence, her family were among the first settlers. She, in a great measure, retained her vigor of health till nearly ninety years of age, and her intellect up to the time of her death. From the testimony of one who knew her best, she never had an enemy, which indicates her true character far better than language can portray it. She had, from the age of nineteen, been a member of the church.

MAY 3. Solemnized the marriage of a young couple. They have entered, not only upon matrimonial life, but upon the spiritual life,—the life of righteousness. With this blending of the outer and inner life,—the spiritual and the natural,—happy is existence here and hereafter. Also, attended two meetings at different places, which were seasons of refreshing.

MAY 9. Went to Middleport, where a great revival is progressing. Meetings have been held almost daily for some weeks, and more than fifty have made a public profession of religion. War, with its fearful calamities, is certainly enough to produce seriousness in the hearts of men not already made callous.

MAY 21, 22. Attended in Columbia the Ministers' Conference. Read an essay on the "Christian Sabbath," which underwent severe criticism. Some could not see by what authority the Jewish Sabbath was changed from the seventh to the first day of the week, and now recognized as the Christian Sabbath. For the benefit of such, I was appointed to write again

upon this point, and adduce the whole Scripture argument upon the subject.

MAY 23, 24. Attended the Athens Quarterly Meeting, also held in Columbia. Delivered the opening sermon, and enjoyed a good time. On the Sabbath the audience was very large, the church being occupied exclusively by ladies. The meeting resulted in the awakening and conversion of several. One very solemn circumstance transpired before the close of the term: A young lady, who attended the meetings at the commencement in apparently good health, was suddenly attacked with illness, and died. How uncertain is life!

MAY 31. Met several ministers and brethren at the house of a licensed minister, who for several months had been confined by a protracted illness, from which he had little hope of recovery. In accordance with his request, there was held a social meeting, in which the afflicted brother spoke of his expected dissolution, which drew tears from many eyes. It was a solemn hour. And what increased the solemnity of the occasion, was the administration of the Lord's Supper.

JUNE 5, 6. In Addison attended the summer session of the Meigs Quarterly Meeting, and preached with uncommon freedom. A revival ensued, in which twenty-five professed conversion. Much business of an important nature was transacted, and resolutions passed upon the state of the country.

CHAPTER LVI.

THE WAR IN OHIO.

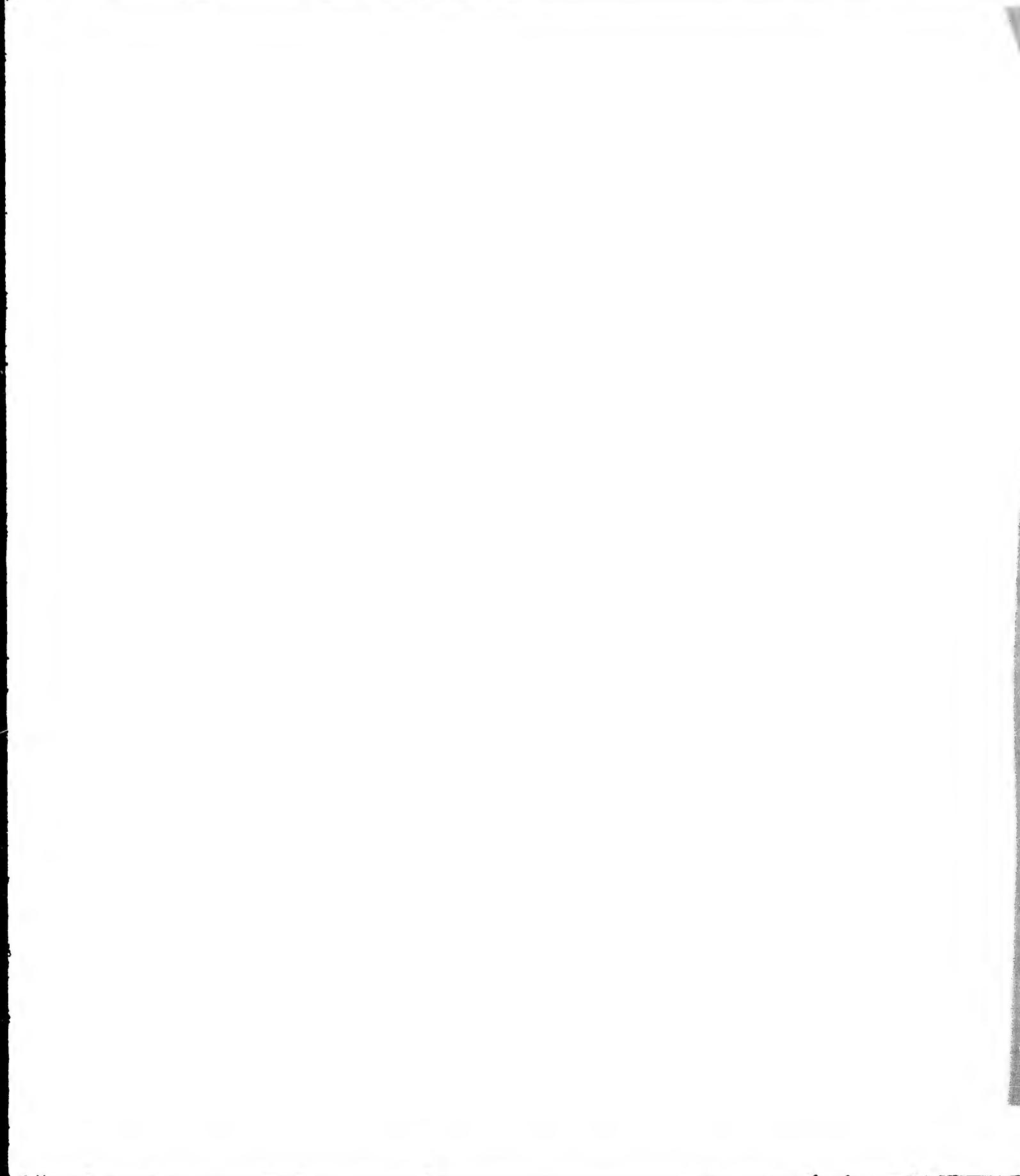
JULY 17, 1863. The rebels, under the command of General John H. Morgan and others, with about five thousand cavalry, crossed, nine days ago, the Ohio River at Brandenburg, Kentucky, into Indiana, burning the *Alice Dean*, one of the steamboats in which they crossed. After remaining in this State a few days, capturing several towns, destroying railroad bridges, cutting the telegraph lines, and wasting and pillaging much property, they turned their course to Ohio, being hotly pursued by a large cavalry force under General Hobson. The militia of Rutland, learning that they were on their way from Jackson to this place, had the precaution to burn the bridge across Leading Creek, three miles west of the village. This was, as rebel prisoners afterward stated, the first obstruction with which they met in their route in the two States. It produced the effect desired, causing the whole rebel force to halt for several hours, giving Hobson, who was only a few miles in the rear, an excellent opportunity to gain upon them.

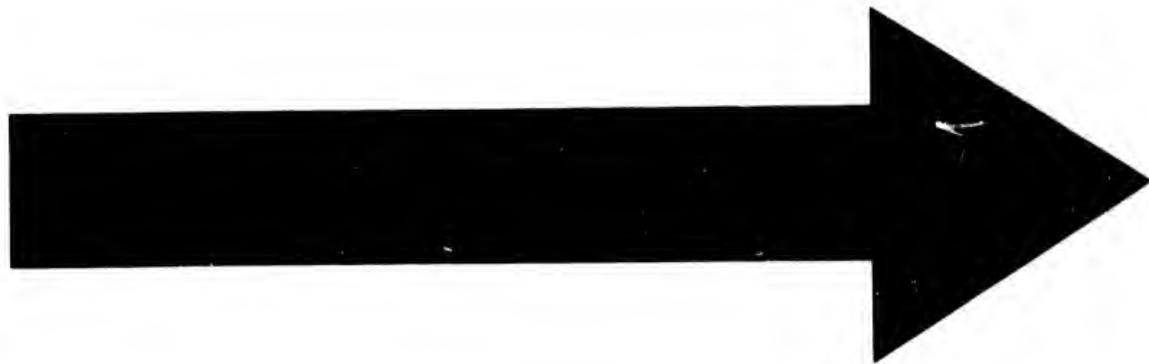
JULY 18. Both armies passed through Rutland, Morgan's in the morning, and Hobson's in the evening. The rebels, as usual, exercised their thieving propensity to the fullest extent. Horses, in great numbers, were stolen. Every store was utterly robbed, and hundreds of dollars' worth of goods, which could be of no value to them, were carried off. Private houses were entered and plundered of every

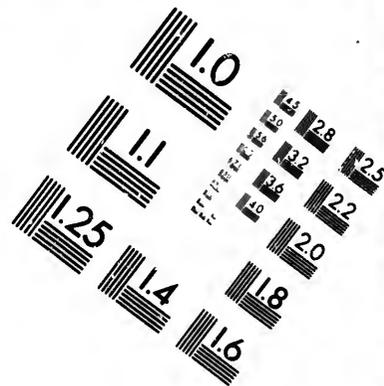
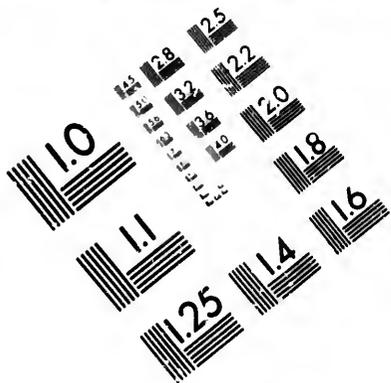
thing valuable. Persons were captured and robbed of their money, watches, etc. Unarmed and peaceable citizens were shot at, and one, an old gentleman, residing three miles from the village, was instantly killed. A physician, Dr. William N. Hudson, universally respected, received a mortal wound, from which he soon died. Leaving Rutland the rebels proceeded toward Pomeroy; but the citizens of that place and the adjacent villages had, like those of Rutland, blockaded the roads. This, with the fear of meeting a strong armed force, changed their course to Chester, thirteen miles from Rutland and eight from Pomeroy, burning in pure wantonness the fine new bridge across Shade River, and the mills at that place. Morgan, after leaving Chester, found himself in close quarters. The roads were barricaded, and the militia had turned out in force to impede his passage. General's Hobson and Judah were moving on him in different directions, and the fords on the Ohio were guarded by gunboats. Upon learning his situation, Morgan sent out scouts to find a crossing at Buffington Island; but this, too, was guarded, leaving him in a most perilous condition.

JULY 19. The rebel force, however, made the shore opposite and above the island, and took position under cover of artillery. They were immediately surrounded and surprised, and, in attempting to cross the river at this place and other points, all were taken prisoners, except about fifteen hundred who managed to escape.

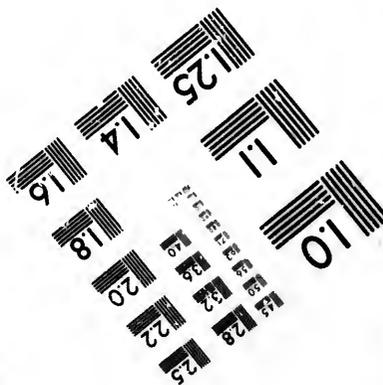
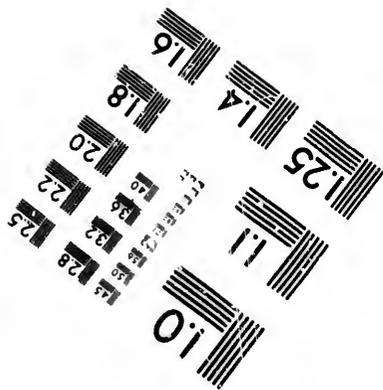
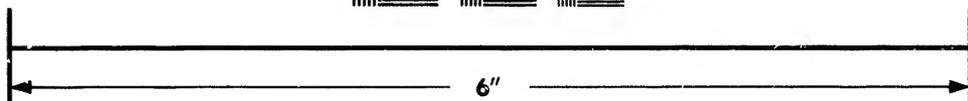
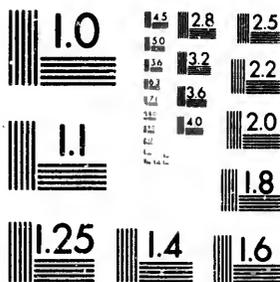
JULY 20. The remnant of the band, still being intent upon crossing the Ohio, made last evening and today a somewhat circuitous route of about fifty miles, passing south of Coolville; then moving in a south-







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westerly direction to Harrisonville, arriving again at Rutland; thence to Cheshire, Gallia County, eight miles below Pomeroy. Here they hoped to cross at Eight-Mile Island. But Hobson was immediately in their rear, pressing on with as much rapidity as men who had been twenty-three days in the saddle were capable of enduring. The enemy was brought to a stand at three o'clock, afternoon, and had a fight of an hour, when Morgan and a small squad fled, the balance surrendering.

JULY 26. Near New Lisbon, General Shackelford succeeded in capturing Morgan and the balance of his command. He, with twenty-nine of his officers, was afterward removed to Columbus and incarcerated in the penitentiary. Thus the entire rebel force was met, engaged, defeated, routed, and captured, together with their artillery, small arms, equipments, etc. The national troops, with the assistance of the sturdy yeomanry of South-eastern Ohio, finished the raiders. This great guerrilla chieftain, the prince of thieves, the robber of women and children, the burner of poor men's homes, after roaming through Indiana and Ohio, met his defeat, without accomplishing any thing valuable in the line of regular warfare.

CHAPTER LVII.

THE HOUSE OF MOURNING.

JULY 29, 1863. Preached the funeral sermon of a child that died very suddenly of an epidemic quite

prevalent in this vicinity. The parents were also ill at the same time, of the same disease, so that only one of them could be present at the funeral, rendering the house of mourning unusually solemn and gloomy.

AUGUST 8, 9. In Alexander attended the Ohio River Yearly Meeting. Was appointed on several committees, which, with the meetings of worship, closely occupied my time. Spirited resolutions were passed upon slavery, temperance, Sabbath-schools, and education. A public collection was taken for foreign missions. From the reports of the quarterly meetings, a greater number than usual had been added during the past year, which was a matter of encouragement. But, on the other hand, it was painful to learn that a minister, once held in high esteem in the yearly meeting, had, for unchristian conduct, been expelled from the church and the ministry.

AUGUST 10, 11. The Ministerial Association was held at the place of the Yearly Meeting, and was fully attended both days. On the last day of the meeting, read, according to previous appointment, an essay on "Ministerial Qualifications and Duties," which met the approval, not only of our own ministers, but also of those present of other denominations.

AUGUST 14. Preached, in Rutland, the funeral sermon of a woman and her child. The latter, eight or ten years of age, was, a few months ago, burnt to death. The mother, then standing upon the brink of the grave by an incurable disease, has at length followed. How painfully affecting are the scenes that frequently occur in domestic life.

AUGUST 21. Preached another funeral sermon.

Alas! the ravages of death are every day seen, not only on the battle-field, but in the private retreats of home.

AUGUST 23. Preached twice—a sermon for each of the Rutland churches. Though the heat was oppressive and my health feeble, yet I was enabled to perform the services with much less fatigue than could have been expected. Bless the Lord for all his favors! Many are the instances, in which, in the midst of weakness, I have been supported.

AUGUST 24. Attended a funeral under circumstances of severe affliction. The deceased had just returned home from the army in very poor health, yet with the hope of regaining it. But, alas! it was a false, deceptive hope. He, like a brother who had died in the service, was soon called hence, having only time as it were to greet his wife, parents, brothers, and sisters, and then say farewell to all. As his brother's funeral sermon had not been preached, it was decided to have them both preached at the same time. The audience was very large and solemn, manifesting much respect and sympathy for the deceased and their surviving friends.*

SEPTEMBER 4-6. Attended Quarterly Meeting. Very seldom on these quarterly gatherings are the meetings of worship so interesting. But there was less preaching and more praying, which probably accounts for the difference. Many were the testimonies, from old and young, experienced and inexperienced, con-

*The husband of the woman mentioned August 14, then in good health, died a few weeks after.

firming the truth and veracity of God's word. The meetings of business were also conducted in the most Christian spirit. One church reported a revival to which about twenty-five had been added.

OCTOBER 28. Attended the funeral of a lady, who, twenty-one years ago, was one of my pupils. At an age when the world presents its strongest attractions, she renounced all for Christ, and, adorning her profession, afterward married a minister of the gospel. But to her life had its sorrows as well as its joys. Death visited the once happy dwelling, calling two of her children away; and, to add to her affliction, she had every reason to fear that her husband, whose health was very precarious, would next be summoned. But—inscrutable are the ways of Providence—she is called, while he is left to mourn her departure.

NOVEMBER 28. Rode several miles in a severe storm, and preached the funeral sermon of a gentleman in the seventy-fifth year of his age, who died after a short illness of a week. He was highly esteemed as a neighbor, citizen, and Christian. How happy to lay down this wearisome life, when so well prepared to enter upon the one to come. Have reason to hope that the occasion was one of profit to the living, as almost the entire audience was melted to tears.

DECEMBER 6. Delivered by appointment a historical lecture of Meigs Quarterly Meeting, before its winter session, held in the village of Cheshire, county of Gallia. This Quarterly Meeting was organized in 1832, with five small churches, the whole numbering but seventy-six members. Now it contains fourteen

churches, and eight hundred and forty-two members. In addition to this, there have been set off from it two quarterly meetings, each of which contains about as many churches.

DECEMBER 7. Read before the Ministers' Conference in Cheshire an essay on "God's Moral Government," showing, 1. That God is the Supreme Moral Governor. 2. That man is a subject of God's Moral Government. 3. That the Scriptures contain God's Moral Code. The critics thought that I made too many Scripture quotations to prove my points, to which I replied, that if I had erred, I erred upon a good side.

CHAPTER LVIII.

ILLNESS—RECOVERY—LABORS.

FEBRUARY 21, 1864. Attended the funeral of a man instantly killed in a coal bank, by the explosion of a mine. He had, a short time previously, applied a match to a fuse; but not taking effect as soon as expected, he rashly ventured near, when the mine exploded, causing his instant death. The deceased leaves both wife and children to mourn his loss.

MARCH 14. Within a few days, have attended three funerals—one child and two soldiers. This morning, though much out of health, rode twenty miles, to Athens. As the roads were in a bad condition, we were all day in performing the journey, and before night were overtaken in a snow-storm. In the evening, made an arrangement to have printed a pamphlet

entitled, "The Meigs Quarterly Meeting;" a historical lecture, delivered in Cheshire Academy Hall, before the winter session of said Quarterly Meeting, December 6, 1863.

MARCH 15. Left for Cincinnati. The train was an hour behind its regular time, and, soon after leaving Athens, was, in consequence of an accident, detained four hours, at the expiration of which time the passengers were transferred to a way-train. Here we were cooped up in warm, small, ill-ventilated apartments, and in this condition the train moved at an uncommonly slow pace, groaning as it were under its burden of human beings. At Chillicothe we exchanged cars; but the stoves were inadequate to warm the rooms. So great was the transition from heat to cold, that I became seriously ill. We reached the city about midnight, and found the principal hotels filled, which rendered it extremely difficult to find comfortable lodgings. There was a severe frost, the ground being already covered with snow; and to me it was a night of untold suffering, such as I had never experienced away from home.

MARCH 16. The morning came; but there was no alleviation to my sufferings. For twenty-four hours I had scarcely tasted food, while a rheumatic fever, with alternate chills, had been preying upon my system. Thus was I prostrated, in a large city, without medical aid, and without a friend to render the least possible assistance. In this condition I, for a time, despaired of life. But learning that a boat was to leave in the evening, I fortunately secured a passage, and never was I more glad to turn my face homeward, though even to die on the way.

APRIL 14. In forty-eight hours after leaving Cincinnati, I reached home; and for the two succeeding weeks I was principally confined to my bed, attended by a physician. I am now gaining slowly, and rode out for the first time since my return; but it will probably be weeks, if not months, before I will be fully restored to usual health. Still I have reason to be thankful that my life is spared under circumstances of so much mercy, while I yet hope, in some way, to be useful in the cause of Christ.

JUNE 3-5. Attended Quarterly Meeting in Cheshire, and preached one sermon. The National Guards having been called away, the session was more thinly attended than usual. On the Sabbath, a collection of about twenty-five dollars was taken for the Freedmen's Mission. At the close of the meeting, prepared my annual report of the Quarterly Meeting for the *Freewill Baptist Register* for 1865. It appeared from the church letters, that one hundred and twenty-two had, the past year, been added by baptism, making the present number of members nine hundred and twenty-eight.

JUNE 15. Preached the funeral sermon of a lady, a pious member of the church. On the day previous to her death, she conversed with calmness, while a heavenly serenity rested upon her countenance. Being present, she requested me to read a portion of Scripture, and offer a prayer. On the same day I visited another person just ready to depart this life; but how great was the contrast! His life had been one of impiety, and now, in his last moments, he was filled with dismay. No joy lit' up his countenance;

for the prospects of the future were dark and dreary. Religion! who would be deprived of its consolations?

JULY 17. Delivered in Rutland a discourse for the especial benefit of the young. The substance of this sermon had recently appeared, in detached portions, in a weekly religious newspaper of wide circulation, and the subject being so deeply impressed on my mind, I could not refrain from repeating it from the pulpit. Both the pulpit and press afford ample means for the dissemination of truth, and guilty should I be to permit these opportunities of usefulness pass unimproved. Also, the consideration that my days may be nearly numbered, prompts me to renewed diligence.

AUGUST 14. Delivered in Cheshire Academy Hall, Cheshire, before the annual session of the Ohio River Yearly Meeting, a historical sketch of said Yearly Meeting from its origin up to the present time.

SEPTEMBER 1. Preached in Rutland village the funeral sermon of a discharged soldier, aged twenty-four, from John xi, 24: "Martha saith unto him, I know that he shall rise again in the resurrection at the last day." My theme, of course, was the resurrection, which was treated in the following manner: 1. The Bible teaches the doctrine of a general resurrection from the dead. 2. The Scriptures teach that the same body, though greatly changed, will be raised from the dead. 3. The Bible teaches that the resurrection will take place at the close of Christ's mediatorial reign or second coming. Endeavored to prove each proposition by numerous Scripture quotations, answering the most prominent objections to the doctrine of the resurrection.

OCTOBER 30. Witnessed a very solemn scene—the

funeral of two aged females, who died about the same time. The corpses were brought into the church at the same hour, and lay side by side during the sermon. At the close of the discourse, the coffins were opened in the presence of the vast multitude of spectators, who gazed with thoughtful silence upon the once active, but now lifeless, forms of two Christian friends. While the tear of affection dropped from many eyes, all felt the assurance that the deceased had gone to rest—to that land where "infinite day excludes the night."

NOVEMBER 6. Preached in a remote part of the township, a new field of gospel labor. Here a new school sub-district has been organized, a convenient school-house erected, and a week-day and Sabbath-school taught. The people, though non-professors, appeared anxious to hear preaching. Was strongly solicited to continue my labors with them every Sabbath; but other calls and engagements forbade complying with their request.

NOVEMBER 19. Returned, after a week's absence, from Cincinnati, where I put to press my first sermon, delivered in Rutland, April 6, 1845, entitled "Motives to Early Piety," being the third pamphlet I have issued this year. On the return boat, witnessed the death of a soldier, returning home from Tennessee, where he had been sick for some months. His father, learning that I was a minister, requested me to converse with him in relation to his spiritual interests; but he seemed little inclined to converse on the subject and soon expired. Another passenger, falling overboard in the night, very narrowly escaped with his life.

NOVEMBER 24. This day was observed, in accordance with the proclamation of the president of the United States, as a day of thanksgiving and prayer for past and future blessings. In obedience to this call, people of various denominations assembled in Rutland, listened to an appropriate discourse, and responded to an appeal in behalf of the United States Christian Commission. Seventy-three dollars were donated, which was afterward increased to one hundred, to aid this society in its benevolent and humane operations. Just before this, one hundred and fifty dollars had been freely donated to the American Bible Society, showing that a spirit of liberality exists in these perilous times.

DECEMBER 11. Preached in the village of Rutland, from Proverbs viii, 6: "Hear; for I will speak of excellent things." For the last three months, my labors have been mostly confined with the church in this place. A good degree of prosperity is now enjoyed, though this can not be said of the past. The war, the state and presidential elections, have engaged the chief attention of the people, while the more sober realities of eternity have been neglected.

DECEMBER 31. The closing year! Its record—how soon it will be sealed! Reflections, both pleasing and mournful, fill the mind. The past year has been one of great events in the history of our country—exploits that have never been excelled, in a military point of view. The nation—by the free voice of the people—has declared its intention to maintain principles, upon which are based the happiness of millions. But connected with these stirring events and

triumphs are disasters which have filled the land with mourning and sadness.

CHAPTER LIX.

CLOSE OF THE REBELLION.

FEBRUARY 5, 1865. Since the opening of the year, have, as I trust, contributed something to the public good through the medium of the press. Notwithstanding the present exorbitant prices of paper and printing, have published in pamphlet form, the past season, thirty-two thousand pages for general circulation, besides writing more or less for newspapers. The printed page has thus visited many firesides, and perhaps been more acceptable than the author's presence.

APRIL 6. Twenty years ago this day, I delivered my first discourse, which now calls up many recollections of the past. The occasion, the assembly, and the sermon are brought with freshness to my mind, while other scenes, perhaps of greater importance, are nearly forgotten. Why is it so? Because it was my first effort in public as a minister of the gospel. It gave character to my subsequent life. It was the starting point, the commencement, of those labors which are yet continued, though with weaker and imperfection. They have been years of both toil and pleasure, self-denial and comfort.

APRIL 9. The great war of the rebellion, on which the eyes of the world have been fixed for the last four

years, is brought virtually to a close by the surrender of General Lee to General Grant, with the chief army of the South. The ship of State is now heading for the haven where it shall once more rest at peace, under the victorious ensign of the Union. From its awful baptism of blood and fire, the nation is entering a new life, with a stronger nationality and prestige that commands respect. The Great American Republic stands this day the arbiter of the American continent, manifesting to the world the tremendous vitality and strength of our national government and popular institutions. Though, in this gigantic struggle, the losses of life and property are enormous beyond precedent, yet the gains are without parallel in history. African slavery, the fruitful source of sectional agitation and discord, is removed, and the Union is stronger in wealth and population than it was before the war.

APRIL 14. In the hour of the nation's triumph, in the hour of its rejoicing, the telegraph brings the melancholy tidings of the assassination of the president. He was shot by a fiendish ruffian, at Ford's Theater, Washington, last evening, and died this morning. The shock falls upon the country like a thunder-bolt. Thus, at the age of fifty-six, dies ABRAHAM LINCOLN, a name ever to be remembered, at a time when his official services were deemed indispensable to the future welfare of this great Republic. He, like Moses, has led this nation through a mighty revolution; and like Moses, too, was permitted to see, but not to enter, the promised haven.

MAY 1. Contributed an article for the *Religious Telescope*, the organ of the United Brethren in Christ.

It was formerly published at Circleville, but now Dayton, Ohio. It is an ably conducted sheet, and has a circulation of twelve thousand. Connected with it is a book establishment which also publishes a German paper, large folio.

MAY 8. Yesterday attended the funeral of the oldest citizen in the township, aged ninety years. To-day furnished an article for the *Pomeroy Weekly Telegraph*, issued at the county-seat of Meigs County. It is now edited and published by Thomas U. White, Esq., successor to Hon. Tobias A. Plants, member of Congress.

MAY 14. Preached in Rutland to an attentive audience. Events of signal importance are almost daily transpiring. Not long since, John Wilkes Booth, the assassin of President Lincoln, was captured at Port Royal, and, refusing to surrender, was shot. On the same day, General Johnston surrendered his army, consisting of thirty-seven thousand men, to the victorious legions of General Sherman. Soon after, Dick Taylor surrendered the rebel army under his command to General Canby, at Citronville, Alabama. And four days ago, Jefferson Davis, the president of the defunct Confederacy, in his flight from the rebel capital, was captured by General Wilson's forces, at Irwinsville, Georgia, and is on his way as a prisoner to Fortress Monroe.

MAY 20, 21. At Cheshire, on the Ohio River, attended the spring session of the Meigs Quarterly Meeting, which was well attended by persons from a distance. Professor Dunn, of Hillsdale College, whom I had not seen since my visit to Michigan in 1859, was present. This was his first visit to this part of

Ohio, and, possessing uncommon powers of eloquence, he was listened to by old and young with great attention. He delivered one lecture and two sermons.

JUNE 11. With much pleasure and freedom, preached two discourses in Rutland. Though the whole nation has wept, and draped its palisades with mourning, as it bore along through the land the remains of its beloved president to its final resting-place, in Springfield, Illinois, yet the re-establishment of the national authority and the restoration of peace are causes of great and lasting gratitude. In addition to this, the disbandment of most of the union troops, and their return to their families and friends, also fill many hearts with joy.

OCTOBER 23. Yesterday preached one discourse, and to-day two funeral sermons. One of the deceased was a man aged about eighty, who, while engaged in his usual avocations, was instantly summoned to another world. Yet it is believed that he was prepared for the solemn change, having for many years maintained with honor the Christian profession. Such were the circumstances connected with his death, that I was led to address the audience from the words of Samuel: "There is but a step between me and death."

NOVEMBER 8. Contributed my first article for the *Middleport Weekly Gazette*, a family journal, devoted to news, politics, literature, agriculture, commerce, and local interests. It is published and edited at Middleport, Ohio, by Daniel D. W. Davis, Esq. It is the first newspaper published in this place.

DECEMBER 17. Preached for the Second Freewill

Baptist Church in Rutland, from 1 Peter iv, 18: "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" With this church I have had the past year stated appointments, and have reason to believe that my labors have been blessed. Since the close of the war, both the pulpit and the press present great openings for doing good. May I enter these inviting fields of labor with new zeal and resolution.

CHAPTER LX.

PASTORAL LABORS.

JANUARY 1, 1866. In view of the rapid flight of time, promised greater diligence in my Master's service. Many are the obligations under which I am to that Being who has spared my life through another year. It is always solemn to enter upon a new year, not knowing what it may bring forth,—joy or sorrow, life or death. At all events, I desire to have my heart fixed on God, and my treasure in heaven.

FEBRUARY 6. Met with the Ministerial Conference. It was thinly attended by the members, but well attended by spectators. Read the essay assigned me on "Future Rewards and Punishments."

MARCH 30. Wrote again for the *Religious Telescope*, to which paper I have been a regular contributor the past year.

APRIL 15. After divine service, seven persons were baptized, making fifteen who have lately gone forward in this ordinance, and joined the church.

God is reviving his work in other places adjacent. May he reign triumphant through the land.

MAY 27. Preached from Hebrews xi, 24-26: "By faith Moses, when he was come to years," etc. Spoke upon the nature of faith, the history of Moses, the sacrifices which he made, and "the recompense of reward," enforcing the whole subject upon the audience.

JUNE 10. Delivered a discourse from Malachi iii, 14: "Ye have said, It is vain to serve God," etc. Earnestly contended that the service of God is not vain, and that the sentiment of the text is the sentiment of the doubting and unbelieving heart.

JULY 8. My sermon, addressed to the members of the Sabbath-school and Bible-class, was founded on 2 Chronicles xxxiv, 3: "For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father." As this text referred to King Josiah, I described him as one worthy of imitation, showing the happy consequence of early piety.

AUGUST 5. Subject of discourse founded on Luke xviii, 18: "And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?" After describing the character and circumstances of the young ruler, considered the question, the answer given, and the effects produced. By way of application, showed the folly of self-deception, and the dangers of wealth.

SEPTEMBER 5. Three days since, attended a Quarterly Meeting, and assisted in the ordination of a young brother, a late student of Hillsdale College, to

the work of the Christian ministry. To-day our responsibilities as parents are increased by an accession of a member to the family—a daughter,—Carrie Sylva Barrett. May we have grace and wisdom from on high, to enable us to train up our children in the nurture and admonition of the Lord.

OCTOBER 7. Rode to Cheshire, where I was one week ago summoned to preach the funeral sermon of a man who died of cholera. This forenoon preached in the Academy Hall. In the afternoon proceeded six miles up the Ohio to Middleport, and preached in the First Presbyterian church. Here the Freewill Baptists have a house of worship nearly completed, built principally by a few self-sacrificing friends of the cause.

NOVEMBER 25. Preached in Rutland from Mark xiv, 69. Attempted to show that true religion can not be concealed, and that there are no grounds for secret discipleship. In the afternoon, attended another service, after which three persons were baptized by immersion, one of whom was a Presbyterian.

DECEMBER 1, 2. Attended the winter session of Meigs Quarterly Meeting. The Cheshire church, organized on the 8th of September last of fifty-one members, was received. Touching allusions were made and appropriate resolutions passed on the late and sudden death of Deacon WILLIAM BURN, agent of the Freewill Baptist Printing Establishment and office editor of the *Morning Star*. He has also been the printer of the *Star* and other publications of the denomination for more than forty years. Hence, his loss is universally felt and deplored.

DECEMBER 31, 1867. One-half of my time, during the past year, has been employed in preaching for the two Freewill Baptist churches in Rutland. The other half has been spent in promoting the cause in general; preaching in the adjoining towns; attending weekly, monthly, quarterly, and yearly meetings; attending Sabbath-school concerts and temperance meetings; making parochial visits; writing for a religious magazine; and furnishing matter for several weekly newspapers. A considerable number of funerals and weddings have also been attended. On one occasion I preached a funeral sermon and a few hours after solemnized a marriage. Of the funerals attended, was one of an aged lady, the widow of a clergyman. She was one among the first that was baptized in the township of Rutland. Her husband had been dead thirty-seven years, during which period she had borne the varied ills of life with remarkable patience and fortitude.

CHAPTER LXI.

PECUNIARY LOSSES.

AUGUST 16, 1868. If the unexpected deprivation of home and the sudden and ir retrievable loss of property be a calamity, then I have sustained a great one. This afternoon, having returned from church service, my dwelling-house, with its most valuable contents, was accidentally consumed by fire. It caught, as it is supposed, from sparks falling on the roof, and before

discovered it was in flames. The alarm spread for miles around, and hundreds—men, women, and children—gathered, but too late to save the building. A portion of the furniture, bedding, and clothing was, however, saved. The total loss is not much short of three thousand dollars, with no insurance upon any of the property destroyed. Next to the building, my greatest loss is that of my library, composed of some six hundred volumes, many of which were rare and costly works, and can not be replaced, being out of print, the collection of which has occupied much of my time for the last thirty years. We bore our loss with calmness and fortitude, while some of our friends shed tears of sympathy.

AUGUST 17. When I awoke, finding myself and family houseless and homeless, with the savings of many years gone, a reaction came over my spirits. Life had been a struggle. I had, by the blessing of God, just emerged from poverty; had, by unceasing industry and strict frugality, obtained a pleasant and comfortable home, where I expected to spend my declining days; had, by the most vigilant efforts, secured a choice and valuable library; had, in my travels in different parts of the country, collected together many relics and curiosities in art and nature; these, all these, together with manuscripts, pictures, maps, charts, engravings, and a neat and commodious house, containing eight well-finished rooms, were now a heap of smoldering ruins. The thought made me sad for a moment. But it was only momentarily,—the first promptings of human nature when bereft of earthly good. The train of my thoughts soon took a different

turn. I looked upon the bright side. This world, I considered, was not my home; its wealth was not my treasure. God was my refuge; heaven, my home. Why, then, despond? I will not, can not. No, I will not repine at misfortunes, but trust in God, who is a present help in time of need. Perhaps adversity is what I needed to humble me and to show me the instability of earth.

AUGUST 23. Preached with usual fervor. The events of the past week led me to speak from the following text: "In my Father's house are many mansions." Spoke at length upon the durability of those mansions prepared by the Savior, which, unlike our earthly abodes, can not be destroyed; but are as permanent as the universe of God,—lasting as eternity itself. While dwelling upon the last feature of this subject, I insensibly forgot my pecuniary losses, feeling that all my interests were above and not upon the earth. Felt, therefore, thankful to God for that religion which points the weary traveler to the blessed mansions above. Every one present seemed to be my friend, manifesting all the sympathy which the nature of my case and the circumstances demanded.

AUGUST 31. Having for two weeks lived up to the hospitalities of friends, we collected what had been saved from the devouring element, and commenced housekeeping. Our hired room, though inconvenient, is the abode of happiness. So we have no reason for complaint; we are not deprived of the comforts of life. The assurance of Divine aid removes all anxiety, and makes us reconciled to our condition.

DECEMBER 6. Our new church edifice in Rutland

was dedicated to the service of the Most High. Sermon by Rev. Ira Z. Huning, assisted by Rev. Thomas H. Drake, and Professors Spencer and Chase, of Atwood Institute. This church has never, until now, owned a good house of worship. The first meetings were held in the village school-house, a small brick building, which was subsequently occupied exclusively by the church. But in a few years, as the congregation increased, the house was deserted and finally sold. After this the church was dependent upon other denominations for a house in which to worship, changing from place to place, until the present year, when, by common consent, it was agreed to rise and build. Arrangements were accordingly made last spring, and now we have a convenient house, completed and furnished, nearly free from debt, at a cost of two thousand five hundred dollars.

DECEMBER 31. To us the past year has been a memorable one. Our temporal circumstances are quite different from one year ago; but, as to health and other blessings, we have been highly favored. Our recent losses have been partially made up. After the burning of my house, subscriptions were immediately circulated. Persons of different religious denominations, and even worldlings and skeptics, made me generous donations, all of which were unexpected. Attending in Cheshire the autumn session of the Meigs Quarterly Meeting, a clerical friend, without any suggestion of mine, presented my case before that body, and a public contribution was taken. Several newspapers alluded in a touching manner to my misfortunes, asking aid in my behalf. Rev. A. H. Chase, publisher of the

Christian Freeman, of Chicago, made me a remittance from his own private funds. Many private individuals, at home and abroad, rendered material assistance. Booksellers and publishers, upon learning the loss of my library, contributed several valuable standard works. Due acknowledgment should be made to the Freewill Baptist Printing Establishment, of Dover, New Hampshire, for a voluntary donation of books, through Mr. Luther R. Burlingame, the agent, amounting to about fifty dollars. I was also remembered by the Western Tract and Book Society, of Cincinnati; so that I have a new library, worth about three hundred dollars. Though this amount is not equal in value to one-half of the old library, yet, with so good a beginning, my present wants are supplied, and I hope in time to be able to procure such works as I may need in the future. Indeed the generosity and sympathy manifested often affected my heart. Never, until now, did I know the strength of enduring friendship, of that sympathy which alleviates sorrow, and binds up the wounds which misfortune inflicts. Thanks be to God for his multiplied favors and blessings.

CHAPTER LXII.

JOTTINGS.

JANUARY 1, 1869. Furnished an article for the *Christian Freeman*, published at Chicago.

JANUARY 3. Heard two sermons delivered by Revs. Goodwin Evans and Thomas H. Drake.

JANUARY 9. Laid the corner-stone of my new dwelling-house in the village of Rutland.

JANUARY 13. Reported for the *Morning Star* and the *Christian Freeman* the winter session of the Meigs Quarterly Meeting.

JANUARY 17. Preached in Rutland, my first sermon in the new church, from Daniel ii, 34.

JANUARY 30. At two, attended monthly meeting; at seven, delivered a temperance address.

FEBRUARY 1. Forwarded an article to Dover, New Hampshire, for the *Morning Star*.

FEBRUARY 6. Gave a public address; good religious interest; four immersed in the baptistery.

FEBRUARY 8. Married a young couple in my study. The evening was dark and stormy; but to them all was light and joy.

FEBRUARY 13. By request, lectured again on temperance. Intemperance, sad to say, is on the increase.

FEBRUARY 19. Finished reading Dr. Fuller's sermons. Plain, earnest, and searching, they can not fail to be useful.

FEBRUARY 24. Am forty-seven. Examined Pit-tenger's Oratory, a new and excellent work,—the best of its class.

FEBRUARY 27. Delivered two addresses and one sermon.

FEBRUARY 28. Preached in the same part of the township. Here, one year ago, forty, by public profession, put on Christ. In the evening heard Professor Chase, a native of Rutland, and a graduate of Hillsdale College, Michigan.

MARCH 2. Prepared an article on "Missions" for publication.

MARCH 4. Inauguration day; Andrew Johnson leaves, and Ulysses S. Grant takes, the presidential chair.

MARCH 10. Delivered a funeral discourse.

MARCH 14. Preached.

MARCH 21. Reviewed Watson's Life of Wesley, the founder of Methodism.

MARCH 28. Attended a wedding. The parties leave to-morrow for the North-west.

APRIL 4. Assisted in re-organizing the Sabbath-school, after which attended a meeting and exhorted.

APRIL 6. Attacked with chill and fever.

APRIL 19. Am better; attended a funeral.

MAY 6. Solemnized a marriage.

MAY 19. Preached the funeral sermon of a youth, suddenly cut down by the hand of death.

MAY 22. Attended monthly meeting; two united with the church.

MAY 23. Heard a discourse; led in prayer; visited.

MAY 30. Committed the remains of another to the grave,—a young man of seventeen. How many warnings have the young to remember their Creator in the days of their youth!

JUNE 1. Removed into our new house.

JUNE 6. Preached from the emphatic words of the Savior,—“One thing is needful.”

JUNE 12. Another wedding.

JUNE 13. Detained from my appointment in the country by a terrible storm. Have, of late, had several violent storms.

JUNE 15. Prepared my report for the *Freewill Baptist Register* for 1870.

JUNE 19. Attended monthly meeting; prayed and exhorted.

JUNE 30. Have been seriously ill for more than a week; hope I am better.

JULY 4. Ninety-third anniversary of American Independence. Attended divine services, assisted at the communion table, and prepared two or three articles for publication.

JULY 5. Crossing the Ohio on a steam-ferry, entered West Virginia, a young but growing State.

JULY 11. Preached in Rutland. Two horses, belonging to one man, were killed by lightning.

JULY 18. Preached from Matthew vi, 19, 20.

JULY 26. Prepared several articles for the press.

AUGUST 2. Wrote for the *Christian Freeman*.

AUGUST 7. Preached at Beech Grove school-house.

AUGUST 9. Attended the funeral of an aged minister of the place; a large assembly.

AUGUST 14, 15. Attended, in Alexander, the Ohio River Yearly Meeting. A new quarterly meeting, called Shiloh, consisting of two churches, was received.

AUGUST 16. Was employed in writing for the *Morning Star*.

AUGUST 28. Attended monthly meeting with the Second Rutland Church.

AUGUST 29. Preached for the church.

SEPTEMBER 1. Forwarded an article for the *Morning Star*. Am a regular contributor to this and some other papers.

SEPTEMBER 2. Furnished articles for the *Christian Freeman* and the *Meigs County Press*.

SEPTEMBER 6. Forwarded an article for the *Meigs County Telegraph*, on "Education."

SEPTEMBER 12. Preached two sermons.

SEPTEMBER 13. Prepared quarterly meeting report for publication.

OCTOBER 3. Delivered a funeral discourse in Salisbury.

OCTOBER 10. Preached two sermons in Rutland.

OCTOBER 11. Baptized a middle-aged man who is in a declining state of health.

OCTOBER 17. Attended a Sabbath-school convention, and gave an address.

OCTOBER 19. Had a snow-storm which lasted four hours.

OCTOBER 21. Visited the Clifton nail-works in the State of West Virginia.

OCTOBER 29. Wrote again for the *Christian Freeman*.

NOVEMBER 7. Joined with another brother in holding two meetings.

NOVEMBER 14. In the forenoon, delivered a funeral discourse; in the afternoon, preached at another place.

NOVEMBER 18. Thanksgiving day.

NOVEMBER 28. Filled an appointment for an absent minister.

DECEMBER 1. Resolved to be more regular and systematic in my studies. By so doing, much more may be accomplished.

DECEMBER 4, 5. Attended Quarterly Meeting at
20

Middleport. During the session gave a Sabbath-school address.

DECEMBER 11. Attended monthly meeting in Rutland.

DECEMBER 20. Was appointed agent of and reporter for the *Meigs County Press*.

DECEMBER 23. Married a young couple.

DECEMBER 25. Christmas. Endeavored to observe the day in a proper manner.

DECEMBER 31. Another year numbered with the past; had profitable reflections.

CHAPTER LXIII.

FUNERAL OF A PIOUS MAN.

JANUARY 23, 1870. Preached the funeral sermon of a pious man, aged forty-one years, from these words: "There remaineth, therefore, a rest to the people of God." Owing to the inclemency of the weather and the distance to the church, the funeral was held near his residence, at his father's house. The attendance was unusually large, showing a marked respect for the deceased. Indeed, during the entire services, great attention was given, and deep solemnity rested upon every countenance. As usual, after the sermon, the citizens and friends took the last farewell look of one who had for years lived in their midst, and who had occupied a prominent position in society. Next, while the rain was gently descending, a procession was formed, and the mourners and by-standers

proceeded to the family cemetery, a few rods distant, where the last duties to the dead were performed.

Having known from his boyhood the character of this excellent man, I was led, while attending the funeral, to reflect upon many incidents connected with his life. His studious habits, his serious deportment, and his profound respect for the institutions of religion, showed that he had been carefully instructed in the principles of Christianity. Moral and exemplary in his conduct, he maintained the character of a Christian; but had never identified himself, by an open profession, with the church. Thus passed his life with an even tenor till about twenty years of age, when he went to California to acquire a little property. Being of industrious habits, he succeeded in his attempts; but the toils and privations of this new country impaired a robust constitution, which doubtless contributed to his premature death. Yet he was ignorant, until too late, of the fearful inroads which disease was making upon him. He was, however, permitted by a kind Providence, amidst dangers by sea and by land, to return home and greet his friends.

At length he married and settled in his native town, and engaged in agricultural pursuits. He purchased an unimproved farm; but by perseverance and industry, convenient buildings and cultivated fields soon made their appearance. Honest industry had its reward. But just as he was beginning to reap the reward of his labors, that insidious disease, consumption, was slowly executing its work of death. The life-giving principle was yielding to the influence of disease. He was now aware of this, and began to set his

house in order. At what time he experienced a saving change, it is not precisely known. But he had long been regarded as a child of God, though not a member of the visible church. There was, however, an important duty which he felt that he had neglected. It was the ordinance of baptism by immersion. Though he had been sprinkled in infancy, according to the usages of the Presbyterian Church, yet he was not fully satisfied. He could not feel that it was Christian baptism, and was unwilling to die without attending to this ordinance after the primitive mode. On this subject he conversed with his pastor, who expressed a willingness to gratify his wishes; but said, as he had been sprinkled, he could not, as a Presbyterian minister, immerse him without incurring the censure of the church. He then advised him to apply to a Baptist minister. He accordingly did so, and called upon me to administer the ordinance. I complied with the request on the 11th of October last. His friends and most of the members of the Presbyterian Church met at his house, composing quite a congregation. The clergyman of that church read a portion of Scripture, and offered a short prayer. While on the way to the water, the candidate, although educated a Presbyterian and sprinkled in infancy, said to me voluntarily that he had felt this duty impressed upon his mind for twenty years, and he could not see that the Scriptures taught any other mode of baptism than that of immersion.

There was at this juncture much fear and trembling on the part of his friends, lest he would not have strength to survive the performance of the act. Indeed, I was not without my own fears; but he went

forward trusting in the name and strength of the Redeemer. He not only had strength equal to the occasion, but he rejoiced in God as do all his obedient subjects. He was, without receiving the least apparent injury, conveyed back to his residence, feeling the assurance of that hope which is as an anchor to the soul. He soon united with the church, arranged his temporal concerns, and selected the minister to preach his funeral sermon. He lingered on the shores of time, in almost daily expectation of death, for a little more than three months, when he was delivered from his sufferings here below, and transplanted to a more congenial clime.

CHAPTER LXIV.

VISIT TO WEST VIRGINIA.

MAY 30, 1870. Went to Pomeroy, and witnessed the ceremonies of the laying of the corner-stone of the Soldiers' Monument. The day opened auspiciously clear and pleasant, all that was necessary to secure a large, enthusiastic, and sympathetic gathering, which numbered more than 10,000. After the social organizations had marched in and secured their respective places, various articles were deposited, among which were bullets and fragments of shells from different battle-fields, after which an address was delivered. On the sub-structure will soon be placed the monument, upon which is to be inscribed the names of the fallen braves of Meigs County. The honor of erecting this structure shall be ascribed to the ladies of the associ-

ation. Serious accidents occurred during the day, which resulted soon after in the death of a child. Toward evening left for Gallipolis on a packet, and arrived there at ten o'clock.

MAY 31. Upon awaking in the morning, found myself ascending the beautiful Kanawha. The scenery is fine, especially at this season of the year, when every thing is clothed with varied green. The banks, much of the way, are bordered to the water's edge with clusters of shrubbery, presenting a scenery which can not be surpassed by art. Besides this, it is charming to the eye to glance over the wide bottom-lands under cultivation, and to behold in the distance the majestic hills with their robes of green attire. The towns, between Point Pleasant and Charleston, are at present few and far between, presenting next to nothing as respectable-looking villages. But in the Kanawha Valley there are many rich farmers, who pay a yearly tax of from one to three thousand dollars,—enough to make a poor man independent. There is more wealth here, and formerly more slaves than in any other part of the State.

At five, after a pleasant passage, reached Charleston, the new capital of West Virginia, established on the first of April last, which contains a population of about 3,500. It is washed on two sides by the Kanawha and Elk Rivers, and nearly surrounded by hills. From the landing the town presents a dilapidated appearance, owing perhaps to injuries received during the late war; but as the town is entered one is more favorably impressed.

Although we do not seek acquaintance with great

men, especially those in civil authority, yet it was our good fortune to have an unexpected interview with Governor Stevenson. He appears to be a man of about forty-five, tall and erect, possessing a predominance of the sanguine-nervous temperament. His position, as chief executive of the State, does not seem to elate him. Free and easy in manners, he can not be otherwise than popular with the people; but he has resting upon him great responsibilities. The laws are, in many respects, defective; public improvements have only just commenced; and the work of building up a new State, emerging from the degradation of slavery, is a task of no small magnitude.

Called at the office of Rev. Alvin D. Williams, President of West Virginia College and State Superintendent of Schools; but found that he was absent. This I much regretted; for he was the only person in Charleston with whom I was personally acquainted. Was, however, happy to learn that he was doing a good work in arousing the people on the importance of free schools. He is well qualified for the position which he occupies, being a ripe scholar and a live man. He is, I believe, the second Freewill Baptist minister that ever preached in the city, Rev. Ira Z. Haning, of Ohio, being the first.

Visited the new State-house, which is in process of erection, and will be completed this summer. It is situated on Central, now Capital, Avenue, about three hundred yards east of the Kanawha, in a beautiful square of three acres, to be enlarged at no distant day. The dimensions of the building are nearly as follows: Length, one hundred and thirty-seven feet; width,

fifty-five feet; height to eaves, sixty-five feet; height in the center, one hundred and forty-five feet, embracing three stories, independent of the basement.

JUNE 1. Arose early, having passed the night at the Kanawha House, a plain but substantial brick building. Continued my visits, calling at nearly all the printing-offices and bookstores. Of the four papers published, only one, a monthly, is of a religious character, which is edited by Rev. William Gains Miller. In this place there are some six church organizations, and the religious aspects of the place seem to be improving. Of late there has been a good revival interest, resulting in fifteen or twenty conversions. This whole State is missionary ground. If proper exertions were put forth, a great and effectual work might be accomplished.

There is hardly one-twentieth part of the State under cultivation. The great mass of the land is still covered with the primeval forest, with here and there a little cultivated patch. In many parts, after leaving the Kanawha, the hills are so precipitous, and the "bottoms" along the numerous creeks so narrow, that only a small portion of the country will ever be cultivated. The cattle, however, range over the hills and through the forests, indicating their presence by the tink, tink, tink, of the old-fashioned cow-bell.

There is a young and growing body of Baptists in West Virginia, known as Free Salvation Baptists, and holding sentiments very nearly identical with those of the Freewill Baptists. These brethren and churches originated through the influence of Rev. Shadrac Estep, who, many years ago, while in connection with

the anti mission Baptists, traveled and preached extensively in Virginia and the adjoining States. Breaking off from them on the subjects of free salvation and free communion, he, with several of his sons, and others, originated this body, which was organized as an association one year ago, with five churches, three ministers, and about two hundred and fifty members. The old gentleman has died during the year, and on his death-bed exhorted his sons and brethren to stick to the faith. One of his sons, Rev. James N. Estep, is perhaps the leading man among them. There are, however, others who occupy prominent positions.

They now number seven churches, nine ministers, and three hundred and fifty-two members. They have almost exclusive possession of a considerable portion of territory in Boone, Raleigh, and Lincoln counties, and are united, hopeful, and growing. They also possess, to a very gratifying and noticeable degree, the confidence of the community. They are a little demonstrative. They end many of their meetings with an exercise in which hand-shaking, singing, shouting, and clapping of hands are pretty freely indulged, and they get not a little happy.

The preachers spend most of their time in traveling and preaching, much after the custom of Randall, Colby, Marks, Phinney, and others of our fathers, without fee or reward, except such slender donations as the brethren spontaneously and privately give them. They live in great poverty, and their families live on little, and are not always supplied with that. They have little knowledge of rhetoric, elocution, or of grammar, and sometimes murder rather unmercifully

the King's English. There is, notwithstanding, a good deal of sharp, practical shrewdness.

Completing my visits in Charleston, proceeded down the river on the same boat—"Kanawha Belle"—on which I came, and stopped at Cologne, a small village at the mouth of Thirteen, where I remained over night. Here is a Baptist church, the only one of any kind in the place. This evening they held a prayer-meeting; but, like too many meetings of this kind in country villages, it was thinly attended. They have a house of worship partly finished.

JUNE 2. Having spent the fore part of the day very agreeably in the society of friends and acquaintances, left on the "Mountain Boy" for Gallipolis, Ohio, three or four miles below the mouth of the Kanawha. The remainder of the day was occupied in wandering over this old but pleasant town. It called up many reminiscences of the past, being the place where my parents first trod the soil in Ohio, more than fifty years ago. It was then almost wholly inhabited by the French; but now I found but one Frenchman, a very old man. Was compelled to sit up till midnight, watching for a boat to convey me up the river.

JUNE 3-5. Attended a session of the Meigs Quarterly Meeting in Cheshire, two miles back from the Ohio. The weather was delightful, and the meetings of worship well attended. On Sabbath morning, delivered by request a Sabbath-school address, which seemed to have a good effect. The interest of the meeting was much increased by the presence of two visiting ministers from a distance—Rev. J. F. Tufts, of the Miami Quarterly Meeting, Ohio, and Rev.

Gordon C. Andrews, of the Taylor Quarterly Meeting, West Virginia. The latter, a native of Georgia, and for some years a Methodist minister, had joined the Freewill Baptists in consequence of a change of sentiment. The conference made an effort to aid several declining churches, and selected a missionary to labor with them. At the close of this meeting I returned home, found my family well, and again entered upon my usual duties after an absence of a week, with health somewhat improved.

CHAPTER LXV.

OHIO RIVER YEARLY MEETING.

SEPTEMBER 9-11, 1870. Attended, in Rutland, the annual session of the Ohio River Yearly Meeting. This organization was effected August 24, 1833, in Racoon, Gallia County, Ohio, some twelve miles from the Ohio River. It consisted of two small quarterly meetings—Meigs and Little Scioto. The Meigs Quarterly Meeting, organized in 1832, consisted of seven churches, five ministers, and one hundred and thirty-seven members; the Little Scioto, organized in 1833, consisted of four churches, two ministers, and eighty-six members, making the total number of churches, eleven; ministers, seven; members, two hundred and twenty-three; enough, if put together, to make one good and prosperous church. Several of these churches, small as they were, are still in existence; but all of the ministers and most of the membership are

reaping the reward of the faithful in the "better land."

Thus was formed a new yearly meeting, though small in its beginning, out of the ruins of the old one, organized about the year 1817, by Stedman and others, denominated the Ohio Yearly Meeting. The churches that composed this yearly meeting were, in the year 1819, persuaded to join the "Christian Connection," with the hope of securing greater permanency; but like a ship in a storm, trusting its fortunes to another, all was lost. Instead of securing the promised aid from the ministers of that body, the churches were left to look, as best they could, after their own interests. The consequence was, that the flock, without a shepherd, became scattered and lost.

Under these untoward circumstances, the founders of the Ohio River Yearly Meeting must have walked by faith and not by sight; for, to human view, ultimate success seemed doubtful, if not impossible. There were so many divisions and sub-divisions, and so great a variety of sentiment upon points of doctrine, that union and harmony seemed to be out of the question. So, indeed, it did appear. Under none of these disadvantages did the churches of the first yearly meeting labor. They grew with the growth and settlement of the country, under the gospel labors of men of talent, apparently devoted to the higher interests of religion. There were few or no prejudices against which to contend, and the universal inquiry was, "What shall we do to be saved?" Revivals followed revivals, until the wilderness began to blossom as the rose.

But how changed was the present state of things!

In addition to the obstacles already named, there were deep-rooted prejudices to be overcome. Men's hearts had become hard, and their consciences seared, through the influence of skepticism. Even the faith of the believing part of the community was so shaken by the internal convulsions in the church, that it was extremely difficult to create an interest, much less a sympathy, in the cause of Christ. At this juncture of affairs was organized the Ohio River Yearly Meeting, with a few feeble, struggling churches, which were "endeavoring to keep the unity of the Spirit in the bond of peace."

Immediately after its organization, plans were formed and matured to supply the needy churches with itinerant preaching; for none of them were able to sustain pastors. Revs. James M. Shurtleff, Harry Branch, and John B. Wallis were selected as the evangelists. They were in the vigor of manhood, and, seeing the great work before them, entered upon it with energy, although with little encouragement in a pecuniary point of view. But they went forth, proclaiming the unsearchable riches of Christ, and meeting the trials incident to their profession,—and these were not few. Their circuits were laborious, the churches being far apart, requiring much extra travel. Those were days of sacrifice, on the part of the ministry, which few are now called to make.

For the first seven years the struggle was a severe one. The additions to the churches were small, and the prospect of gain was any thing but flattering. But there was no flinching in the struggle, and victory came at last. From 1840 to 1850, the churches were

greatly blessed. Revivals spread far and wide, new churches were organized, and the Athens Quarterly Meeting formed. More interest was manifested in the reforms of the day—Sabbath-schools, temperance, missions, education, etc. The yearly meeting, though located aside of the land of slavery, always took a decided stand against oppression, which was very unpopular at that day.

More than fifty ministers, ordained and unordained, have been raised up in the yearly meeting. Several other ministers have, from time to time, moved into its limits, and have done much to promote its general interests. Yet, owing to the death and removal of several ministers, the active laborers are comparatively few. The Yearly Meeting now numbers five quarterly meetings—Meigs, Little Scioto, Athens, Shiloh, and Taylor, the latter being in West Virginia. The statistics are as follows: Forty-eight churches, thirty-six ministers, and twenty-five hundred communicants.

Having given a brief sketch of the early history of the Yearly Meeting, let us pause a moment, and inquire for the results. They have been partly given; but they will not be fully known until the judgment. But as one generation has passed away and another has come upon the stage, since the formation of this Yearly Meeting, the history of this religious body will be sought with interest. Then, let it be said for the encouragement of all, that the good seed sown, though with many tears, has brought forth much fruit, demonstrating the fact that God is ready to bless every well-directed effort for the promotion of his cause and

kingdom. Though feeble be the instrumentalities employed, yet the blessing, if asked in God's name, is sure to follow. This is fully attested in the history of the primitive church, from which are examples of the most cheering nature. The same zeal and earnestness, combined with corresponding exertions and abiding faith, will accomplish what no human arm can effect.

CHAPTER LXVI.

OCCASIONAL NOTES.

JANUARY 5, 1871. Have entered upon another year of pastoral labor. But, alas! my first work was to preach the funeral sermon of an aged member of the church, who for several years had been in a declining state. As soon as the exercises closed, was called across the street to solemnize a marriage. The parties immediately left in one direction, and the funeral procession in another.

JANUARY 17. Preached a funeral sermon in Harrisonville, six miles north of Rutland. The assemblage was at the Presbyterian church, and the deceased was about eighty years of age, being one of the first settlers of Scipio Township. The congregation was large, and apparently much attention paid to the discourse.

FEBRUARY 20. Was unexpectedly called on to preach the funeral sermon, in Rutland, of a lady past sixty years of age. As she was universally known and respected in the community, her death drew out a

large crowd of people, who sympathized most deeply with the friends of the deceased.

FEBRUARY 27, 28. At Middleport, listened to lectures delivered by Professor Dunn. The one on Palestine, or the holy land, was uncommonly interesting. The professor, having visited that country, could speak from personal observation. His description of Jerusalem, once the glory of the Jewish nation, was touching and sublime. The ruins of Solomon's temple are still to be seen, and are visited by pilgrims—the descendants of Abraham—who wail as they approach the site of the ancient temple of their fathers.

MARCH 27-31. Was assisted, in a series of meetings, by Rev. Jordan C. Nye, of the Little Scioto Quarterly Meeting, but more recently from the State of Pennsylvania, where he had been quite successful in revivals. Our meetings resulted in encouraging the church, and inspiring the hope of better days.

APRIL 16. Preached for the church in the north part of the township, denominated the Second Freewill Baptist Church in Rutland. Ever since its organization in 1848, a portion of my ministerial labors has been bestowed upon this, as well as upon the First, church. It has from time to time been greatly favored with revivals, and now numbers one hundred and fifty members.

MAY 28. In the absence of the pastor, Rev. James W. Martin, supplied the pulpit of the First Kyger Church, in Cheshire. This is a large and prosperous church, and one of the oldest in the Quarterly Meeting. One or two other churches have had their origin in this.

JUNE 26. Received sad tidings—the sudden death of my youngest sister. It was unexpected to all. When I saw and conversed with her last evening, little did I think it was for the last time. Indeed, I can scarcely believe that it is so; but the solemn fact forces itself upon the mind with overwhelming grief. So heavy is the pressure of this affliction, that I am weighed down as one with an insupportable burden. But the Lord is my help; I will trust in him; “he is a stronghold in the day of trouble.” My sister, at the age of twelve years, made a public profession of religion, and united with the church, of which she remained a worthy member. No one ever doubted her piety; for her life was one of Christian usefulness and devotion to Christ. But there is a vacancy in my father’s family never to be filled. My parents are gone; my eldest and youngest sisters are gone; only two remain,—a sister and myself,—and we, too, are verging to the grave. Oh, how fleeting is life! But there is a life beyond the grave, full of hope and immortality. Blessed thought! Shall we meet again to part no more?

SEPTEMBER 1-3. Went through Scipio, Alexander, and Lodi to Canaan, on the Hockhocking River, to attend the Meigs Quarterly Meeting. Several deaths had occurred in the vicinity, and one during the session. The funeral discourse was delivered by Rev. Bradbury V. Tewksbury, a corresponding messenger from the Athens Quarterly Meeting. Rev. Thomas E. Peden, of the same quarterly meeting, was also present, having just removed to Savannah, a village on the river, to take charge of a high school.

Preached once, and had the pleasure of learning that one church was enjoying an interesting revival.

SEPTEMBER 24. Exchanged with Rev. Thomas H. Drake, and preached at Middleport, on the Ohio River. This plan is productive of good, and should be practiced more than it is. It shows a friendly feeling not only between churches, but also between pastors, and cements the bonds of Christian union. A good revival interest was manifest in this church, some accessions having been made.

OCTOBER 10. Received news that the proud city of the lakes—Chicago—once so rich and enterprising, with a great future opening magnificently before it, is now in ruins. Since the burning of Moscow, there has been no conflagration anywhere in the world so appalling as that in this city. The memorable great fires in New York in 1834, in Pittsburgh in 1845, and in Portland in 1866, were great calamities; but the one at Chicago is greater than all combined. It is estimated that 23,000 acres are laid waste, 13,500 buildings consumed, 100,000 people rendered homeless, 500 lives lost, and \$300,000,000 of property destroyed. The most valuable portion of the city is in ashes, and there is room for nothing but tearful sympathy for the many sufferers. It is almost impossible to conceive the magnitude of the affliction,—the financial hopes that it will ruin, and the privation and actual suffering it will entail on both rich and poor. It is, however, gratifying to know that measures are taken to afford temporary relief to the thousands of helpless families who, being forced to flee for their lives, have neither food nor shelter. Fires have also been raging in

Michigan, Wisconsin, and several other Western States, destroying villages, lumber, crops, animals, and human life. We see in all this the uncertainty of worldly prosperity, and are admonished not to boast, but to remember that the day of adversity is set against the day of prosperity. Again, we learn the folly of laying up treasures on earth, and trusting in earthly possessions. How much better, if blessed with wealth, to distribute liberally to aid seminaries of learning, to spread the knowledge of Christ, and to relieve the wants of suffering humanity, than to hoard it up to see it take to itself wings of flame and fly away.

DECEMBER 1-3. Though suffering from the effects of a severe cold, attended, at Middleport, the winter session of the Quarterly Meeting. We were favored with the presence and labors of Rev. Hamilton J. Carr, of Athens Quarterly Meeting; Rev. John B. Lash, of Cheshire Academy; and Rev. Ransom Dunn, of Hillsdale College. This session, in many respects, was a very interesting one. The sermons were effective, and will be long remembered. On Sabbath forenoon, upon the suggestion of Professor Dunn, a collection, amounting to one hundred dollars, was taken for the benefit of the Freewill Baptist Church in Chicago. In the afternoon, after a short discourse, the Lord's Supper was administered to a happy band of believers, some of whom had recently enlisted in the cause.

CHAPTER LXVII.

A FUNERAL SKETCH.

DECEMBER 17, 1871. Preached to the largest audience I ever addressed on a funeral occasion. The day was the Sabbath. It was warm and pleasant. The roads were dry, smooth, and beautiful. Every thing combined to render the day delightful. Almost every person, for several miles around, had assembled. Besides, the deceased, aged about sixty, had, from boyhood, resided in the place, and was extensively known. The suddenness of his death, too, had surprised the people, and all desired to attend his funeral. The house was, therefore, filled to overflowing.

My text on the occasion was Philippians i, 21: "For to me to live is Christ, and to die is gain." The outline of the discourse was as follows:

Paul was a prisoner, deprived of his liberty, and under control of his foes. He had a strong attachment for the Philippian brethren. They, also, had a high estimate of him, and raised for him a voluntary contribution. He, in return, sent them this admirable epistle. From the utterances of his heart came the words of the text, "For to me to live is Christ, and to die is gain." Here we have the inference:

- I. *That Christ is our life.*
 1. Christ is the author of physical life.
 2. He is the giver of spiritual life.
 3. He is the model of the believer's life.
 4. He is the hope and expectation of the believer's life.

*Notice,**II. How death is our gain.*

"To die is gain." Death, considered in itself, is appalling. The tenderest bonds of affection are dissolved. The most endearing relations are ended. The deepest pangs of parting are endured. View death in its effects: Childhood, youth, and manhood are cut down. We behold the vigorous frame, the sparkling eye, and the glowing cheek; but soon death performs its work of destruction. All that is mortal perishes.

But, to the believer, it is gain to die. Why? Because death delivers him—

1. From present sufferings.

- (1.) Man suffers in his body.
- (2.) He suffers in his mind.
- (3.) He suffers by commiseration.

2. By death we are freed from all human imperfections.

- (1.) Our knowledge here is imperfect.
- (2.) Our judgment is defective.

3. Death terminates the conflicts of this life.

- (1.) Believers are engaged in a fearful contest.
- (2.) Their enemies are principalities and powers.

4. The gain to the Christian will be universal.

- (1.) As to the situation.
- (2.) The society.
- (3.) The enjoyments.
- (4.) Our capacities.
- (5.) In employments.

5. The gain will be incalculable.

6. The gain will be eternal.

Remarks.

1. If Christ is the believer's life, how happy is he under every circumstance of life.
2. If death is the believer's gain, how willing should he be to die.
3. If to die is gain, how wrong to mourn over the loss of departed friends.
4. If "to live is Christ, and to die is gain," the Christian should always be reconciled to the will of God, either to live or to die.

At the close of the service, the remains were borne to their last resting place, followed by a procession more than half a mile long, including about fifty carriages. To me it was a solemn scene.

An aged man, a brother-in-law of the deceased, residing some fifteen miles distant, was present at the funeral. But it was the last funeral he ever attended, and the last discourse he ever heard; for he also died in a few weeks.

CHAPTER LXVIII.

POWER OF EARTHLY ATTRACTIONS.

JANUARY 1, 1872. Great is the power of attraction. By it the earth, with its ponderous weight, is upheld. The planetary system also acts in accordance with the well-known laws of attraction. If such massive bodies of matter can influence each other, is it unreasonable to suppose that the mind may be subject to certain influences, though acted upon in a different manner? The following narrative, true in

all essential details, may serve as an illustration of this fact.

In the earlier part of my ministry, I knew a highly esteemed man, though not a professor of religion. His parents were, however, pious; hence, much religious instruction was bestowed upon him, and many prayers ascended to heaven in his behalf. Many hoped that he would follow the footsteps of his parents, or at least walk in the paths of piety. Every indication of obedience to the commands of Christ was visible. A serious deportment, an upright course of conduct, and careful attention to religious instruction, inspired the hope that he would soon make a public avowal of his religious faith. He was, indeed, "almost persuaded to be a Christian." He was often known to retire in secret to commune with his Maker, and to implore his blessings.

But earth had its attractions, and this almost disciple of Christ felt their influence in a manner almost irresistible. No longer did he supplicate the throne of grace for future favors; no longer did he read with delight the word of God; no longer did he go to the house of worship and listen to the voice of God's servant. His interest in spiritual things gradually declined. His mind, formerly the seat of calm contemplation, was now agitated with the most convulsive throes. Restless and discontented, he threw off the restraints of other years. Yet, in his own mind, the struggle was great, whether to be a Christian or a votary of the world. His conscience could not long lie stifled, but spoke in thundertones of his duty to consecrate all to Christ.

Earth had its attractions, and he finally resolved to defer, till a future day, the great work of repentance. The decision was made, irrevocably made. Vain, then, were the exhortations of friends. Every effort to persuade him to Christ, to heaven, and to Christian happiness was fruitless. He would listen, out of respect, to appeals addressed to him personally; but it was labor bestowed in vain. Affliction after affliction followed him. His excellent father was removed by death, and soon the companion of his bosom. But his purpose was fixed; adversity could not change his course. He resolved to prosecute his worldly schemes,—to be rich, to be a man of business, and to act a conspicuous part in the drama of human life. Hence, the visitations of God's judgment had little or no effect upon him.

Having determined to resist the influences of the gospel, he engaged in his labors with avidity, and pursued with perseverance the course which he determined to follow. No time was lost, no pains were spared, and no efforts, on his part, were lacking. He again settled himself in life, and, for a long series of years, was prospered far beyond his most sanguine expectations. Many, as they saw his prosperity, were filled with envy. They could not understand the secret of his success, and wondered why equal success did not attend them. As before remarked, adversity did not subdue his heart, so prosperity could not be expected to produce the desirable change. He never reciprocated the favors bestowed by a bountiful Providence. A deaf ear was turned to the various calls of benevolence, and a cold and selfish heart prevented him

from sympathizing with the unfortunate, or imparting words of condolence to the afflicted. Feeling himself secure, he gloried in his own success, anticipating many years of pleasure in the future.

A new scene now presents itself. This worldling, this man of cold and selfish heart, is brought to the severest test. That robust constitution, which could once endure toil, begins to decline. It is worn down with severe labor. The impress of death is visible upon his distorted features, where may be seen the hectic hue, indicative of that mysterious disease, slow but sure in the execution of its work,—consumption. Still, to him, earth has its attractions. Stronger than ever are his attachments to the world. He sees nothing welcome in the grave, and nothing in heaven that he can call his own. He has there no treasure, no God, no hope. Nor does he assent to the fact that there is a God, a heaven, a hell. Nor will he converse and reflect upon the subject of a future state. He knows that his end is nigh, yet earth has still its attractions, and he clings to it with tenacity. Resolving that no one shall benefit him by free and friendly conversation upon spiritual things, he is fully determined that no one shall be profited by his death. He prohibits having a funeral discourse delivered, or any religious ceremonies performed at his burial. Besides, he disposes of his property in such a manner as to preclude the possibility of any moral, religious, or benevolent enterprise ever deriving the least benefit from his possessions.

Thus lives and dies a man wholly devoted to worldly pursuits. Surely, he who will have no other

God reign over him than the god of this world, will find that earth has attractions too strong to be overcome at pleasure. It is like a whirlpool from which it is impossible to extricate one's self.

Earth has attractions for every one who will voluntarily yield to their influence. And, sorrowful as it is, too many, without due reflection, are charmed with the evanescent shadows of a moment. How many, especially the young, are led, by the allurements of transitory objects, from the path of duty! How many, who have set out with bright hopes of a blessed immortality beyond the grave, have lingered by the way, departed from the holy commandment delivered unto them, forgetting that earth has attractions which, if yielded to, will prove detrimental to the soul's eternal interests!

CHAPTER LXIX.

A DEATH-BED SCENE.

JANUARY 4, 1872. The most appalling death-bed scene that ever came under my personal knowledge, is the one here narrated.

About thirty years ago, there resided in a certain town in which I was acquainted, a vain, thoughtless youth. He seldom visited the house of worship, but spent the Sabbath in a careless manner, dishonoring God, and disturbing the peace of those who would serve him. Instead of listening to religious instruction, he was usually found in public places of re-

sort, engaged in vain amusements. At length a revival of religion occurred in the vicinity of his residence, and several of his juvenile friends became the happy subjects of the work; but upon him it had no apparent effect. He still absented himself from the house of God, and seemed hardened in his sins, paying little or no attention to the advice of friends, who faithfully warned him to prepare for a dying hour. So long and so wickedly had he disobeyed the law of God, that he had no desire to hear any thing on the subject of religion, much less to submit to its requirements.

The revival having progressed for several weeks, a day was appointed for baptism, and for the admission of the converts to the church. By some means, perhaps from curiosity, the subject of this sketch was there seen for the first time. The day was delightful, the assembly large, and the occasion solemn. Many could not refrain from tears, while they saw a happy band of youthful believers renouncing the world, and publicly showing the sincerity of their profession. But this young man, for young he was, seemed not at all affected, while others around him could not conceal their feelings; and, to show that his mind was not troubled at the thought of death and of a future state, he turned away with an air of contempt, making some very irreverent remarks.

Little thought he then that he was attending his last meeting, listening to his last sermon, witnessing God's holy ordinance for the last time, and slighting his last call of mercy. But so it was. He was soon taken dangerously ill, and such was the violence of

his disorder, that it baffled the skill of the most experienced physicians. His many sins, with ponderous weight, were now brought to remembrance, and he trembled in view of entering a dread eternity. He called upon a friend to pray for him; but his friend, being a skeptic, told him he could not pray. Then, with a sad countenance, he exclaimed in agony, "*I can not die!*"

After spending, like Altamont, a short time in the most agonizing suffering, both of body and mind, his reason left him, and returned no more—until he died. This narrative should be a warning to all rejecters of the gospel, lest they, too, be compelled in their last moments, to utter similar language, and feel that they can not die in their sins—die unreconciled to God and meet his terrible frown.

CHAPTER LXX.

THE YOUTHFUL EMBASSADOR.

JANUARY 8, 1872. Years have elapsed since the death of a youthful ambassador of Christ; yet I delight to dwell upon his memory. His life, though short, was characterized with the spirit of true devotion; and, though dead, the influence of his example still lives to bless the church and the world.

In early youth James Brainerd Taylor abandoned the fascinating charms of life, and had an affecting sense of the perishing wants of a lost world. At this period, being about fifteen years of age, he was

employed as a clerk in the city of New York. Although busily occupied in his daily avocation, he used the most untiring efforts to promote the cause of Christ, zealously engaging as a teacher in a Sabbath-school, the duties of which he performed with honor and fidelity. His leisure moments were spent in addressing letters to distant friends, exhorting them to repentance.

His situation in a large city, amidst its contaminating influences, did not at all abate the ardor of his piety. The older he became, the more strongly was he attached to the cause of the Redeemer. Still, he did not contemplate entering upon a more elevated sphere of action until witnessing, in the year 1819, the departure of the Rev. Dr. Scudder to a heathen land. Here he saw manifested the self-sacrificing spirit of a devoted missionary, and he resolved to consecrate himself wholly to God. He did so. He gave up every worldly prospect—riches, reputation, ease. He felt constrained to believe that the gospel ministry was the work to which God had called him. He also believed that mental culture was necessary to render him successful in winning souls to Christ, in exposing the learned sophistry of infidels, and in defending the sacred truths of the gospel.

During his preparatory course, the Divine presence seemed to illuminate his mind, as is apparent from his diary and correspondence. In him is found a happy combination of intellectual attainments and the most exalted piety. Some suppose that it is impossible to be intellectually disposed, and at the same time be in possession of those Christian graces which adorn the

humble disciple of Jesus. But not so with Mr. Taylor. He valued literary acquirements, but grace held the ascendancy in his heart. In short, almost every thing pre-eminently good shone with uncommon luster in his character.

His earthly race, as already remarked, was short; but his days, after devoting himself to God, were well improved. During his collegiate and theological course, he perhaps accomplished, through the blessing of God, more than many ministers already in the vineyard. Under date of August 8, 1824, he writes:

"Abundant reason to bless God for my detention yesterday. Last evening, had an opening for doing good, and eternity may show some fruit. Visited several sick persons, and at every place endeavored to speak faithfully and boldly for God, and afterward at a meeting."

The next day he writes: "This night, glory to God, had a powerful visitation from above; it was past telling; and it was to prepare me to stand up for God. This I did, and spoke boldly; the word was attended with power, and the spirit of power and holiness rested upon me. Sinners trembled, backsliders, too, and the engaged child of God exulted."

Many attributed their conversion to his timely efforts. But it is to be regretted that, like Brainerd, Martyn, Summerfield, and Colby, such a successful messenger of God's mercy should so early be cut off. It was apparent that his arduous efforts were more than his delicate constitution could endure, and, as he was just entering upon his long-anticipated work, a lingering consumption closed his earthly career.

His letters and journal, together with the memoirs of his life, have been published and circulated quite extensively, producing the most happy effects. In one of the Western States, the reading of this book resulted in a glorious revival, in which nearly all in the vicinity of the work experienced the forgiveness of sins. To conclude, may all who desire to be holy, happy, and useful, labor to imitate the graces and virtues of James Brainerd Taylor, so far as he imitated the precepts and examples of JESUS CHRIST.

CHAPTER LXXI.

PROCRASTINATION.

JANUARY 10, 1872. "Procrastination," says Dr. Young, "is the thief of time." It robs us of every thing valuable; in other words, it induces us to neglect, until too late, that which is of the greatest moment. It says to the halting and slothful,—“Time enough yet; take your rest; to-morrow will be fraught with greater blessings.” In this way life is often spent to little purpose, when we might, by proper diligence, achieve great victories.

Procrastination has proved the ruin of myriads, not only for time but for eternity. This was emphatically the case of one with whom I had the pleasure of an acquaintance. I was then preparing for the work of the ministry, and felt, as most young men do under those circumstances, a zeal to do good. I held, when opportunity presented, many private reli-

gious conversations, especially with the young. This man was in the morning and vigor of life, and withal was prepossessing in personal appearance. He also had the respect which follows a moral life. But with all his amiable traits of character, he, like the young ruler, yet lacked one thing. This was religion—love to God.

Although he frequented meetings of worship where I often exhorted, yet circumstances had prevented me from addressing him personally. But the time soon came when I enjoyed the opportunity. On a beautiful summer morning he called at my father's, and spent the day. I was determined to do my duty, and warn him earnestly but affectionately of his danger while rejecting Christ. He listened attentively, and, though destitute of the soul-reviving influences of religion, he readily assented to its truths. But I could extort from him no promise of immediate reform. He thought there was time enough yet—time enough to secure his salvation. It was evident that he anticipated many years in the future, and hence procrastinated his return to God.

We parted to meet no more. In a short time he returned to his home in another town. Months passed, and I heard nothing from him. One day, while engaged in my usual duties, the solemn news of his death was announced. His lifeless remains were, after several days, found in a lonely wood, and it was supposed that he had been murdered. The shock was overwhelming. I saw more than ever the dangers of procrastination. I resolved at once to be more diligent and faithful in warning the living, by precept

and example, in public and private, even though they hear not nor obey the gospel.

Again, the case of this young man, who had the most promising hopes of long life, should be a warning to the young. They should realize the danger of delays, the uncertainty of life, and the certainty of death. They should learn the importance of giving earnest heed to their ways, before the day of grace is past, and their doom forever sealed. Yet multitudes are living careless and even unconcerned, dreaming of earthly felicity, and expecting to secure the favor of God before they die. But, like the young man alluded to in this chapter, they may be snatched, in an unexpected moment, from time to eternity, unprepared for the day of final retribution.

CHAPTER LXXII.

THE ECCENTRIC PREACHER.

JANUARY 13, 1872. One of the most eccentric and erratic men of whom I ever read, was LORENZO DOW, the well-known itinerant preacher. "The History of Cosmopolite, or Lorenzo's Journal," as his narrative is entitled, was a favorite book of my boyhood, and, except the Bible, afforded more interest than any work in my father's library. This book, containing his journal and his polemic and miscellaneous writings, was printed in Philadelphia in 1815, soon after purchased in Vermont, and then brought to Ohio. Loaned and read until the covers were worn off, it is

still in existence. Although many new and beautiful editions of Dow's works have since been published, I chose, on account of its antiquity and the great service it had done, to get this old book rebound; and it is my intention to hand it down to the next generation as a curiosity of the age.

Mr. Dow was born in Coventry, Connecticut, October 16, 1777, and in the same county—Tolland—in which my father was born. I have seen and conversed with many who have heard him preach, and they all bear the same testimony as to his general character.

He began to be agitated, when fourteen years of age, by religious feelings and speculation. He had frequent dreams or visions, and was so troubled upon the "doctrine of unconditional reprobation and particular election," that he was, at one time, on the point of putting an end to his life. Finally adopting the doctrine of the Methodists, and feeling urged by strong motives to devote his life to the preaching of the gospel, he, in 1796, became an itinerant preacher, though not without many mental struggles, and against the wishes of his parents and friends.

His youth and his eccentricities of character for a long time prevented his recognition by the conferences of the Methodist Church; and he was at one time even tempted to renounce the name of Methodist. But his peculiarities attracted great attention, while his shrewdness and quick discernment of character gave him no inconsiderable influence over multitudes that attended his ministry. In spite of contumely and rebuffs, frequently from members of his own sect, and ceaseless

hardships and dangers, he persevered for nearly forty years, with an enthusiasm which never relaxed.

In the course of his ministry, he traveled over various portions of the United States and Canada. He three times visited England and Ireland, and on several occasions was subjected to persecution. It is probable that more persons have heard the gospel from his lips than from those of any other individual since the days of Whitefield. He wrote several books, the most noted of which is a history of his own life, so singularly eventful and full of vicissitudes. His purity of purpose, and integrity and benevolence of character, can hardly be questioned. But his eccentricities excited much prejudice against him; he was thought by many to be insane; and was known far and wide as "Crazy Dow." He died in Georgetown, District of Columbia, February 2, 1834, aged fifty-seven years.

In person he was awkward and ungainly. His voice was harsh, and he possessed none of the elements of oratory; but his wit and fervor supplied the place of eloquence, and rendered his address quite effective. Many anecdotes, illustrative of his character, are yet current in those parts of the country where he was best known.

Possessing a quick, clear, logical mind, he reached conclusions as by intuition, and was often able to silence an opponent by a single statement. He understood, with wonderful sagacity, the motives of men. He inspired his listeners with the idea that he possessed something which they did not,—an insight into futurity,—a hold upon the life to come. He had a fund of wit and drollery which, joined to his earnest-

ness and thorough seriousness, seemed out of place in a minister of the gospel.

His firmness and self-esteem were large. Hence, he had self-possession, dignity, determination, and independence. He formed and carried out his plans without regard to public sentiment. He copied after no one, and seldom asked for counsel.

He had a good degree of approbateness; but his larger self-esteem enabled him to carry himself through the world in a spirit of self-assurance. He was a man of remarkable memory, of great fluency of speech, of superior talent, of high moral sentiment, and of decided energy. To sum all in a word, Lorenzo Dow had qualities different from any other man, which caused him to be known and noted, and which made his name a household word.

CHAPTER LXXIII.

A VIRGINIA WEDDING IN OHIO.

JANUARY 16, 1872. During the rebellion, which lasted some four years, many who were loyal to the Government, rather than to be pressed into the rebel service, left their homes in Virginia,—now West Virginia,—and made their way into the State of Ohio, and engaged in such employments as they could find. Several families, in this way, often joined together, and came at the same time. If they could not always do this, they would come alone, and other families follow as soon as the way opened. Some made perma-

ment homes in Ohio; but those who left farms behind mostly returned at the close of the rebellion.

On a cold day in November, 1864, one of these sturdy Virginians entered my study. Though about fifty years of age, he was in the prime of life—large, strong, vigorous.

His first salutation was, "Stranger, how do you do! What cold weather!—snow, and ice, and freezing,—all so early,—all in November. We do not often have such times in Virginia."

After assuring him that we seldom had it so cold at this season of the year in Ohio, he relapsed into silence, there being other persons in the room. But I saw, from the anxiety depicted in his countenance, that something more than the state of the weather bore weight upon his mind. What it was, I could not tell. He walked the room, as if he had something of importance to communicate, but felt reluctant to tell it. Soon the company dispersed, and he alone remained. He now approached very near me, and in a low, soft tone, bordering upon a whisper, inquired,

"Do you marry folks?"

Oh, yes, when they wish to be married."

"Well, I heard you did. Now my son William has taken a notion to get married; will you come up and attend to it?"

"Certainly; when and where shall I come?"

"To-night, after dark, at my house."

"Where is your house or place of residence?"

"On the 'Squire's farm."

"What Esquire; for there are several persons in the township who bear this appellation."

"Why, 'Squire S.; don't you know him?"

"Oh, yes; I know Esquire S. But which way do you go to get there? Is it a plain road? I should not like to travel a strange road on a dark night."

"Yes, yes; it is as plain as daylight; you can't miss it."

"Please, then, tell me the way to your house; for I was never there."

"Never there!"

"No, sir."

"Well, I will tell you, so you can not miss. Take the north road; then pass a little wee bit of a town; then keep straight ahead, turning neither to the right nor to the left; then bear right smartly to the right, furnentz a big house; then ford the branch; go on then till you come to a right smart little hill; then, when you climb the hill,—for it will be hard digging,—go through a gap furnentz a pair of bars, which will lead you into a big field, and this will lead you into another big field away to the north, on the lands of the 'Squire, where you will find the house I live in."

"Please, sir, describe the road again; I may, especially in the night, forget it."

He readily gave a second description of the road, which to me seemed more obscure than the first. I told him, as the ground and roads were covered with snow, it would be rather difficult to find the way on a dark night; and, on that account, should much prefer to come a little before night.

"Oh, no, that will never do. You have to go through that wee bit of a town, and they will

know 'xactly where you are going, and we shall get belled."

"No, sir, I think not. How will they know what my business is?"

"Oh, they will know it; just as soon as they see you come, they will know that you are going over to the wedding."

So I found that I must not start till after night-fall, for fear I should be seen on the way; but I tried to remember the description of the road, especially "the gap on the hill surmounts the bars;" for if I missed this, all hope of reaching the habitation would be at an end, and dreadful would be the dilemma of the wedding party.

When night came, I was prepared to start on my evening excursion. It was very dark and very cold. The hill spoken of was high and steep, and was covered with ice and snow. I dismounted and led my horse, and, sure enough, it was "hard digging" to get up. I watched closely for the "gap" that entered into the "big field," and succeeded in finding it. Now, thought I, all is safe; I shall soon come to the house. But not so; I was completely bewildered. I could see no bounds to the field; neither could I tell what course I was pursuing,—north or south, east or west. I was searching for the other "big field," but could not find it. I felt like one lost upon a prairie, wandering hither and thither. I looked around to discover, if possible, a light emanating from the dwelling; but could neither see light nor dwelling. At last, in the distance, I caught a glimpse of light, which enabled me to determine what course to take. I hurried

on amidst the darkness, and soon heard a human voice. I was met by a party of gentlemen, who were watching for me, among whom was the person who invited me to the wedding. As we approached the house, he drew from his pocket a bottle of spirits, and, to my surprise, urged me to test its virtues.

"I beg to be excused," said I to him; "I never use spirituous liquors."

"Do n't you?"

"No, sir."

"Why, it will not hurt you; it will do you good this cold night."

"It is against my principles to partake of ardent spirits on any occasion. I am not accustomed to the use of it; hence, I do not feel the need of it. I thank you; again I beg to be excused."

The bottle now was put away, and introduced no more during my stay that evening.

I next entered the dwelling, which was a small cabin, built many years ago for a tenant. Like all buildings of this sort, it had a huge fire-place, and few or no windows. There appeared to be quite a group of persons in the room, all strange faces, and all Virginians. When I entered all was quiet. Approaching the fire, I sat for some time to enjoy, after my cold ride among the hills, its genial influences.

At length, informing the company that the hour had arrived for the performance of the nuptial ceremonies, the couple immediately appeared on the center of the floor, surrounded by the spectators, holding lighted caudles in their hands, and watching most intently the countenances of the persons to be wedded, as if they

were about to take a farewell leave of them. The bridegroom, dressed in Virginia homespun, was an athletic young man, apparently about twenty; the bride, about sixteen, was a plain, unassuming girl, neatly dressed. As soon as the last sentence was pronounced, the youthful couple received the congratulations of all present, and there was a time of general rejoicing. The spell was broken; the reign of silence was ended.

Next was the supper, which consisted of plain, substantial food, got up in a homely style. The table being small, but few could be seated around it, while the rest waited for the "second or third table." When called, one of the guests was absent. None could tell where he was. Search was made, and he was found in a shed, or barn, almost helpless. "Poor fellow," they said, "how he reckoned on the wedding! How he has missed his supper! Poor, foolish fellow! he has drunk too much. What did he mean! Who would have thought of it!"

It seemed that, before my arrival, he had partaken too freely of the intoxicating bowl, and, wiser than some men, he had retired to hide his shame. But how much better and wiser it would have been, if he had tasted not, and acted the part of a sober and temperate man. Had the occasion been appropriate, I could have given a good temperance lecture.

When supper was over, the inquiry was made, as if I had done a day's work,—“What do you charge?” Being informed what the law entitled me to, it was promptly paid—no more, no less.

I now ventured forth, in the darkness of the night,

to return home. I tried to imagine myself among the hills or mountains of Virginia, at a rural wedding. I could, at least, say one thing,—I had been at a “Virginia wedding in Ohio!”

CHAPTER LXXIV.

THE MINISTRY.

JANUARY 20, 1872. What is meant by a call to the ministry? It implies, to say the least, a duty devolving upon certain individuals to serve God in this capacity. One so called must possess the qualifications mentioned in 1 Timothy iii, 1-7. His mind, on the subject of preaching the gospel, must be imbued with the influences of the Holy Spirit. This internal or special call exhibits itself in a great variety of ways.

A sense of the deplorable condition of the impenitent is one evidence of this call. True it is, that many of the holy have a solemn view of the worth of souls; yet, if they lack some of the qualifications mentioned by Paul, they are not called to the holy and consecrated work of the ministry. One thus called will be unhappy in the pursuit of any other employment. In his view, every thing of a worldly nature sinks into comparative insignificance, when compared with the transcendently glorious work of preaching Christ. He can not endure the thought of spending his life in accumulating wealth, or seeking the honors and emoluments of the world. He will feel that he has a more important mission to fill.

He who is called to preach and refuses to obey the call, can not be so useful, nor serve God so effectually, as he could otherwise. So long as he neglects the principal duty, his religious enjoyments will be small, and the extent of his influence circumscribed. A desire to enter the ministry will not arise from selfish motives, but purely to do good, to save souls, and to honor God. He who has any other motive in view, can not be called of God to the work.

The church, if it have any spiritual discernment, will sometimes be able to decide upon the validity of one's call. Those who are subjects of Divine grace will, in many instances, be better judges of our ministerial qualifications than we ourselves can be. Then, if a church that is alive in the cause of God, is convinced that one or more of her members have this call, it should generally be taken for granted that such should preach the gospel.

In addition to the qualifications necessary to Christian character and usefulness in any other sphere in life, the minister must have access to that fountain of Divine grace so essential to ministerial success. Without this, the ministry would degenerate to a mere profession, as law, medicine, or teaching. But this is not God's economy.

The trials of the minister of the gospel are not few. The frowns of the world and the opposition of ungodly men must be met. His well-meant efforts are often unappreciated, and at times it would seem that he had not a friend on earth to impart words of encouragement. When he views the hopeless condition of those who are out of Christ, he is oppressed with sorrow.

To see such persist in their evil ways, after having labored long and zealously for their good, is indeed disheartening. Nothing can be more painful to the man of God, than to witness the apparent failure of his untiring efforts for the salvation of men.

The selfishness of the church is often the source of trial. Ministers, though called of God to a great work, can not live without bread. In other words, they can not live without a pecuniary support, while devoting all their time and talents to the work of the ministry. The parsimoniousness of the church has, in too many instances, driven many a faithful minister from his field of labor, to the pursuit of worldly avocations by which to gain a subsistence. Then, what is worse, is to see the church, whom he has faithfully served for little or no remuneration, accuse him, under such circumstances, of worldly-mindedness.

Trials among false brethren are more severe than those from any other source. From men of the world the minister expects but little, so that inattention or opposition from them is not specially regarded; but to be neglected or censured by those who were esteemed as faithful and true friends, is a great misfortune to a minister. When his own brethren forsake him, where shall he look?

The calling of the faithful minister requires much self-denial. Not unrequently he is deprived of the comforts of life. In newly-settled portions of the country, he meets with privations unknown in older settled places. His labors, too, are necessarily severe, often overtasking every energy, both physical and mental, until he is brought to a premature grave.

But there is a bright side. Were it not so, there would be little inducement to enter upon the work of the gospel ministry. There is happiness in doing good. Occasionally some are persuaded to turn and live. This yields unspeakable pleasure to him who has toiled in labors abundant. To see one soul converted, one soul saved from death, more than compensates for all his exertions. To have the evidence that God deigns to bless his feeble efforts, is sufficient to make him happy. But how great must be his joy when he has the pleasure of seeing many brought into the fold of Christ through the blessing of God upon his humble labors.

The prospects of the future are, also, to the gospel minister, of the most encouraging nature. He looks forward to a period when his earthly labors will cease, when he will triumph over death and the grave, when he will receive an unfading crown of glory. In heaven, in the paradise of God, he will receive his reward. Then what will be to him the trials of this life,—trials incident to the ministerial profession? They will be esteemed as nothing, and less than nothing, compared with the glory of God and the immortal state.

CHAPTER LXXV.

SELAH BARRETT.

My father—Selah Barrett—was the youngest son of James and Elizabeth Barrett. He was born in Stafford, Tolland County, Connecticut, February 25,

1790. His father removed to the State of Vermont when he was a boy. Here he received the most of his education, such only as the best common schools of those times afforded, which was afterward somewhat improved by private studies.

His moral and religious training was not overlooked, his parents being worthy and pious members of the Baptist Church. Yet, like too many, he broke over the restraints of parental counsel, and delayed "the one thing needful" till twenty-two years of age. At this time he made a public profession of his faith in Christ, was baptized by Rev. Aaron Buzzell, and subsequently joined the Freewill Baptist Church in Strafford, being the first organized church of the denomination in the State.

He at once took a very active part in public meetings, praying and exhorting as opportunity presented, and in this way rendered himself quite useful to the church. A failure of health about this time, being predisposed to consumption, induced him to travel for its restoration. He made tours on foot through New Hampshire, Connecticut, Maine, and some other States, giving him an opportunity to form an extensive acquaintance with the most prominent members and ministers of the Freewill Baptist denomination, to many of whom he became strongly attached, imbibing their spirit and sentiment. The Bible now became his principal study, committing portions of it to memory, which he retained to the hour of his death. The state of his health, and the sudden death of his father, reminded him of his own mortality, stimulating him to Christian duty.

In May, 1817, he was married to Miss Sylva Beeman, and in the ensuing autumn removed to what was then called the "far West," and located in Rutland, Ohio. Upon his arrival, he found himself quite unprepared for the toils and difficulties incident to pioneer life, finding the country, inhabitants, and society very different from his expectations, and regretted that he had left New England. He, however, became more reconciled, taught a school during the first winter of his residence, which business he had followed some in the East.

At a proper time he again became connected with the Freewill Baptists, and in 1834 was licensed to preach by the Meigs Quarterly Meeting. In September, 1849, he was regularly ordained in Cheshire, Ohio, and has, perhaps, preached more for the Second Freewill Baptist Church in that township than for any one church, though his labors have been distributed more or less among all the churches of the Meigs Quarterly Meeting; also, in several churches of the Athens Quarterly Meeting. He has labored much in connection with other ministers, in revivals, and in many instances his efforts have been attended with the Divine blessing, at the same time supporting himself and family mainly by manual labor.

During the last few years of his life, he did not, through age and infirmity, preach as formerly, yet continued to take an active part in social and public meetings. The last meeting he attended was on the 24th of June, 1860, three miles from his residence, at which he bore, as usual, a testimony for Christ. A day or two after this, he was suddenly attacked with a severe

illness, which lasted two weeks, terminating his life July 12, being in the seventy-first year of his age.

He was of an impulsive temperament, which sometimes, when not guarded, led him into indiscretions; but those who knew him best could make sufficient allowance for this defect of character. He was a warm and zealous friend of the benevolent enterprises of the day, especially temperance and antislavery. He took an active part in those causes at an early day, when to do so was very unpopular. He was one of the first in Rutland who took a firm position against the sin of slavery, as then existing in the Southern States, and to vote for the oppressed.

He was most uncompromising, never yielding a point until thoroughly convinced that he was in error. At one time, the church in his own village, by opposing influences, was scattered and became almost extinct. In this fierce conflict, he acquitted himself like a man of God, opposing error and maintaining the truth.

Although not in the habit of writing much for the press, he occasionally furnished an article for publication. One, against "Note Preaching," published in the *Morning Star*, received an elaborate reply. He was also, for several years, Secretary of the Meigs Quarterly Meeting, and of the Ohio River Yearly Meeting.

CHAPTER LXXVI.

MY FIRST NEWSPAPER ARTICLE.

FEBRUARY 5, 1872. The following is my first article for the press, written in February, 1840, when a mere youth, and published in the *Morning Star*, of Dover, New Hampshire. It was entitled "A Word to Professors of Religion." The reader, of course, will make due allowance for its defects.

"The cause of God is greatly injured by the unholy walk of many professed followers of the Lamb. They exert a greater influence for or against vital piety than they are aware. Those who live consistent with their profession, will convince skeptics that they serve the living God, and that religion is not a fabrication. Such persons can be eminently useful. Their deportment, conversation, prayers, warnings, and exhortations will have a powerful effect on their fellow-beings who are out of the ark of safety.

"On the other hand, let us look a moment, and see another class who have taken upon them the name of Christ. Follow them to their families, and the sound of prayer is not heard in them for months, and even years. While mingling with the world, how vain and thoughtless they appear! You never see them weeping over sinners, and trying to persuade them to be reconciled to God. In trading and trafficking, how eager they are to grasp, and, if possible, to take advantage of the necessities of the needy!

"Does this look like Christianity? No. All the distinction between them and the world, is that they

are within the pales of the church, and have a name to live when they are dead. Though they may manifest, at times, a great zeal for the Lord at meetings of public worship; yet it magnifies their guilt in the sight of man, and much so in the sight of God.

“These remarks are not confined to professors of religion only; but will, in many instances, apply to ministers of the gospel. To confirm this fact, I will cite an instance which came under my own personal observation. A minister, who was regarded as a pious, faithful preacher, once urged a wicked youth to turn from his evil ways and submit to Christ, which instantly caused distress of mind with regard to the salvation of his soul. But, in a few moments, he beheld the same minister, who had just enforced upon him the solemnities of eternity, engaged in an act so inconsistent with the ministerial profession, that the young man lost his conviction, and was as careless as before.

“Perhaps hundreds have, in the same manner, been ruined. How important, then, to follow the injunction of the Savior: ‘Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.’ A person may appear as holy as an angel; but it will produce no impression, unless he practices what he professes.

“A backslider can do more evil than any other person. The truth of this remark is easily comprehended. One that professes no other things will not be believed; even if he declares there is no reality in religion, because he has never sought nor enjoyed it, and is not, therefore, qualified to judge, from experi-

ence, whether it be true or false. But one who has witnessed a good profession before the world, asserting the truth of the Bible, and the power of the gospel to redeem and save, and yet does not live in accordance with its teachings, gives the impenitent far more reason to doubt the reality of religion than what all the non-professors and infidels of the world could say against it.

“Oh, repent, and do your first work! Come up to the help of the Lord against the mighty. Sinners are stumbling over you into perdition. Move out of their way. If you do not, blood will be required at your hand in the day of judgment. Hear them condemning you in this world. One says, ‘I live as good a life as do professors;’ another, ‘Professors use so much deception, I do not believe in religion;’ another, ‘I am, however, as well off as professors; if they are saved I shall be.’

“But, alas! will not the condemnations of the impenitent against you, in the world to come, be greater than this? Yes; their language will doubtless be, that your unholy life and pernicious example were the means of their eternal ruin! To see so many professed followers of Christ leading with themselves thousands of precious souls to destruction, is enough to arouse the sympathies of the hardest heart, and to cause the earth to mourn and the heavens to weep tears of blood!”

CHAPTER LXXVII.

RUTLAND.

FEBRUARY 10, 1872. Having spent the greater part of my life in my native town,—Rutland,—I design, in this chapter, to give a few brief items of an historical character.

The township of Rutland is seven miles long from north to south, and six miles broad from east to west, containing forty-two square miles, or 26,880 acres. Rutland, the principal village, is six miles from the Ohio River, in the county of Meigs, and about the same distance from Pomeroy, the county seat. The principal stream is Leading Creek, passing through the south-west part of the township, and emptying into the Ohio River. Along this stream and its tributaries, the soil is a sandy loam, which is very rich. The "hill-lands," which embrace about nine-tenths of the surface, are more barren, though quite productive.

There are in places considerable quantities of blue limestone. Verging near the tops of the hills are extensive quarries of sandstone rock, of excellent quality. The surface of the hills is more or less covered with "bowlders" or lost rocks, of various forms and dimensions, among which have been found pieces containing iron ore. Below the sandstone strata, imbedded in the earth, are rocks of a finer texture, but usually full of seams. In the south-east part of the township especially, are extensive mines of coal, from two and a half to seven feet in thickness. Oil has been found, but not as yet in paying quanti-

ties. In former years, considerable attention was paid to the manufacture of salt. But since the Ohio River Salt Company, of Pomeroy, commenced business on a gigantic scale, reducing the price of salt, the Leading Creek works, except one, have been abandoned.

Rutland, first known and embraced in Salisbury, was included in the tract called the "Ohio Company's Purchase." The first settlement was made by Judge Brewster Higley, in the spring of 1799, on the farm now occupied by his son, Mr. Lucius Higley. Judge Higley was a native of Simsbury, Connecticut, but moved from Castleton, Vermont, to Belleville, West Virginia, nearly opposite the mouth of Hoekhoeck River, where he remained about eighteen months. Preparatory to his removal from this place to Ohio, he, accompanied by John Case, a surveyor, made a visit to the place of his future home, then a complete wilderness. On the last night of their journey, having reached what is now called the "School Lot,"—Section No. 16,—they camped alone in the woods, which must have been beautifully suggestive of pioneer life.

A few months after Judge Higley's removal, came Samuel Dana, of Massachusetts. He was sent to one of the New England colleges, and while there imbibed deistical sentiments. His father, learning the fact, ceased to support him at college, granting him, if he would settle upon it, a tract of land in the "western country." He accepted the proposal. He erected a cabin, and, hermit-like, lived alone in the woods. His house stood near where Mr. Livingston Smith

now resides. He taught the first school in the new settlement, and built the first mill on Leading Creek. After a few years of pioneer life, he returned to his native State, where he died.

The next permanent settler was John Miles, of the State of New York, who came in 1802, being the second family. In 1803, came Abijah Hubbell, Sen., Felix Benedict, and Caleb Gardner, from the same State; and James E. Phelps, Joel Higley, Joel Higley, Jr., Daniel Rathburn, and Benjamin Williams, from Connecticut, all of whom had families except Mr. Williams, who afterward married. In 1804, came Rev. Eli Stedman, and Abel Larkin, of Vermont; and, in 1805, William Parker, of Massachusetts, and Thomas Everton, of Canada.

From this time onward, the township was rapidly settled by immigrants mostly from the New England States. Of the first settlers especially, it may be said that they were persons of enterprise,—an element of character highly essential to pioneer life. The hardships incident to a new settlement were experienced; but they were met and borne with becoming fortitude. The most of them, though poor, were enabled to procure farms and improve them, so that in a few years the unbroken forest gave place to cultivated fields and smiling homes.

The first settlers, in consequence of their isolated situation, became deeply interested in each other's welfare. There was a mutual feeling of sympathy only known in a new country, and a willingness to assist each other on particular occasions, such as log-rollings, log-raising, corn-huskings, etc. In clearing up the

ground and raising crops, there were common interests; when provisions were scarce, common sufferings; when danger was nigh, common apprehensions. There were no limits to their hospitality; for the guest of one family was by all the others welcomed as a particular friend. The bonds of union were strengthened by many family ties, and the little community, for many years, may be regarded more as a large family than as a few scattered inhabitants.

In the year 1827, occurred one of the most violent and frightful tornadoes ever known in this part of Ohio. I remember it well, though only five years of age. The blackness of the cloud, the roar of the wind, and the crash of falling trees were peculiarly dreadful and alarming. Several buildings were blown down, among which was the "brick academy," two stories high, standing where is now the village of Rutland. A few yards distant, a small house, occupied by a Mr. Bebee, was removed from its foundation; and Mrs. Bebee, the only person in it, escaped unhurt. And what is still more remarkable, no lives were lost, though much property was destroyed in this terrible gale.

In 1870, there were in the township fifteen school-houses, six meeting-houses, 486 dwellings, 490 families, and 2,471 inhabitants, 246 of whom were colored. Of religious societies or churches, there were two Freewill Baptist, one Presbyterian, one Christian, one Universalist, and two colored—Methodist and Baptist. There had formerly been a Regular Baptist church; but, a few years since, it lost its visibility, and their house of worship is now occupied by the colored peo-

ple. The best church building belongs to the First Freewill Baptist Church.

CHAPTER LXXVIII.

FIRST RUTLAND CHURCH.

FEBRUARY 11, 1872. Preached as usual for the First Freewill Baptist Church in Rutland, of which I am pastor, and of which I have been a member for more than thirty-three years. This was the first church of the denomination in Ohio of which we have any knowledge. It was organized in Salisbury,—now Rutland, Meigs County,—in February, 1810, called the "Church of Christ," a name given to the first churches in the Eastern States, which afterward received the distinctive title—Freewill Baptist. At its organization, this church consisted of seven members, as follows: Asa Stearns,—afterward a minister,—Luke Brine, Rowland Hubbell, Sophia Stearns, Elizabeth Brine, Susanna Larkin, and Emeline Larkin. It was taken under the pastoral charge and watch-care of Revs. Eli Stedman and James J. Greene, who organized the church. Mr. Greene, however, soon moved to the South.

Others soon united, and before the close of the year the church numbered about forty members. For two years following every thing went on harmoniously. The reviving influences of the Spirit were felt in nearly all of the monthly meetings, at which there were usually some who related the "dealings of God

to their souls," requesting the privilege of uniting with the church.

In the beginning of 1812, another extensive revival prevailed, in which many of the youth were brought to rejoice in God. It is proper to remark here, that God works by means in the awakening of the unconverted. This was emphatically the case in this revival. Many were alarmed on account of the wonderful shaking of the earth, which was probably caused by earthquakes in remote sections of the country. "Since the last monthly meeting," says the record for March, "there appears to be a general alarm among sinners, owing to the shaking of the earth in these days, and many converts date their conviction from the same."

In December, 1816, another interesting work of grace was experienced. The Lord blessed this part of his vineyard in a remarkable manner, by engaging the hearts of his people in prayer, calling home wanderers, and bowing the hearts of sinners to his peaceful scepter. The strongholds of Satan appeared to give way, while the Redeemer's kingdom was advanced. Laborers entered the gospel field, and abundant was the harvest, promising a glorious future. But in the year 1818, in the midst of this prosperity, unexpected trials arose, blighting every hope and prospect. Depressed under these afflictions, at a session of the Yearly Meeting, held in August, 1819, attended by several influential ministers of the "Christian Connection," from Kentucky, a union with them was proposed and consummated. Although the majority of the church approved of this arrangement, yet a few were

dissatisfied. The church, under this name, struggled on till August, 1824, when it lost its visibility.

Churches of other denominations were subsequently organized, and some of the old members joined these, while far the greater majority went back to the world. But, as already noticed, there were left a few who had not turned aside. On the second Saturday of October, 1823, in the village of Rutland, about one mile from the spot where, eighteen years before, the first church organization took place, eight persons covenanted to renew church order. Two brethren and six sisters, in the absence of any officiating minister, under a sense of duty, solemnly renewed their vows to walk before God as living members of his church.

The organization of 1810 consisted of seven members,—that of 1828, of eight, including one of the members of the first church,—Susanna Larkin. The new church, if so it may be called, commenced holding prayer and conference meetings, seldom having a minister to preach for them, and in a short time had the pleasure of seeing their number increased. The next year, 1829, a powerful revival was experienced.

But the ways of Zion again mourned. The church struggled on for several years under much opposition. What few now remained had been tried in the furnace of affliction. They did not swerve from duty, but were faithful in the darkest hour of adversity. Though it often appeared impossible for them to sustain their position and to keep up church visibility, yet they never faltered. From 1829 to 1838, they were

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In the spring of 1838, Rev. Cyrus Stilson visited this place. He devoted a part of the time for one year in laboring with the church. Ten or twelve professed to experience a saving change, among whom was the author of this book, then sixteen years of age. In March, 1840, Rev. Samuel Hathorn, of the State of Maine, preached a few months with the church, which resulted in the addition of nine members. In December following, a few more were converted and added. In the winter and spring of 1841, there was, under the labors of Revs. Topping, Hooper, and others, quite an extensive revival, in which about thirty professed conversion.

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In the beginning of 1843, another revival commenced, resulting in the hopeful conversion of twenty souls. In March, 1848, Rev. Samuel S. Branch commenced laboring with the church. His efforts, in connection with those of another minister, were successful; twenty-five made a profession of their faith. These, together with a few others, were organized into a new church, three or four miles distant, known as the Second Freewill Baptist Church in Rutland.

In 1857, another good revival was enjoyed. In 1863, the church was again favored, and more than forty were added to it. Since then there have been, from time to time, gradual accessions; but there have also been many removals and deaths, so that the church has been losing as well as gaining in numbers. In 1868, a new house of worship was built, and at the

present time the church is enjoying a good degree of prosperity.

Among those who have been pastors, beside those already named, are Revs. George A. Stelbins, Ira Z. Haning, Goodwin Evans, Richard J. Poston, Peter W. Perry, Oscar E. Baker, and Thomas H. Drake. A number of ministers have been raised up in the church; but all, except the writer, are dead; and he, too, will soon be numbered with the departed. Solemn thought!

Since the organization of the original church, sixty-two years ago, hundreds have been received into its communion, who also "rest from their labors, and their works do follow them."

CHAPTER LXXIX.

MEIGS QUARTERLY MEETING.

FEBRUARY 12, 1872. The first Freewill Baptist Church was organized in New Durham, New Hampshire, in the year 1780, by Benjamin Randall, a native of New Castle, in the same State. The first Quarterly Meeting was organized in 1783; the first Yearly Meeting in 1792; and the General Conference in 1827. Lord, Lock, Shepherd, Tingley, Weeks, and Hibbard were the first ministers. They, with Randall, were instrumental, under God, in forming and building up the first Freewill Baptist churches in New Hampshire and Maine. John Buzzell formed the first church in Vermont; Colby, in Rhode Island; Brown,

in New York; Crooker, Chase, Gould, or Williams, in Pennsylvania; Stedman, in Ohio; Kilborn, in Indiana; and so of the Western States.

In 1828, a church was formed in Rutland out of the ruins of the old one organized in 1810. In 1831, a prosperous church was organized in Chester by Rev. Asa Stearns. About this time were formed in Alexander two churches, and also a small one in Morgan. They were probably organized by Stearns, Sleeper, or Shurtleff. Most of the members of these churches had been members of the fallen churches, but were unwilling to give up their principles, however much despised.

On the 21st of April, 1832, delegates from these five churches met in Orange, Meigs County, for the purpose of considering the propriety of organizing a quarterly meeting. The churches were represented as follows: First Alexander, by Samuel Armstrong and Samuel C. Bassett,—number of members, thirty-seven. Second Alexander, by John M. Chase and Jeremiah Woodyard,—members, ten. Rutland, by Abijah Hubbell and Selah Barrett,—members, fourteen. Chester, by the church,—members, sixteen. Morgan, by Samuel Rowley and George Romine,—members, nine. Elders or ministers present,—Asa Stearns, James M. Shurtleff, and John Sleeper. Stearns was chosen moderator of the meeting, and Shurtleff, clerk.

It was unanimously agreed to form the churches into a quarterly meeting, to be known as the Meigs Quarterly Meeting; and a constitution, taken from the *Morning Star* of February 17, 1832, with a few amendments afterward made, was adopted. At this

meeting, it was resolved, that no member shall be admitted into a church who has not given evidence of the new birth and baptism by immersion; and that no unordained preacher shall be admitted into this conference and quarterly meeting without being a regular member of some Freewill Baptist church.

During this their first session, Lemuel Thorn, a member of Chester Church, was set apart to the work of the ministry by laying on of hands by the presbytery present with a mutual consent of the body. Thorn was a man of good practical judgment, but rather an unpleasant speaker, having adopted the recitative or sing-song tone, a style somewhat peculiar to some of the early fathers of the denomination. He had about a dozen well-matured sermons; but he preached these so often that the subjects became threadbare and uninteresting. He at length became dissatisfied, and joined another denomination.

The second session of the Quarterly Meeting was held June 9, at Alexander; the third, September 1, at Rutland; the fourth, November 4, at Amesville. During the first year, the Amesville, Madison, Springfield, Raccoon, and Porter churches were added, making ten churches, and a gain to the membership of about one hundred per cent. But the next year,—1833,—two of these churches were set off to form the Little Scioto Quarterly Meeting. It was now agreed by the delegates of both quarterly meetings to form, in August, a yearly meeting,—hence, the origin of the Ohio River Yearly Meeting.

From the formation of the Quarterly Meeting up to 1835, no revivals had been realized during or succeed-

ing the quarterly sessions, though many refreshing seasons had been enjoyed by the saints. But the time had come to favor Zion. A revival occurred at the September session, held with the Second Alexander Church, and thirteen happy converts were baptized. There was also an awakening at the next session, held at Amesville. On the Sabbath, the word was preached with life and power; in the evening, two youths came forward for prayers, and a revival followed.

In 1836, there was a gradual increase to the churches. In September, they were favored with a visit from Rev. William G. Monroe, a young and talented minister from the State of Indiana. He visited most of the churches, and attended one term of the Quarterly Meeting, at which there was some revival. At this meeting the hearts of the brethren seemed to be knit together, like the heart of David and Jonathan, and it was hard to take the parting hand.

In May, 1838, Rev. Cyrus Stilson, of Maine, but more recently from Indiana, having heard of the destitution among the churches, came into the limits of the Quarterly Meeting, and spent one year in traveling and preaching. The churches in Amesville, Chester, and Rutland enjoyed revivals under his labors, and the net increase was greater than that of any preceding year.

The year 1840 was one of general prosperity. Six new churches were organized and taken into the Quarterly Meeting. The next year the churches were also blessed, more or less, and it was a time of much

rejoicing. The Rutland Church reported an addition of forty members; First Kyger, fifty-five; Campaign, fifty-four. This year, Samuel S. Branch, of Chester Church, having for many years been a "Ruling Elder," was examined by a council as to his ministerial qualifications, and was recognized as a regularly ordained minister. He was an earnest, zealous, and acceptable preacher. After laboring several years with success, he removed to Wayne County, Illinois, where he continued to preach Christ, the result of which was the organization of the Jeffersonville Church, of fifty-three members. He died January 29, 1862, of consumption, aged sixty years.

In 1843, William Hooper, a licentiate of one of the Kyger churches, received ordination. After preaching a few years, he turned his attention to the study of medicine, graduated at the Starling Medical College, Columbus, and entered upon a successful practice in Rutland.

In 1844, another church was received; but four were dismissed to form a new quarterly meeting. A council of three—Revs. George A. Stebbins, Samuel S. Branch, and Selah Barrett—were appointed to assist in the organization. This, the second quarterly meeting set off from the Meigs, was called Athens Quarterly Meeting. Thus the vine grew and became a great branch.

September 1, 1848, the Second Rutland Church was received into the Quarterly Meeting. The origin of this church was as follows: On the 28th of May, Selah Hibbard Barrett, then a licensed preacher, was invited to hold a meeting in the north part of the town-

ship, a place then noted for irreligion. For the want of a better place, the meeting was held in a dilapidated school-house. At the next meeting he was joined by Rev. Samuel S. Branch, and a revival soon commenced, which resulted in the conversion of about twenty-five; mostly young ladies and young gentlemen. These were organized into a church on the 24th of June. As the church increased in strength and numbers, the old school-house was exchanged for a neat and convenient house of worship. It is now one of the most prosperous churches in the Quarterly Meeting.

In the year 1849, Selah Barrett was ordained. He received license to preach in 1834; but his ordination had been delayed until now. Removing from the East, he was personally acquainted with many of "the fathers," and no one better understood the doctrines and polity of the denomination than he. He was well versed in the Scriptures, and had many proof-texts committed to memory. But his eccentricities rendered him unpopular as a speaker.

The next year, Luther Hecox, a licensed preacher of Orange Church, and a man somewhat advanced in years, received ordination. He was small in stature, but had a powerful voice, and was quite gifted in exhortation and prayer. Whenever he attempted to preach, he usually ran into the hortatory style.

Andrew J. Hoskinson, of Canaan Church, was ordained in 1854. He was an amiable, pious, unassuming man. But he lacked self-confidence, and his extreme modesty was often a cause of embarrassment. On one occasion he was called upon to preach before

some older and more experienced ministers. He at first declined, but after much solicitation reluctantly consented. His subject was a good one, but, as he proceeded, he became more and more embarrassed until he was, in the midst of his discourse, compelled to take his seat, and another minister arose and finished the sermon.

In the year 1856, four ministers were ordained,—Nathaniel Stewart, Peter W. Perry, Richard J. Poston, and Selah Hibbard Barrett. Stewart was from the State of Maine, and, after preaching awhile, removed to the South. Perry and Poston were young men; they belonged to the same church, and went to the same college. They were both excellent teachers and preachers, and have held high positions in the church.

Two other ministers,—James M. Shurtleff and John B. Wallis,—connected with the early history of this religious body, deserve a passing notice. The former, born in Massachusetts, converted under the preaching of Clarissa H. Danforth, and ordained in Pennsylvania, having visited the vicinity of the newly formed churches, rendered much effective service. He zealously maintained the principles held by the Freewill Baptists, and at times his preaching was attended with the divine unction. He was physically a man of gigantic proportions, being about six and a half feet high. His greatest struggle was with poverty, over which he never gained the mastery. He died in Wabashaw, Minnesota, October 26, 1866, aged seventy-two.

Wallis was an Englishman, and came over to

Canada when a young man. He was well educated in the sciences, but had little knowledge of the external world. Soon after the formation of the Quarterly Meeting, he felt his mind drawn to it, made a visit, and remained for several years. As ministerial labor was greatly needed, he was cordially welcomed by the feeble churches, and proved himself an efficient minister. But he has also passed away.

The year 1858 was distinguished as one remarkable for revivals throughout the land. In this body almost every church was revived, and to several large accessions were made. Church difficulties were settled, and union prevailed. At the different sessions, resolutions were passed upon education, missions, temperance, slavery, etc.

February 13, 1859, a council, consisting of Revs. Coler, Tewksbury, Peden, and Barrett, organized a church in Middleport, on the Ohio River, of six members, to which ten were soon added,—five by baptism and five by letter. At the June session this church was received, having within its limits two large Sabbath-schools. The winter session was held, December 2, with the First Kyger Church, in the township of Cheshire, and a resolution was passed, sympathizing with the brethren and friends in that vicinity, in their efforts to establish an institution of learning in the village of Cheshire, pledging to aid in this noble and praiseworthy enterprise.

For a year or two previous to 1862, in consequence of the rebellion, religious interests had declined, but now a reaction seemed to take place. At the spring term, the First Kyger Church reported a glorious re-

vival under the labors of Rev. Oscar E. Baker, which had resulted in the conversion of more than forty. There had also been an awakening in Bedford, under the ministry of Rev. Thomas E. Peden, and a church, organized by him, was received. The next year, about seventy were added to the two Rutland churches, and twenty to Campaign.

In reviewing the history of this Quarterly Meeting, it is evident that God has blessed the labors of his servants in this part of his moral vineyard. At its organization, in 1832, it had only five small churches, the whole numbering seventy-five persons only. But what has God wrought? Since this period, twenty-seven churches have been organized, eleven ministers ordained, and about half as many more licensed. Now, after the dismissal of several churches to form two new quarterly meetings, and the decrease consequent upon removals, exclusions, and deaths, the Meigs Quarterly Meeting enumerates fifteen churches, eight ordained and licensed preachers, and one thousand communicants.

CHAPTER LXXX.

ABOUT FUNERALS.

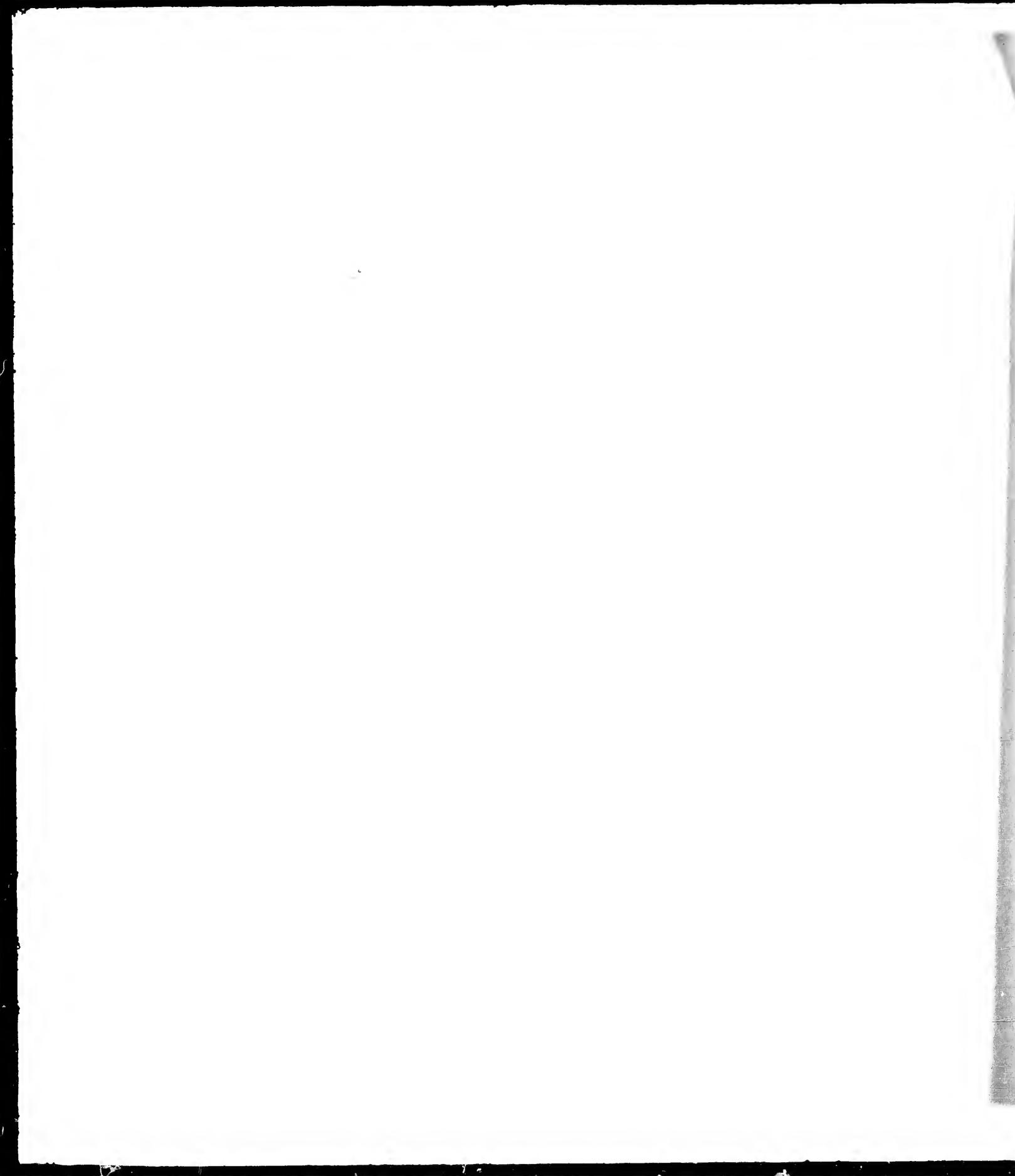
FEBRUARY 15, 1872. In the beginning of my ministry, I was seldom called upon to attend funerals. The reason of this was owing chiefly to the fact, that there was residing in the place an aged minister who was said to have a peculiar gift to preach funeral sermons and to address mourners. He was widely

known, and had attended many funerals; and so customary had it been to send for him that people, even of all religious denominations, began to think that no other person could officiate so well at a funeral.

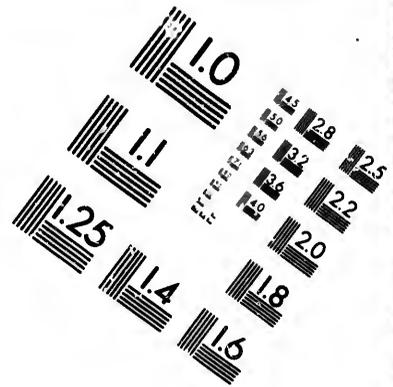
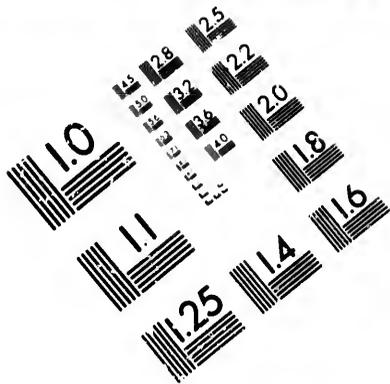
At length, unexpectedly, I was called upon to attend the funeral of a child. The parents were relatives of the aged minister, which doubtless accounted for my being sent for. The second funeral I attended was also that of a relative of the minister's family. So it was finally conceded that I could preach a funeral sermon, and after this I was repeatedly sent for, notwithstanding the peculiar gift of the aged parson. And, now, I have attended the funerals of a greater number of persons than will probably attend my funeral.

I have had, for a long series of years, a varied experience in regard to this matter. When it has been possible to do so, I have, when called upon, went far and near, though I have sometimes doubted the propriety of leaving a stated appointment to attend a funeral. But when I have been compelled to disappoint on account of health, weather, distance, or other engagements I have most deeply regretted it.

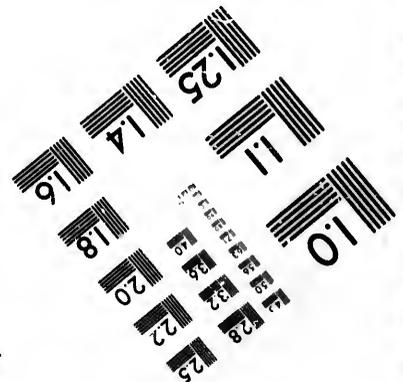
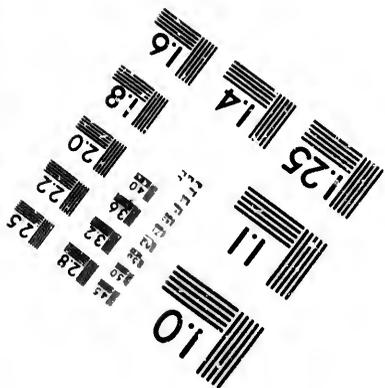
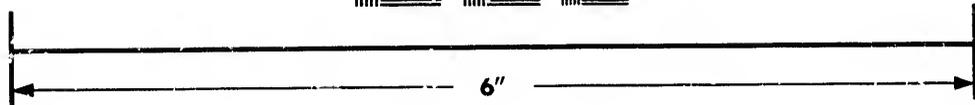
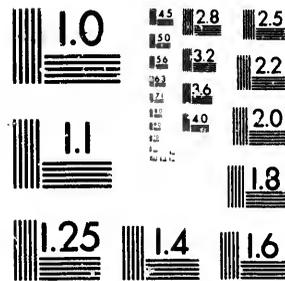
On one occasion I was sent for to go a distance of ten miles to attend the funeral of a man who had died of the cholera. This was a trial of my faith. At first I did not know what was duty. Other ministers, through fear, had refused to go. After reflecting a moment, I concluded to abide by the decision of a friend. Not a little to my astonishment, the prompt answer was, "Go." I hesitated no longer; but hastened to the house of mourning, and reached the place







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in proper season. But all was fear and consternation. Another member of the family had been attacked with the dire disease, and was supposed to be dying. Under these circumstances it was deemed inexpedient to have a sermon preached; so the man was buried, and a few remarks and a prayer made at the grave. I then returned home; but found the people in fearful suspense, thinking that it was presumptuous to expose myself to such a terrible malady. They expected I would take the cholera and die, and, in that event, spread the contagion in the community. But, behold! the next day, instead of finding me dead, as they had feared, I was in their midst as well as usual.

As a general thing, I received little or no compensation for attending funerals, most persons thinking that it was a minister's duty to perform this kind of service gratuitously. In one instance, in the midst of winter, when the roads in Southern Ohio were almost impassable, I rode to and from a funeral twelve miles, finding my own conveyance, and subjecting myself to a fatiguing ride, to say nothing of the loss of time. The family connections were numerous and wealthy; yet I did not so much as receive the thanks of one of them for my services. Many similar cases have also happened, when I have traveled far from home, through storms, exposing health and life.

But there were some honorable exceptions. Almost in sight of my own door, I preached, by request, the discourse of a returned soldier. The bereaved father, though a poor man, insisted that I should accept a dollar as a small reward for my service. I was compelled, against my will, to take the dollar, or injure

his feelings by refusing. On another occasion, a widow requested me to perform the funeral services of her aunt, a member of her family. The next day she called upon me, and, to my surprise, offered me a liberal sum. I told her, no, I could not, under the circumstances, take it. But finally, to satisfy her, I very reluctantly accepted a small fraction of the amount offered. So I have found, in many instances, that the poor, and not the rich, are the more generous.

But the minister often has greater trials than any here named. To have his conscience held in check, his lips padlocked, and a dictator by his side, are worse than all. Once a young man came to me, and told me that his venerable grandfather, in another town, was dead, and asked me if I would be kind enough to go and preach a funeral sermon. I answered, "Yes." "But," said he, "the most of the family are skeptical; preach a moral sermon." By this he meant for me to preach nothing concerning futurity for fear his relatives would take offense.

It is a pleasant duty, in view of the blessed state of the righteous, to attend the funeral of a pious person,—one who has died in the Lord. You can, in conclusion, speak of the redeeming qualities of character, without doing violence to the dictates of conscience. But how different in regard to the finally impenitent, especially those guilty of gross and out-breaking sins and immoralities. It is sorrowful to follow such to their graves. I have invariably made it a rule, if I could not say any thing worthy of a person, I would not say any thing at all, but exhort the living to a life of righteousness.

In many instances, I have been called upon, without a moment's preparation, to preach a sermon. Not long since an instance of this kind happened. The deceased was a member of another denomination. A minister of his own church, at a distance, had been sent for to preach; but, when the hour arrived, word came that he could not come. I was then urged to deliver the discourse. How could I refuse? The congregation was very large, having assembled from various towns around. I had, of course, no sermon prepared for the occasion; but did the best I could under the circumstances. What surprised me most, it gave, as I afterward learned, entire satisfaction to the friends of the deceased, and was pronounced by the people as the best funeral sermon I had for sometime delivered.

It is good to mourn with those who mourn and to weep with those who weep; yet it is painful to see a person, young or old, cut off without timely repentance. It is painful to see a large family of children bereft of their best earthly friend,—a mother,—to see them weeping with inconsolable grief while her remains are about to be deposited in the grave. How often has my heart been made exceedingly sad while witnessing scenes of this description! How often have I been led to exclaim, in the language of the prophet: "Oh, that my head were waters, and mine eyes a fountain of tears!"

CHAPTER LXXXI.

HILLSDALE COLLEGE.*

FEBRUARY 18, 1872. The first school of a high grade in the Freewill Baptist denomination, was Parsonsfield Seminary, opened in 1832, at North Parsonsfield, Maine; and the first college was Hillsdale College, at Hillsdale, Michigan. The latter had its origin at Spring Arbor, in the same State, in 1844; but for wise considerations, it was removed to Hillsdale in 1855, at which time it took its present name.

The grounds were the gift of Mr. Esbon Blackmar, and the building fund was raised, in part, by several home contributions of \$1,000 each, and made up by smaller contributions from citizens of the town and county. The grounds and buildings, when first occupied, were worth about \$50,000, but could not now be purchased short of \$100,000, including the library, apparatus, and cabinet.

The endowment fund is \$70,000. Hon. Henry Waldron, of Hillsdale, contributed \$5,000; S. B. Philbrick, Esq., of Ohio, \$2,000; \$1,000 came from the estate of Deacon Truman Parks, of Wisconsin; and a very few have taken two or three scholarships of \$100 each. The rest, except \$3,000, contributed by general conference to the Burr Professorship, has come in \$100 scholarships, one by one. Who shall

* For much of the information contained in this chapter, I am indebted to President Graham and Dr. Ball.

ever compute the work and weariness it cost to rear such a monument? The \$170,000 in buildings and endowment is the sum of their actual possessions.

The theological course is for the present, at least, rather unique in this, that it is exclusively professional. It comprises two years, the middle and senior, corresponding to the two courses of lectures, Law and Medicine. The business, during those two years, is to learn what to preach and how to preach, and how to attend to the other pastoral duties. It is expected each student will supplement the two years' study by a year's close reading in technical works designated.

The commercial course is efficient, and has an annual attendance of more than two hundred students. These are instructed in penmanship, in book-keeping, as applied in all departments of trade, in commercial law, in political economy, and in commercial arithmetic. Attention is also given to theoretical and practical telegraphing. The advantages of this department will doubtless continue to attract many who desire to prepare themselves at once for business.

The departments of music and art are also well maintained, and, in both departments, there are not a few students who give evidence of high attainments in their respective arts.

This college was founded especially to educate men and women for Christian work. It is not sectarian; but it is religious. The present officers realize its proper mission, and are devoting their energies to its accomplishment. It works for the whole church of Christ; but its relation to liberal Baptists is peculiarly close and important. Heretofore they, as a people,

have neglected the cause of education, and have suffered much in consequence. But a great change has come over them in this respect. This college is both a result and a cause of the change. The interest, in many cases, now amounts to enthusiasm, and must effect radical changes in the future of these disciples of Christ.

Endowment is now the watch-word of the college, and all its friends gladly second the motion to complete the undertaking. When this is done, the institution can go on with its work without embarrassment. The results will be gratifying. The great mass of the youth who will be educated there would not be reached by any other institution. It occupies a large and new field; its constituency includes the liberal Baptists throughout the Central, Western, and Southern States; its chief mission is to develop, as well as to supply, the demand for education among this people. The responsibility of this vast work rests mainly upon this college. Other colleges are springing up to aid in the work; but Hillsdale must lead in the enterprise, and will gain strength itself and impart strength to other schools as the work progresses. The field is wide, the work immense, and demands a broad and liberal policy, on the part of its managers and patrons, to accomplish it.

But what has been done? The college has graduated two hundred and twenty students, and enough others have been in attendance to swell the number to four thousand—three thousand since the institution was moved to Hillsdale. In the past, this institution has done its utmost to put the

full meaning into the word college, in its best and highest American sense. It has been the aim of the faculty to inculcate and inspire thoroughness in the study of the classics and mathematics, as well as natural and metaphysical sciences.

The faculty, at present, is composed of the following efficient teachers: Rev. Daniel M. Graham, D.D., President; Rev. Ransom Dunn, A.M., Burr Professor of Biblical Theology; Rev. Spencer J. Fowler, A.M., Professor of Mathematics and Natural Philosophy; George McMillan, A.M., Professor of Ancient Languages; Hiram Collier, A.M., Professor of Natural Sciences; Francis Wayland Dunn, A.M., Professor of Rhetoric and Belles Lettres; H. Laura Rowe, A.M., Principal of Ladies' Department; Alexander C. Rideout, Principal of Commercial Department; George B. Gardner, Instructor in Drawing and Painting; Melville W. Chase, Instructor in Instrumental and Vocal Music; Jennie de la Montaigne, Teacher of French. Number of students, about six hundred. For description of the building, see page 250.

Numerous other literary institutions have sprung up in the denomination, both East and West, the most prominent of which are Bates College, at Lewiston, Maine; New Hampton Institution, at New Hampton, New Hampshire; Whitestown Seminary, at Whitestown, New York; West Virginia College, at Flemington, West Virginia; Storer College, at Harper's Ferry, West Virginia; Ridgeville College, at Ridgeville, Indiana; Wilton Seminary, at Wilton Junction, Iowa. In Maine, New Hampshire, Ver-

mont, Rhode Island, New York, Ohio, Illinois, and Wisconsin are also other flourishing institutions of learning, but space forbids any further notice of them.

The friends of the Ohio River Yearly Meeting contemplate establishing a college, on a permanent basis, at Rio Grande, in the county of Gallia, Ohio. The proper measures have already been taken to consummate this enterprise. A wealthy pious lady, whose name I am not at liberty to give, it is said, is the principal donor.

CHAPTER LXXXII.

PUBLICATIONS.

FEBRUARY 20, 1872. Thirty-two years ago this month, being eighteen years of age, I commenced writing for the press, and in that time have written for more than thirty different newspapers and magazines, published in the United States and England. Have, on an average, written about one article a week, which would make 1,664 articles. The papers in which they were printed had an average weekly circulation of about 8,000, which would make 13,312,000 copies. Allowing five readers to each paper or copy, it would make forty thousand readers weekly. The matter, if collected, would make 2,500 pages, or five volumes of five hundred pages each.

Besides my newspaper correspondence, I have, up to this date, written several small books and pamphlets, as follows:

1. "A Phrenological Chart," designed for the use of phrenologists in their professional examinations, of which five hundred copies were published.

2. "Journal Extracts," including sketches of my early life and experience, published in 1847, mostly for gratuitous distribution. Of this work an edition of one thousand copies was published.

3. "The Meigs Quarterly Meeting," an historical lecture, delivered in Cheshire Academy Hall, Cheshire, Ohio, before the winter session of said quarterly meeting, December 6, 1863. Five hundred copies were issued.

4. "History of the Ohio River Yearly Meeting," a lecture delivered by appointment in Cheshire, Ohio, before its thirty-first annual session, August 14, 1864; five hundred copies.

5. "Motives to Early Piety," a discourse delivered in Rutland, Ohio, April 6, 1845, being my first sermon, of which one thousand copies were published.

6. "Sketches of Eminent Freewill Baptist Ministers," published in the year 1870, in the *Christian Freeman*, a new paper issued at Chicago, Illinois.

7. "Sermons," a small volume, published separately in various papers and magazines.

8. "Theological Essays," published in the *Freewill Baptist Quarterly*, and other periodicals.

9. "Essays, Moral and Religious," published in the form of newspaper articles.

10. "Gleanings," published in 1871, in the *Morning Star*, of Dover, New Hampshire.

11. "Scraps of Wisdom," being choice selections from more than one hundred distinguished writers of

all ages and countries. They were printed in the *Meigs County Press*, of Middleport, Ohio.

12. "History of Rutland," published in the *Meigs County News*, a weekly paper, edited by Eli S. Branch, Esq., being historical sketches of the early settlement of the place.

13. "Sketches of Travel," containing the narrative of a tour made through the Middle and Eastern States, and Canada, was also published in the *News*, of Middleport.

14. My "Autobiography,"—this book,—which is just ready to hand over to the stereotypers and printers.

In the prosecution of these labors, I have, as in all my literary pursuits, labored under every conceivable disadvantage. Many of my articles were written amidst the noise and tumult of business,—in the counting-room, in the hotel, on the steamboat, at home and abroad. The conditions of body and mind have also been various; but I have always written with a cheerfulness that has contributed to make up much of the happiness of life. Though it has, at times, been a toilsome work, yet it has been a happy one,—one, too, that I have not regretted. Imperfect as it has been, it would be a pleasure to repeat it.

More than ever do I look upon the religious press as affording the most ample facilities for the dissemination of the truth. It is, next to the preaching of the gospel, the most efficient instrument in carrying forward, in its various branches, the work of reform. To me the most attractive sound is the click of types, and the most interesting sight is the power-press

sending forth to the world messages of peace and goodwill.

CHAPTER LXXXIII.

TRAVELS AND MINISTERIAL LABORS.

FEBRUARY 22, 1872. Since entering the ministry, up to this time, I have visited seventeen different States, traveled thirty thousand miles, and attended about four thousand meetings. My journeys have been performed on foot, on horseback, in private carriages, by stage, on steamboats, on rail-cars, by sea and by land. I have preached, not only in churches, but in public and private halls, in school-houses, in private dwellings, and in the open air.

Although the most of my life has been diligently employed in writing for the press, and in pastoral and itinerant labors, I have not been slothful in business. When funds have failed, I have turned my hand, like Paul, to tent-making. In other words, I have, for many years, steadily carried on a legitimate business, to enable me to prosecute the great work and mission of my life. By this means, in addition to the time and services otherwise rendered gratuitously, I have contributed, in cash, for benevolent and religious purposes, more than ten times as much as I have received, remembering that it is more blessed to give than to receive.

And, now, when the most vigorous years of usefulness are past, when the close of life is drawing on apace, when thoughts of eternity crowd upon the

mind, I am more than doubly compensated for the little that I have done, feeling myself to be an unprofitable servant. But it is a source of consolation to know that I have been prompted by pure and disinterested motives in my work and labors, and if I have done any good, God shall have the praise.

In common with others, I have, perhaps, had my share of trouble and affliction; and there have been times, had it not been for the consolations of religion, I should have sunk under them. But I have, thus far, been sustained, having the fullest confidence in the truth and veracity of God's word, believing that he will never leave nor forsake me so long as I put my trust in him. May I, and those to whom I have preached, prove faithful, and, at last, meet in heaven.

CHAPTER LXXXIV.

"FIFTY YEARS HAVE FLOWN."

FEBRUARY 24, 1872. Visited the spot where, fifty years ago, my existence commenced. What solemn thoughts filled my mind! It would take a volume to express them. It was solemn to think that fifty years of my life had fled like a dream; to think of departed parents, sisters, and friends, whom I shall meet no more on earth. I could realize the sad changes I had experienced during the past half century. I could look back upon those years as forever gone. I could see the mistakes and errors committed, and could only pray that God would blot them out of the book of his

remembrance. Thus revolved in my mind, in rapid succession, thoughts and events of the past. I looked upon both the dark and bright side of things, and endeavored to be profited by the suggestions of the moment.

As to health, I am highly favored. I am, strange as it may seem, more active and vigorous than thirty years ago. My eyesight remains unimpaired, having had, as yet, no occasion to use spectacles. I can now, at the age of fifty, perform double the amount of labor, physically and mentally, that I performed at any former period of my life. Why is it so? I attribute it, by the blessing of God, to my regular and abstemious habits. Early rising, proper exercise, and plain food have contributed greatly to my health. I use no beverages, tea nor coffee, my only drink being that which God himself has provided for man,—water, pure cold water. As for tobacco, it has never, in any shape or form, polluted my breath. So, also, of other narcotics and poisons.

As to spiritual blessings, I have no reason to complain. God has been merciful. When a wayward youth, I was drawn under the influences of the gospel, and have been striving, since sixteen years of age, to maintain the Christian profession, and, by so doing, have been abundantly blessed.

I close this chapter by quoting the following lines of Whetmore, altered, however, to suit the occasion, as in a measure expressive of the feelings and sentiments of my heart.

Again upon the soil I stand,
Where first my infant footsteps strayed:
Again I view my 'fatherland,'
And wander through its pleasant shade:
I gaze upon the hills, the skies,
The distant banks with trees o'ergrown,
And, while I look with glistening eyes,
Forget that fifty years are flown.

Fifty years flown! those words are brief,
Yet in their sound what fancies dwell!
The hours of bliss, the days of grief,
The joys and woes remembered well!
The hopes that filled the youthful breast,
Alas! how many a one o'erthrown!
Deep thoughts that long have been at rest,
Wake at words, fifty years have flown!

The past! the past! a saddening thought,
A withering spell is in the sound!
It comes with memories deeply fraught
Of youthful pleasure's giddy round;
Of forms that roved life's sunniest bowers,
The cherished few forever gone:
Of dreams that filled life's morning hours,
Where are they? Fifty years have flown!

A brief but eloquent reply!
Where are youth's hopes,—life's morning dream?
Seek for the flowers that floated by
Upon the rushing mountain stream!
Yet gems beneath that wave may sleep,
Till after years shall make them known:
Thus golden thoughts the heart will keep,
That perish not, though years have flown.

CHAPTER LXXXV.

PHRENOLOGICAL CHARACTER.*

MR. BARRETT'S natural constitution is rather powerful. He has the original elements of strength and endurance. He is also rather fine grained; hence, his feelings are intense, his judgments discriminating, and the quality of his manifestations high-toned. His lungs appear to be large, and this fact is one of the elements of his endurance and power of recuperation. As a working-man, he is long-winded, not easily worn out or broken down. He has also good digestive power, and, with an active occupation requiring laborious exercise, he would be able to digest food and assimilate nourishment with facility, and in sufficient abundance to feed the body and the brain with nourishment. He appears to be well endowed with all the physical functions, and he has, naturally, a strong hold on life, and health, and physical happiness.

The base of his brain is rather largely developed, which indicates courage to meet and master difficulties, giving force, thoroughness, and executive power, rendering his words emphatic and his efforts positive. He has also rather large cautiousness, on the other hand, which serves to make him prudent, guarded, wary, circumspect, and safe; while his energy, arising

* Given at Fowler and Wells's Phrenological Cabinet, No. 308 Broadway Street, New York, May 24, 1859, by Nelson Sizer, Practical Phrenologist.

from combativeness and destructiveness, gives him power, large cautiousness acts as a break to guard against too great a speed, and to act as a check in case of emergency.

His secretiveness appears to be full, and it gives him policy, reserve, a disposition to husband his resources, his strength, and to use the facts in his possession discreetly. He is not rash in speech, or impulsive in action. He takes time to consider, and weighs well the consequence of any proposed course, and generally counsels moderation. He has enough of the conservative to hold on to that which is good, and enough of the radical to adopt in the new whatever promises improvement.

His self-esteem is too small to give him that ease and dignity, self-command and respect for his own opinions and purposes, that tends to make a man highly independent. He needs more self-valuation. He falls below his own natural mark because of the spirit of diffidence in his own capacity and power. It is when he is pushed and obliged to act, that he shows his strength. He often finds, on mature acquaintance with persons, that they are not half as important personages as his first impressions led him to suppose. He inclines to take the second seat in the synagogue, not the first, and often gives to others the first, who ultimately prove to him that they only deserve the second or third. He should be less modest, less diffident, cultivate self-assurance, and avoid self-abnegation.

His firmness is large, and he shows the faculty with considerable vigor when opposed in that which

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he feels sure he is right. He can be persuaded better than driven, and, though his self-esteem is not large, he dislikes to obey dictation from any quarter, and, even the persuasions of the gospel are more potent in their influence on his mind than the threatenings are.

His concentration of mind is weak. He finds it difficult to keep the thoughts and the feelings acting in one direct line or channel. As a speaker, he would need to cultivate concentration of style, and avoid following fugitive thoughts, and going off into collateral branches of a subject.

He has the spirit of economy, the desire to acquire and save, and naturally his business talent is quite good. He allows nothing to be wasted, squandered, or lost; and when he sees waste under the administration of others, as he travels through the country, it gives him pain because of the wanton loss of the value of the article.

He has good mechanical ideas, and, if cultivated in that direction, would show more than an average ability, especially in the department of invention, contrivance, and combination, and the adaptation of old devices to new uses, or new machinery to old purposes. As a mechanic, or as a manager of business in any department, he always studies the saving of labor, of stock, of time, material, strength, wear and tear, etc.

He has a love for the grand and sublime in nature, and for the beautiful in art and mechanism. As a speaker or writer, his style would be polished, and, so far as its thought and philosophy are concerned, rather harmonious and compact. He would bring facts from

all quarters, and verge them upon the point in question, and perhaps illustrate the subject with a redundancy of metaphors, and similar cases, and corresponding facts. He is fond of studying nature, and drawing from its domain thoughts and facts, new and old, with which to embellish, or by which to impress intellectual and moral truths.

His intellect is well balanced. There is less tendency to extravagance in judgment than is ordinarily the case with men. He rarely wanders away from the general tenor of the subject, to dwell upon that which is really foreign to it. Nor does he go into the hard, abstract, and far-fetched, but aims to make every rill of truth tributary to the subject in hand. He has more comparison than causality; hence, there is more of illustration than abstract reasoning in his manner and style.

His perceptive organs are large. Hence, they minister to his intellect, result in the form of common practical facts, and enable him to simplify the truth, and bring out to the comprehension, not to unlettered persons merely, but to children also.

He has a good memory of dates, facts, places, faces, and objects, and his mind is constantly accumulating information when he is traveling abroad, or walking in the fields, or performing the ordinary duties of everyday life; and if he will be true to his own nature, and employ himself in practical facts to illustrate intellectual truths, he will find himself more in his sphere, than he will to put moral subjects upon philosophical stilts, and try to lift them out of the reach of the ordinary range of mind and feeling. His intellect

qualifies him for a teacher, or to mingle freely in the practical affairs of life.

His moral and religious elements are rather strong. His veneration is a leading quality of his character. He has not so much tendency to bow and submit to mankind as he has to revere the Deity, and reverence whatever is sacred, holy, and spiritual. With his practical talent, will be able to illustrate religious truths by every-day life, and teach, as we are taught in the New Testament, that the kingdom of heaven is likened unto a sower, or fisherman, or vine-dresser.

His hope reaches onward and upward to a glorious future, but does not take a very firm hold on the present or the immediate future. His is a religious hope, promising immortal, rather than secular, good. I should not be surprised to know, that sometimes he has a feeling of sadness, bordering on melancholy; but in the midst of it he would be able to say with Job, "Though he slay me, yet will I trust in him." His hope is not one that elates him about to-morrow and next week, but gives him strength of heart relative to the far-off future. He does not live in the present, but in the future, though in his work he would be practical, and serve his friends with a view to their personal good; yet the great labor of his life takes hold on the future, rather than on the present, state.

His sympathy is naturally active; but it does not lead him to be fanatical. He remembers to be just as well as generous. He is anxious to do what is right, and proper, and respectable, and can not, without difficulty, get the consent of his mind to countenance any thing which is questionable in its morals, or in its

respectability. In this respect he is not a man of expediency. He feels he has no right to compromise the truth, and though he is not specially bold and self-confident in maintaining his personal opinions, as against those who are wise and reputed to be good, still, when they ask him to do, or vote for, or help to carry out that which is of questionable morality, he shrinks from the unwelcome task.

His social nature is strong, but not very demonstrative. He thinks more of his friends than he expresses. He would value society more than he would indicate that attachment. He loves home, is interested in children, appreciates woman, and, as husband, father, or friend, he would show more than ordinary strength of character; yet there are many men who would show more of the fondling tenderness than he.

He has a good knowledge of character, and though I said he was apt to overrate others, or to place them higher than himself, he still has a good appreciation of their moral characteristics. If he takes a disliking to a stranger, he never comes to please him. If he strongly approve a stranger, he rarely proves to be unworthy of respect. Hence, he knows how to suit his words and actions to individuals so as to produce the result desired. But he needs more independence, more of the dictatorial spirit, because his talents, his moral feelings, and his social powers, should be administered with more self-dependence, with more positiveness, and with more of the potential and controlling.

PHRENOLOGICAL AND PHYSIOLOGICAL DEVELOPMENTS,*

Organic Qualities	5 to 6
Health	5 to 6
<i>Vital Temperament</i>	5
Breathing Power	5 to 6
Digestive Power	5 to 6
<i>Motive Temperament</i>	5
<i>Mental Temperament</i>	5 to 6
Activity	5
Excitability	5
Size of the Brain, 22½ inches	5 to 6
1. <i>Amativeness</i> .—Love between the sexes	5 to 6
A. <i>Conjugal</i> .—Matrimony; love of one	5 to 6
2. <i>Parental Love</i> .—Regard for offspring, pets, etc.	5
3. <i>Friendship</i> .—Adhesiveness; sociability	6
4. <i>Inhabitiveness</i> .—Love of home	6
5. <i>Continuity</i> .—One thing at a time	3
E. <i>Vitateness</i> .—Love of life	6
6. <i>Combateness</i> .—Resistance; defense	5 to 6
7. <i>Destructiveness</i> .—Executiveness; force	6
8. <i>Alimentiveness</i> .—Appetite; hunger	6
9. <i>Acquisitiveness</i> .—Accumulation	5 to 6
10. <i>Secretiveness</i> .—Policy; management	5
11. <i>Cautiousness</i> .—Prudence; provision	6
12. <i>Approbativeness</i> .—Ambition; display	5
13. <i>Self-Esteem</i> .—Self-respect; dignity	3 to 4

*Scale of marking, from 1 to 7.

14. *Firmness*.—Decision ; perseverance - - 5 to 6
15. *Conscientiousness*.—Justice ; equity - - 5 to 6
16. *Hope*.—Expectation ; enterprise - - 5
17. *Spirituality*.—Intuition ; faith - - 6
18. *Veneration*.—Devotion ; respect - - 5 to 6
19. *Benevolence*.—Kindness ; goodness - - 5 to 6
20. *Constructiveness*.—Mechanical ingenuity - 6
21. *Ideality*.—Refinement ; taste ; purity - - 6
- B. *Sublimity*.—Love of grandeur ; infinitude - 5
22. *Imitation*.—Copying ; patterning - - 5
- D. *Agreeableness*.—Pleasantness ; suavity - 4
23. *Mirthfulness*.—Jocoseness ; wit ; fun - - 5
24. *Individuality*.—Observation - - - 5 to 6
25. *Form*.—Recollection of shape - - - 5
26. *Size*.—Measuring by the eye - - - 6
27. *Weight*.—Balancing ; climbing - - - 6
28. *Color*.—Judgment of colors - - - 5
29. *Order*.—Method ; system ; arrangement - 5 to 6
30. *Calculation*.—Mental arithmetic - - - 5 to 6
31. *Locality*.—Recollection of places - - - 6
32. *Eventuality*.—Memory of facts - - - 6
33. *Time*.—Cognizance of duration - - - 5 to 6
34. *Tune*.—Sense of harmony and melody - 5
35. *Language*.—Expression of ideas - - - 5
36. *Causality*.—Apply causes to effect - - 5
37. *Comparison*.—Inductive reasoning ; illustration - - - 5 to 6
- C. *Human Nature*.—Perception of motives - 6

EVELOP-

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3 to 4

RECAPITULATION.

Domestic Faculties 5 to 6
 Selfish Propensities 5 to 6
 Aspiring and Governing Organs 4 to 5
 Moral Faculties 5 to 6
 Perfective Faculties 5
 Perceptive Faculties 5 to 6
 Literary Faculties 5 to 6
 Reasoning Faculties 5 to 6

THE END.

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