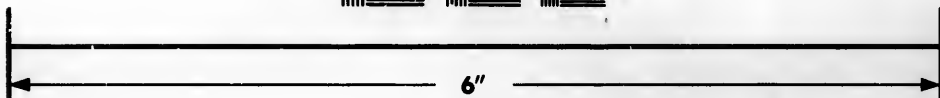
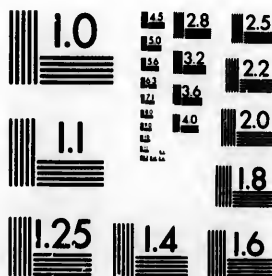


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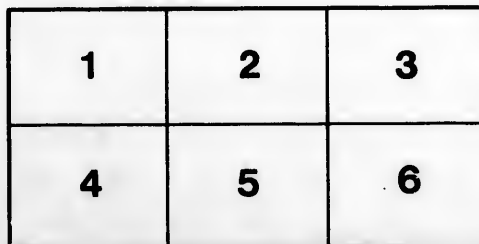
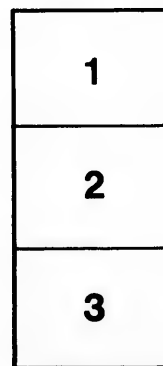
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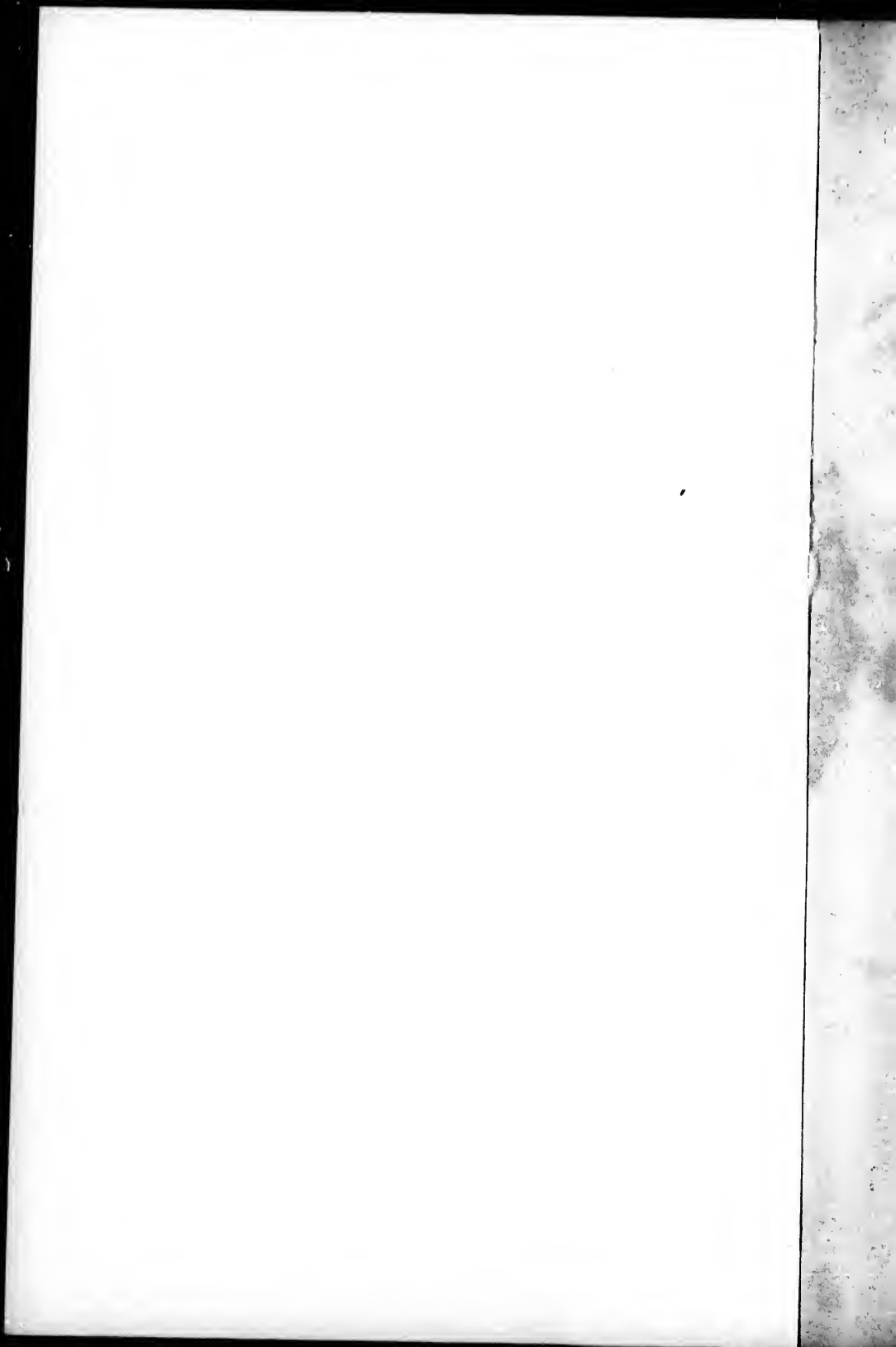
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THE  
**JOURNAL**  
OF  
**SETH CROWELL;**  
CONTAINING AN  
*ACCOUNT OF HIS TRAVELS*  
AS A  
**METHODIST PREACHER,**  
FOR TWELVE YEARS.

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WRITTEN BY HIMSELF.

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A man's heart deviseth his way, but the Lord directeth  
his steps. Prov. xvi. 9.

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*New-York:*

PRINTED BY J. C. TOTTEN, 155 CHATHAM-  
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1813.

ANNALS

OF THE

ROYAL SOCIETY OF LONDON

FOR THE YEAR 1780

AND THE

PROCEEDINGS OF THE SOCIETY

IN THE YEAR 1781

AND THE

PROCEEDINGS OF THE SOCIETY

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## ADVERTISEMENT.



**WHEN** I first began to write my Journal, I had no thoughts of ever making it public. I wrote some few things merely for my own satisfaction, and for the satisfaction of my relatives. For two or three years I almost wholly neglected to keep any journal, as will be seen in the following sheets: and I have noted but a few things which occurred in each year of my travels, excepting the last year that I was a missionary, when I was more particular in keeping my journal than I had been any preceding year.

I cannot say that I have ever been solicited by any person to publish my journal; but I have followed my own judgment and inclination in this particular. In writing it, I have not studied elegance of style, so much as I have simplicity and truth in my relations. I have not at any time, while writing my journal, tried

to hide any of my imperfections, or the circumstances of my parentage or private life. But have purposely exposed them, that the power of divine grace may shine more conspicuously when contrasted with the weakness of the instrument which the Lord has used to effect the great and glorious work of salvation in the souls of men.

S. C.

*New-York, February. 1813.*

## The Journal, &c.

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**I** WAS born in the year 1781, in the town of Tolland, state of Connecticut. When I was about two years old, my parents moved to the town of Chatham, in the same state. My parents never belonged to any particular church, but always entertained a great respect for religion and religious people. They instructed their children in the presbyterian way. At a very early period of our lives, we were obliged to attend the presbyterian meeting, read our bibles, and learn our catechism. My father (though a stranger to experimental religion at that time,) would often exhort us to refrain from all immoralities, and to attend to all the outward means of grace; and would also tell us of the dreadful consequences that would accrue to us if we disobeyed the Lord; and of the happiness that would attend us, if we were obedient.

to God. I used often, at such times, to feel much convicted; and would frequently retire in secret, and pray to God, and form resolutions to serve him all the days of my life. I felt at these times, an awful dread of the judgment day, from a conviction that I was not fit to meet God in judgment. I remember one evening of hearing my mother and eldest sister conversing on the subject of the judgment day: my sister expressed an apprehension that the day was near, and would soon commence. I was struck with such an awful sense of my undone condition, that I burst into tears, and cried aloud. But yet I knew not the way to be any better, but to live a sober life, which I was resolved to do. But I soon broke my resolutions; and as I had no one to say to me, "This is the way, walk ye in it," I had no consistent views of experimental religion. I had then never heard any one speak of a change of heart: for in those days, and in that place where I lived, the greatest part of the professors of religion denied that such a thing was attainable in this life, as the knowledge of sins forgiven. Nevertheless my convictions did not

wholly leave me till I was sixteen years old, which was the time of my conversion to God. Yet previous to this I often run into wickedness of various kinds, such as anger, profane language, and sometimes disobedience to my parents. But I as often repented, and promised reformation. I recollect when I was about eleven years old of being in the field at work one day, when I got very angry, and used very wicked words; but such a horror and guilt as instantly fell upon my soul is beyond the power of words to describe. I fell instantly to the ground, and cried aloud for mercy. Then I thought all was lost forever. I had sinned against the Holy Ghost. After continuing in this situation for sometime, imploring divine mercy, I arose and directed my course towards the house; but could not restrain my tears, nor refrain from crying aloud for some time. But at length I got to the house, took my testament, and opened to these words, "Let not your heart be troubled, ye believe in God, believe also in me." It was then that I felt a ray of light and hope to visit my mind. But I had no one to teach me the way to God—no one to point me to a remedy for my disease.



I languished in this situation for six months. During this interim I often went to bed under awful apprehensions of death and destruction, and as often was alarmed with frightful dreams. The day of judgment was often depicted to my frightened imagination, in scenes the most terrific that can be conceived, whilst asleep, and I would awake all trembling, and bathed in sweat, as cold as clay; And when I was awake my mind was in a continual state of perturbation, until my life became a burden to me. When morning came I wished for night, and when night came I wished for morning. Sometimes I was afraid to sleep, lest I should wake in hell. At other times I wished for death. Then again, when I realized the dreadful consequences that would ensue, I wished that I might never die. I often envied the meanest reptile, and wished that it might have been my lot to have been one of them.

But at these times I was often solicited to go into rude company; and did frequently go; but could not avail myself of any means that would afford relief to my troubled mind. In the midst of my laughter and

jollity, my soul was harrassed with the most exquisite tortures, and I felt ready to sink into hell. Oh how glad I would have been many times to have had some one taken me by the hand, and led me into the way of righteousness. But so little did I know of God, or what he would have me do, that I expected I should always have to endure the same anguish of soul if I would be religious, and save my soul at last. I have not a doubt but that I might have experienced religion at that time, if I could have had any one to instruct me in my duty to God. At those times I often kneeled down and prayed to God, in the woods, fields, barn, or any where when alone; yet I had never seen any person kneel to pray to God in my life; but the practice of kneeling to pray to God was, by the generality of professors of religion, laughed at as ridiculous.

I was continued at school the most of my time, until I was sixteen years old. The last winter that I went to school, I very nearly lost all my convictions; by having a wicked, profligate teacher, I was led into some wicked habits that I had been a stran-

ger to before, particularly card-playing.— My father finding me to grow more dissipated than I had ever been before, took me from school, and put me out to a trade.— The man that I went to serve my time with, was a Methodist class-leader. Soon after I went to live with him I felt my former convictions to revive. This was in the fall of the year—the spring following, 1797, I believe the Lord graciously converted my soul : Glory to his holy name.

From this time I went on my way rejoicing, for about two years ; when an unhappy circumstance occurred, which had like to have destroyed all my religion. We parted, (my master and I) by mutual consent, and I hired myself to a presbyterian man : here I had fighting enough. I employed all my vacant hours this year in studying.

I began to feel much exercised about preaching, this year. I often exhorted, and felt exceedingly happy while in this exercise ; but as soon as I had done, I felt that I could not have a constant enjoyment, unless I was continually employed in the work. At these times I often wandered

into the fields and woods, and thought that I was the most solitary being living. I felt an unwillingness to comply with what I felt was my duty. Sometimes I thought my exercises must be from Satan, to destroy my peace: at such times I would resolve in my mind that I would never preach; and would try to cast away all thoughts about it; but my exercises would return with redoubled force, until at length I was constrained to cry out that my burden was greater than I could bear; and finally I made a promise that I would never preach. Upon this my mind was greatly distressed, until I finally despaired of salvation: for preach I thought I would not—I could not; and to divert my mind from all thoughts about preaching, I thought that I would travel from place to place, and accordingly did. But this measure proved ineffectual—my convictions still increased, until my life became a burden to me. But at length I came to a resolution to make a trial, if the Lord would open my way.

It happened that a few days after I came to this resolution, the preacher on the circuit

was taken unwell, and he came to me and requested me to take his horse, and go around his circuit, and fill his appointments. I received this as a call from God, and consequently did not dare refuse, but went as he directed. I had good times, and had some reason to believe that God approbated my proceedings.

After this I travelled once around New-London circuit with brother O——, who was as a father to me; he advised me to prepare for travelling, and go to conference with him. Accordingly I obtained my recommendation from the Quarterly Conference held in Middle-Haddam, on New-London circuit, and went to the Annual Conference which was held in New-York, 1801. I was received by the Conference on probation, and was appointed, with another preacher, to a missionary station, to labour in the province of Upper Canada. I left New-York immediately after Conference was over, and proceeded on the way to my appointment. I had great trials in my mind during my journey; had it not been for the preachers that were with me, I believe I should have turn-

ed back when I came to the great wilderness between the Black River and the river St. Lawrence. We travelled one whole day without seeing a house, and were six hours in crossing the river St. Lawrence, in an open boat, in a dark night, without light or compass.

When I got into Canada, I had but seven pence of money in the world. Being without money, in a strange land, among strangers, and about six hundred miles from home, I had exercises on this occasion very painful indeed. I travelled but a few days among our societies, when I was sent by my Presiding Elder to form a new circuit between the head of the Bay Quinty and Little York, and back to Lake Sinko.

When I started to go to my new appointment, I left the house of one of our friends early one morning, and travelled six hours through the woods, when I came to two small log houses. I inquired if they would let me have something for my horse to eat. But as I had no money I could not get any thing for myself or my horse. By inquiring for the next settlement I found it was eight miles dis-



tant. Night was now approaching, and I knew not that any person would entertain me if I got to the settlement. In this situation I felt greatly distressed, and knew not what to do. To turn back I knew was impossible that night, for much of the way there was no road, and a dangerous river to ford. I finally concluded to go forward to the next settlement. I rode about two miles on my way, when I came to a spot of rushes, where I turned out my horse, and sat down on a log and wept, wishing myself to my father's house. But I had not been long in this situation, when I beheld a man coming on the same road that I came. When he came up to me, he inquired if I was a methodist preacher. I told him that I professed to be one. Said he, I have heard of you at the settlement that you passed a few miles back, and I have come to accompany you through the woods. I never was more sensible of the kind interposition of Heaven than I was on this occasion. I got through the woods before dark, and was kindly received by a family of methodists, who had moved in there from the States.

I travelled on my new circuit during the summer, but was obliged to leave it in the fall, on account of there being no communication between the settlements in cold weather. I was moved from this to Oswagochia circuit.

January 10th, I started from the Bay circuit to Oswagochia. I met with some opposition this day, as I was passing over a bridge; some wicked men run upon me with a sleigh and horses, and after coming full against my horse, they whipped and shouted every jump for twenty or thirty rods; then by some means (God only knows how) my horse cleared himself of their's, and they passed me. Before I cleared them, I heard one of them say, I sw—r you will kill him; nevertheless they were as furious as ever. Surely the Lord gave his angels charge concerning me, and in their hands they bore me up. The same evening I put up with brother Day, in Kingston. The next day I rode about twenty-six miles, and put up at a tavern much out of health. The next day I rode to Elizabethtown.

January 15, I preached in Elizabethtown, I felt but little liberty in my mind, but some



cried out for clean hearts. The same evening I preached again, after riding ten miles. The mighty power of God was displayed—some fled from the house—some formalists trembled under the word. I do expect that some good was done.

Monday, I felt much out of health in body, but tranquil and happy in my mind.

Tuesday, I preached on the subject of holiness—many of the people had strong exercises for sanctification. One young woman cried for mercy, and soon found pardon—blessed be God for it.

Wednesday evening, under preaching the mighty power of God was displayed—many were slain to the floor, and cried aloud for mercy; but one only obtained a clear testimony that his sins were pardoned. Some backsliders were reclaimed.

Soon after this I had deep waters to wade through. I find that Satan always attacks me the hardest when God blesses my labours most.

Sunday 29, I preached at Reddo to more people than could get into the house. Some were much exasperated. When I dealt with

them faithfully they roared out like mad men. But though they threatened me, they broke none of my bones. God restrained their wrath.

Monday 24, I rode to lake Loyada. On my way I stopped to warm myself. I conversed with the people of the house on religion—they were soon melted into tears—I left them full of good resolutions.

In the evening I preached at brother How's. The power of God was present to heal. The people were generally affected. Some cried out—many fell to the floor—two or three obtained religion, one of whom has since commenced a travelling preacher.

February 27, 1802, I preached, but felt little liberty, and fear but little good was done.

Sunday 28, I found more liberty in my mind. I think that I know how David felt when he cried out, "As the hart panteth after the water brook, so panteth my soul after thee, O God."

March 2, This day one soul professed to be sanctified. The society in this place is

small; but they are all in a flame; they seem to be devoted entirely to God, and they are all athirst for heaven.

About this time I had strong reasonings with Satan. I thought sometimes that God had not called me to the work of the ministry. I at length came to a resolution to desist and go home. I sat out to meet the preacher who travelled with me, to inform him of my determination. But O the distress that my soul was exercised with, was past the power of language to describe. I reasoned with myself thus, Have I been deceiving myself by thinking that God has called me to preach the gospel, when he has not. I thought, if I have deceived myself in this particular, I have deceived others also; and if so, what a dreadful curse must fall upon me. But one thing I knew, that I had not deceived myself or others designedly. In the evening I besought the Lord to give me a witness, if he had called me to the work of the ministry; and if he had not, to convince me by some means. Immediately God displayed his power—the people of the house cried aloud, and three or four of them fell to the floor, and cried out for

mercy. The Lord joyfully sanctified two souls, according to their own testimony. As this was the witness that I had asked of God, in confirmation of my call to the work of the ministry, I could not reasonably doubt any longer as to this point. I took some courage from this, and thought that I would continue a while longer, and see what the Lord would do by me, and with me; for at that time I can say, that I wanted nothing more than to do the will of God.

Sunday 13, I preached at the Ninth town; we had the overshadowing of the Holy Ghost in truth; many shouted aloud for joy, and the glory of God was in the midst.

Tuesday, I preached by request of a young man, (who was sick with the pleurisy) from these words, "What is man?" I felt good liberty in my soul: two or three persons were slain to the floor: we prayed with them for some time, but they did not obtain comfort to their souls.

Thursday, under preaching all the people wept aloud. The Lord was with us of a truth.

About the first of April a house was opened

in Cornwall for methodist preaching. Cornwall is a wicked abandoned place. The Church clergyman and his wife were the first to join a dancing school that was set up in the place, in order to give countenance to civil mirth, as they said. I preached in this place once, to a large number of people, who were generally much affected, and very attentive.

May 5, at the Matilda meeting-house the power of God was most remarkably manifested. Soon after I began speaking many of the people fell to the floor, and cried aloud for mercy. Four or five souls professed to be joyfully converted to God during the meeting, and the people of God appeared to be much revived, and shouted aloud the praises of God; and the noise was heard afar off.

April 9, I preached at the widow Elliot's, [Her husband lately died happy in God.] The people were much affected. About twenty appeared to be powerfully convicted. I spake to them severally concerning the state of their souls—they were all in tears. I trust some good was done at this meeting.

April 11, I had a glorious and refreshing



time. The Lord has been very good to me of late. I feel almost a constant communion with him.

Our quarterly meeting commenced the 25th of April: we had a great and glorious season at this meeting. Our quarterly meeting being over, I was left alone on the circuit. My first appointment was at the widow Elliot's. The Lord was with us of a truth. I found many on full stretch for religion. From this I went to Isaiah Keelor's. I found that the Lord was to work in that place. This week I got lost in the woods; but after wandering for some considerable time, I found my way in to a settlement. The same evening a few people collected together for a meeting, and the Lord was in the midst. Two souls professed to be converted to God, and one sanctified. Glory be to God in the highest.

May 24, I joined four in society, and I have good reason to believe that they were happy in God.

About the last of May, the Lord was pleased to lay on me his afflicting hand. I was violently seized with the fever and ague,

which lasted me for the space of four weeks; but I was at length instantaneously delivered from this affliction, I believe in answer to many prayers which were offered to God in my behalf by my brethren.

July 24, I was stationed on the circuit that I had formed when I first went into the province. They are a very profligate people on this circuit. They threatened my life a number of times; but the Lord restrained them, that they did me no harm. The Lord raised up many witnesses of the power of divine grace on this circuit. I formed a society in almost every settlement between the head of the Bay and Little York. It might be said of many places, that the wilderness did bud and blossom as the rose.

October 25, I was removed to the Bay circuit. Soon after I came to this circuit the Lord began a glorious work of religion. While I was preaching at Richard Osborn's, two backsliders were reclaimed, and we had a shout of a King in the camp. Glory to God for what my eyes saw in this meeting.

November 29, I formed a new society at a place called the Little Lake. There has been

preaching in this place for some years past, but the seed has apparently fallen by the way-side, till of late the word has taken effect on many minds :—many are inquiring after the truth.

January 11, 1803, I preached again at brother Osborn's. The Lord is at work in this place—many souls are earnestly seeking religion. In the evening, at brother Vallow's, many of the people were brought to cry for mercy ; four or five professed justifying grace during this meeting.

Tuesday we had a very glorious time—the people of God shouted—one soul was converted, and two backsliders reclaimed.

The work of God from this time forward went on in a very rapid and glorious manner. It first began with some of our greatest opposers ; and I believe, within the course of six weeks, about thirty souls were converted to God in the meetings that I attended ; beside, many sanctified, and some backsliders reclaimed.

February 10, I preached in Kingston. Soon after I began speaking many of the people cried aloud for mercy, and numbers were



slain to the floor; three souls found peace. The noise was so great that my voice was completely drowned. I left many of the people on the floor earnestly crying for mercy.

Our quarterly meeting commenced February 13. On Saturday the Lord made bare his glorious arm: numbers of the people cried out for mercy, and fell to the floor. About ten found pardon in this meeting, and many were much exercised for holiness of heart.

On the Sabbath following the slain of the Lord were many. In the galleries and below, the floors were covered with people crying for mercy. Such a time I never saw before. The cries and screeches of the distressed quite drowned the preacher's voice. We all left the pulpit, and dispersed among the people, and began praying for the mourners. We continued upwards of three hours in this exercise before we concluded. The number that professed to obtain religion during this meeting was twenty-eight; and many others to be sanctified.

The work of God, after this meeting, be-

gan on all parts of the circuit. It went on during the winter with increased rapidity. About one hundred souls were converted between the first of January and the first of April. I laboured day and night in public and in private during the winter; but my excessive labours proved too much for my constitution, and occasioned a severe fit of sickness, which left me in a state of debility, from which I have never fully recovered.

During this winter I preached from seven to fourteen times a week.

One day I attended a funeral where a Church clergyman officiated. After he had gone through with his ceremonies of burying the dead, I requested liberty to address the people in his meeting-house, (it was an extreme cold day) but he positively refused to let me speak either in his meeting-house or in the burying ground. As the property was his own, I knew that he had a right to forbid my speaking there, and therefore I requested all who wished to hear the word of God to withdraw to the street. Accordingly the greatest part of them did. I stood on a log, and as God gave to me I delivered to the peo-

ple. I faithfully declared the curses of the law against the workers of iniquity. The most of the people listened with great apparent attention and seriousness. Some were offended, but none more so than the priest. I would here make a few remarks respecting this man and the Church of England in general in Canada. Mr. Langhorn (for that was his name) was an Englishman, a man of but small natural or acquired abilities. He built a number of meeting-houses with his own money. He was paid by the crown for preaching, (as the most of the Church clergy are in that province). He had his circuit, and travelled around it once a week on foot, and read the same sermon to every congregation on his circuit. He was a strict Papist in principle, respecting priests marrying; an inveterate enemy to the Methodists. He never made but one sermon in his life he said, and that was against the Methodists; in which he tried to saterize the internal evidence of religion, which the Methodists profess to be possessed of. The clergyman in Kingston preached four times a year to the Mowhawks, for which he was paid by the king eighty

dollars for each sermon. He would play cards and go to balls. The clergyman in York was his son. I did not learn that he was immoral, unless attending balls is counted immortality. The priest in Cornwall I have mentioned before. This is the true state of the Church clergy in the province of Upper Canada. Their inattention to the duties of their functions is to be attributed in a great measure to their deriving their support from the Crown, and not from the people. If their support was derived from the voluntary contributions of their people, they would be more attentive to their duties. But the nature of all religious establishments is such, that they have a tendency to lull the clergy into security. They hold their emoluments not by the voluntary will of their people, and which would in such a case depend in a great measure on the services they rendered them, but as it now stands, they can have their stipend whether the people hear them or not. A Church clergyman in Canada may go into his meeting-house and read his services, if there is not one present besides the clerk, and is entitled to his pay: such instances do

frequently occur. But to return. The same evening I preached but a small distance from the meeting-house above-mentioned. Soon after I began speaking, three men arose off their seats, and appeared to be in a paroxysm of anger. They approached me within reach; and when I announced the curses of the law against them, they gave back; but after assuming a little more fortitude, they would make towards me with their fists brandished: and thus they did alternately advance and retreat, three or four times, till at length they fled from the house, raging and swearing like mad men. God makes the wrath of men to praise him, and the remainder of wrath he restrains. Satan has his limits, beyond which he cannot go.

I was taken sick soon after this with the measles and lake fever, both at once. About the time that my measles were coming out, I fell into a creek, and my horse got away from me, and I had to wade through a parting in the ice, twice across the creek: the water was nearly up to my neck. After getting my saddle-bags on the opposite side, I caught my horse, but had not rode more than a mile or



two when he again broke through the ice in another small run of water, into which he threw me. The weather was freezing cold, and I had yet to ride twenty-two miles, as wet as I was, before I could get to a house; in consequence of which I was immediately confined to my bed, where I lay four weeks. During this time I was as devoid of motion as if I had not a muscle in my body. But contrary to the expectations of any person who saw me in my sickness, after four weeks I began to recover some strength. In two weeks after I attended a quarterly meeting, and preached my farewell sermon in Canada; and the next day set out for the States, in company with brother Tompkins, having been absent two years. Being yet in a very debilitated state, and having exercised the preceding day too much for my strength, I had a relapse of the lake fever. It was Monday morning that we left the Bay of Quinty, and before night I was taken with the fever. Tuesday I felt some better, and concluded to cross the river St. Lawrence. Brother Tompkins had a fit of the lake fever while in the boat. I thought he would have died before

we reached the opposite shore. He had been in Canada but one year, and had had the fever and ague twice, the bloody flux once, the measles once, and lake fever twice, including the present. He was extremely debilitated, and I was as much so. We only crossed the river this day, and put up at a tavern on the dock, where we tarried that night, and the next morning set out to go through a piece of woods thirteen miles in length. When we had got through to a house, we fed our horses. We had then to cross a small river: the boat would carry but one horse at a time, and only a woman attended to put us over, consequently I had to assist her. No sooner had I got across and mounted my horse, than the fever again attacked me. We had then eight miles to ride to the next house, through cedar and hemlock swamps half the way. Here I had like to have died. I could get no water, but what came out of the swamps, which was extremely disagreeable to the taste. I once laid down on the leaves, and told brother Tompkins that I could go no farther, I must die here. I felt entirely discouraged, and would not have lift-

ed my finger to have saved my life. I lost all desire to see my friends: there was nothing in the world that had any charms to me—all was gloomy as the valley of death. Brother Tompkins entreated me to make one effort more; he thought we might find water soon: but all that he could say had no effect. At length he mounted his horse and rode on, calling at the same time to me to follow. Just as he was about to disappear, I felt a faint desire revive to see my friends once more. I arose and mounted my horse, and rode on, groaning and crying every step. At length we got to a small house that had been erected but a short time before. We tied our horses to a stump, and I begged the privilege of the woman of the house of laying down on a bed. I lay about three hours, and then we rode seven mile further, and crossed the Black River. So we continued day after day until we arrived at Fort Stanwick. From here I rode home.

After visiting my friends a few days I attended the New-York Conference, which was held at Ashgrove. At this conference I received deacon's orders, and was stationed on



Fletcher circuit, which lay on the line between Lower Canada and Vermont. I travelled on this circuit for some time without seeing any thing very particular. The work of God went on gradually.

I suffered some persecution this year from formal professors, as well as from the wicked world; yet I had some gracious times. I found many precious people in this circuit. I think we had about one hundred souls converted this year.

The year following I travelled on Brandon circuit. I had some good times on this circuit, particularly in Brandon town.

The year following I was stationed on Albany circuit.

July 15, 1805, I preached in Albany city. The Lord was powerfully present. I felt well in my own soul.

July 16, I preached at Manhatenhook. The society in this place is very low in religion; yet some individuals appear to have some life.

July 28, The Lord displayed his power among us. We were very much refreshed in time of preaching; and especially so at the Sacrament of the Lord's Supper.

July 29, I preached at brother Shaw's, in Greenfield. It was rather dull, and I fear no good was done.

July 30, I preached at the widow Dodge's. I trust some good was done. The Lord manifested his presence in our midst.

July 31, I had sore trials. The people where I preached were in the field at work, and would not so much as attend meeting, and yet they belonged to society.

August 1, I rode to Scott's Patent, and held a prayer-meeting in the evening. It was the best I had been in for some time. The society here are truly alive to God.

At my next appointment the Lord displayed his mighty power. Many shouted aloud, Glory to God. At New Durham it was the same. Many shouted, and praised God aloud. At Windham I preached in the presbyterian meeting-house. Two of their preachers being present, I strove to convince them of the absurdity of absolute predestination. I met with no opposition. We raised a society in this place soon after this of about fifty members.

Thursday 6th, I preached among the baptists. Some I understood were very much displeased because I disturbed them in their Laodecian ease. Is it not strange that no kind of preaching will offend some people so much as that which is against sin and the devil?

Thursday 8th, I preached in Renslerville to a number of hearers, the most of whom were very happy, and shouted aloud the praises of God. I feel my mind engaged with God at present. I wish to spend myself in his cause. Some few souls have lately been brought to the knowledge of the truth in this place.

At my next appointment many were slain to the floor, and expressed great happiness in their souls.

Soon after this I was confined to my bed by the rheumatism, so that I neither travelled nor preached for some time.

In the spring of this year I was placed in Albany city, by my presiding elder. Here I had some good times: a number of souls were converted to God.

After conference I was removed to New-York. This appointment caused me a severe trial for some time, until I saw the work of God revive among the people, which was soon after I went to the city. Souls were converted by hundreds this year. We joined between four and five hundred in society. And we calculate that some hundreds who were awakened in our meetings, joined other societies. However, I was not exempt from temptations and trials from various causes, particularly the first part of the year. Yet I can truly say the Lord was and is still my helper, and in him I put my trust.

I found some advantages this year for the improvement of my mind by studying. I gained some knowledge of the Greek language. The greatest disadvantage or inconvenience I experienced was the confinement of my labours to one place, as I had been in the habit of travelling very extensively. I could not at first content myself to be thus confined: but when the work of God began to revive, I found work enough to employ all my time. And when I saw that God approved my labours, I felt reconciled, for I shall

ever believe that my appointment in this city was from the Lord.

During the summer season I usually preached four times on the Sabbath, and walked three or four miles. I made it my practice to preach once on the Sabbath in the Park, for which I suffered considerable opposition; yet God blessed my soul in preaching there; and I believe many others were blessed who heard the word in that place. There were hundreds attended here who seldom went to any other place of worship; many of whom were awakened, and professed to experience religion, and have since become steady hearers of the word, and attendants on the ordinances of God's house.

It was most commonly the case that after I had preached four times on the Sabbath, we continued our prayer-meetings until ten or twelve o'clock at night, and sometimes till one in the morning. At these times it was very common to see eight or ten souls converted to God in each of the meeting-houses in one evening.

During this year I wrote but a small part of my journal. What I did is as follows:



Sunday morning I felt much distressed in my mind: my soul was athirst for the living God. I drew a determination to seek for full sanctification of soul. I went to class fasting. I preached in the afternoon from "Quench not the Spirit." I felt but little liberty, and much exercised after preaching.

In the evening I attempted to preach again; but Oh! my words were without life or energy; and I fear but little good was done. I felt greatly distressed after preaching. I was at a stand to know what to do, Satan so harrassed my mind with sore temptations. It seemed to me that I must desist from preaching. Again I was afraid if I did I should loose my soul, and perish eternally. I returned home and besought the Lord with earnest prayer, but found no relief. My sleep departed from me that night. My life now became a burden to me; and I thought I was a burden to others. I concluded that I did no good in the world—all was darkness, and death and woe before me. But Oh! how little do we understand of the ways of God; and how apt are we to complain when under the chastening rod of our heavenly



father. But I have always found that afflictions serve to humble me more than blessings; for when I am in prosperity, I am too apt to be self-dependent, and forget where my great strength lies. But chastisements teach me my unfaithfulness and weakness, and excite me to fly to the strong for help, and to the wise for wisdom: and blessed be God, I can say, that my trials at this time served to humble my soul as in the dust, and to excite a more ardent spirit of prayer to God to subdue the base corruptions of my heart, and to leave nothing remaining contrary to his most holy will. My cry was,

“I cannot rest till oute within,  
“Till I am wholly lost in thee.”

I arose again and again from my bed, and prayed to the Lord. At length the glorious Saviour appeared for my help: he broke my hard heart—I felt that God was reconciled—I heard his pardoning voice. Oh! how precious was his love to my thirsty soul! In the morning my desire was strong and ardent for holiness. I felt my soul much drawn out in secret prayer. I read my bible on my knees, beseeching God to impart unto me a know-

ledge of his blessed will. Soon after I arose I was called upon to visit a sick sister, and found her about to depart this life. I conversed with and prayed for her. The Lord broke into her soul with great light and liberty. I asked her then if she was afraid to die. She replied, No, no—Glory to God! She could triumph in the cold embraces of death: The sting of death was gone—her soul had got the victory over death, hell, and the grave. This day I spent in reading, praying, and visiting the sick and mourning. I found it a precious day to my soul.

Tuesday I spent in reading and prayer. Oh how much I desire that my life and conversation may accord with the precepts of the gospel of Christ. I went to Long-Island and preached in the evening to a people that appeared to be hard and unfeeling. I felt as if the word took but little or no effect. The next day I spent in reading and prayer. In the evening brother B—— preached on a watchnight occasion. Brother G—— and myself exhorted. Afterwards we had prayer-meeting, which continued until one o'clock in the morning. It was truly a great and glori-

ous time. The Lord wrought wonders in the congregation: between twenty and thirty were brought to cry for mercy, and a large number found peace to their souls.

January 1, 1807, We held a love-feast in John-street meeting-house. Many spoke feelingly of the dealings of God to their souls—some were overwhelmed with a sense of the divine goodness; and others shouted with a great shout, Glory to God.

The same evening, in the Bowery meeting-house, many were brought to cry for mercy. They flocked around the altar; and their cry was, Pray for me—Lord have mercy on my poor soul!—the meeting continued until ten o'clock at night. Many, I believe will remember that day in great eternity.

The next day I felt much worn down in body, but happy in my soul, and resolutely bent to do the will of heaven in all things, so far as I shall know it, by his grace assisting me. While I see souls coming home to God, my heart leaps for joy.—Hundreds are embracing the glorious gospel of Jesus.

January 29, I did not enjoy that degree of peace in my soul that I sometimes had done, yet I feel as much as ever determined to be for God. I spent the forenoon in visiting, praying, and reading: on the whole it was a good day to my soul.

Sunday 30th, I preached in the morning in the Hudson meeting-house. It was a good season to my soul, and I believe to many others. In the afternoon I preached at Brooklyn to a society alive to God. A great number had very recently obtained religion in that place. The Lord was with us of a truth. Heaven seemed to smile on the assembly, and all seemed to feel the influences of the Divine Spirit. In the evening it was not so powerful as in the morning.

Monday, I spent the forenoon in visiting from house to house. Oh how precious the Lord was to my soul this day. I always find visiting from house to house, and instructing, and praying for and with the people, to be profitable to my soul, and to the souls of the people.

Tuesday, I felt a good measure of peace in my soul. The forenoon I spent in visiting

and praying with mourning souls; the afternoon and evening in preaching. One woman was awakened, and professed to be converted to God; many others cried aloud to God to have mercy on their souls, and several found peace. The evening meeting continued till ten o'clock.

Wednesday 3d, I remained at home, and conversed too much on trifling subjects. I found my soul sensibly wounded. Oh how little this thing is thought of! How often do we wound our souls, and grieve the Spirit of God by idle conversation! What watchfulness is necessary to retain our confidence in God, and to retain the confidence of those with whom we converse.

Saturday 13, For some days past I have been under severe trials in soul and body. Oh how much grace we need to support us under all the conflicts of life, and to retain a constant intercourse with God! May God help me to double my diligence and faithfulness. This morning I felt determined to spend my life in God's blessed service. Prayer and meditation I find are blessed means to help to this end.



Sunday 14, In the morning I strove to preach. It was a good time to my soul. Brother G—— filled my appointment in the afternoon—God blessed the word to many souls. At evening I preached in the African meeting-house: the Lord manifested his presence in a glorious manner. I have always found it good to preach to that people: God is with them—he has no respect to persons—all colours and persons are alike to him, if they fear him and work righteousness. We are all the work of his hand, and the sheep of his pasture. The Africans here form a very respectable society; are decent in their appearance, and strictly religious and moral in their deportment. A number of the African preachers are men of sound judgment, good sense, and decent education: on the whole, they are an honour to the methodist cause.

The preceding is all the journal I kept while in the city. But the work of God was constant and rapid during the whole year; and the following year, and has been gradually going on ever since, which is now five years.



But notwithstanding the work of God was great and powerful, I had many trials from without and from within, particularly in the the beginning of the year. I had considerable opposition from some who did not like all my proceedings, particularly my holding prayer-meetings after preaching on Sunday evenings, and my preaching in the Park. Had I not received the patronage of many of the official characters, I must have sunk under my trials. But I bless God, that through the council and prayers of those brethren, I often received new courage, when upon the point of giving these exercises over, and I have ever since felt the most sincere respect for those brethren.

Several circumstances which occurred during my stay in New-York, and the exercises of my mind in consequence of them, determined me to alter my state in life. I had ever felt a determination in my own mind to marry whenever I could answer my mind in my choice of a companion.—Near the close of the year, by a series of concurring circumstances, too numerous to mention here, I thought it my duty to marry, and

consequently did so. And though it was my fortune to marry a poor girl, yet I have had no cause to regret it, no, not for one moment as yet. After having lived with her nearly six years, I am more and more convinced that my choice was dictated by God: for during the time that we have lived together, we have been reduced (a number of times) to the extreme of sufferings and trials, yet I have never heard her complain; but at all such times she has invariably manifested the greatest patience and resignation; and frequently, when I have been quite overwhelmed with trials, and was ready to give over travelling, on account of my necessitous circumstances, she has encouraged me to continue a little longer; and would often say, God will open our way sooner or later, if we put our trust in him, and do our duty: and again would say, Never let my sufferings hinder you from doing your duty—I am willing to bear my part of the sufferings which your calling and attention to your duty subjects us to, rather than you should omit your duty on my account. And I can truly say, that the willingness which she has manifested to suffer for the

cause of God, has often inspired me with new courage, when I have been ready to faint in my mind.

Our conference this year was held in Coeyeman's. It began on the second day of May. At this conference I was appointed to a missionary station. From conference I returned to Connecticut.

May 10, 1807, I rode ten miles, and put up at a tavern in Coxackie. The old gentleman of the house was very sociable for a time; but when I attacked him on his principles, which were rigidly Calvinistic, he resorted to the alternative too common to those of that principle, viz. anger and crimination.

Sunday 11, I rode ten miles in the morning, and preached in Cattskill at ten o'clock. I had a precious season with that little persecuted society. This society I had formed some years before. I preached at first in the street, as there was no house in the village open for our reception. In the afternoon I rode to Livingston's manor, and preached in the evening at brother Decker's. One man appeared to be powerfully awakened, and cried for mercy.

Monday 12, I rode to Dorset, and put up with friend H——, but was treated with the greatest indifference and disrespect. They neither asked me to eat nor drink, as I remember. I left the house very early in the morning, and was obliged to ride ten miles before I could get any refreshment. Soon after I had eaten I was seized with a violent vomiting, and might have died where I lay by the side of the rode, had not a gentleman who was travelling by discovered me, and assisted me in getting to a house, where the people treated me with the greatest kindness.

After staying at this house for some hours, I rode twelve miles further, and got home the same evening. After staying at home a few days I set out for New-York. The first day I rode to Norwalk, and through the intercession of brother D—— I preached in Canaan in the evening. It was a very good and refreshing season: many of the people appeared to be deeply awakened. The next day I went on the green near the presbyterian meeting-house in Norwalk, and sung two hymns before I could collect any people. At length a small company came together, to

whom I preached. There was a great seriousness and attention discovered by all present. The same day I preached in Middlesex to a few people, the most of whom were greatly affected, and some wept aloud.

Sunday 18, I preached in Norwalk town-house early in the morning. There appeared to be a design for keeping me out of the house, but by means of a small boy I got the door opened, and the bell rung. A large number of people collected, and I preached from "These shall go away into everlasting punishment, but the righteous into life eternal." A deep attention appeared in every countenance—many wept, and I trust that some good was done. In the afternoon I preached at a school-house about one mile from the town-house. Many people attended. The Lord was eminently present with us:—many shouted aloud the praises of God—some wept, and others trembled, and some fled from the house. It was on the whole a glorious time. After meeting I rode to Stamford, (eight miles) and preached in the evening at brother Reed's, to a serious congregation, but rather hard. The Lord was precious to my soul.



Monday I rode thirty-seven miles to New-York, and took my lodgings at Alexander Banks', much out of health, and very much fatigued.

Wednesday 21, At six o'clock I preached in the Park, to a very large concourse of serious well-behaved people.

Thursday 22, I preached again in the Park, to some thousands of people. The mighty power of God was displayed, and a solemn awe seemed to rest on every mind. Some trembled, while others wept and shouted aloud the praises of God. At half past seven in the evening I preached in the Bowery meeting-house, to a crowded congregation; and the presence and power of God seemed to pervade the whole assembly. The shouts of God's people, and the cries and screeches of those convicted, quite drowned my voice. Many fell prostrate on the floor, and the place was gloriously awful by reason of the Lord's presence. I trust some good was done.

Friday 23, I rode to Tuckehoe to brother Sherwood's. The next day I was sick, and kept my bed: but glory to God I was happy



in the Lord, and felt willing to die whenever I can be of no more use in the world.

Sunday 25, I preached at a new place on the post road. The people appeared to give good attention, but they were uncommonly hard. At five o'clock I preached at the Methodist meeting-house in Tarrytown. I believe that the power and presence of God was felt by all present, and one soul was awakened. Here a Dutch Reformed minister informed his people that an impostor was going to preach in the Methodist meeting-house, in order to hinder the people from hearing me. But the people's curiosity was so much excited to see an impostor, that I had many more to preach to than I otherwise should have had; but one of our brethren threatening to prosecute him for defamation, he absconded early the next morning.

Monday 26, I rode eleven miles to Collarbarrick, and preached in the evening at brother Anderson's. It was a good and gracious time to many souls—God's people shouted aloud for joy.

Tuesday 27, I crossed the river to Harvestraw.

Wednesday 28, I preached in the evening at brother Nooal's. It was a good time, and refreshing to many souls.

Thursday 29, I rode fourteen miles to Taupan, and preached in the evening in a school-house. The people in this place are principally Dutch, are very tenacious of their old traditions, and much prejudiced against the Methodists; nevertheless there was a good number that attended, and appeared serious and well-behaved.

Friday 30, I rode fourteen miles to an English settlement, and preached in the woods to a large congregation of people, among whom were two presbyterian ministers. I felt the mighty power and presence of God while I announced the curses of the law against the workers of iniquity. I felt as if some good was done. One young man was powerfully awakened, and followed me to my next appointment, and constantly wept during preaching. At my evening appointment a very singular circumstance took place. Our meeting was held in a barn, in consequence of the number of people being so great that the house could not contain them.

There was heard by all present an extraordinary thumping on the outside of the barn. Immediately after it was heard on the scaffold above our heads. The people were all panic struck. An awful silence reigned among them for fifteen minutes; when all on a sudden there was a general outcry: the wicked trembled and shook, and some cried aloud. Immediately after the noise ceased, the power of God came down on the people in the most extraordinary manner I ever beheld: the terror and joy that seemed to reign alternately, rendered the scene as impressive as any that has ever occurred in the compass of my knowledge during twelve years travelling; and I think it will be remembered by many who were present to the day of eternity.

Saturday, I rode twelve miles and preached at five o'clock in Clarktown courthouse. It being the day for the meeting of the officers of the militia, we had a very large congregation of people; but a more hard and ill-bred set of people I never saw.

Sunday, At ten o'clock I preached in Harvestraw to a numerous concourse of people. There was a very great move among them:

many shouted, others wept aloud; and some cried for mercy. It was on the whole a good and glorious time. In the afternoon I crossed over the river to Collarbarrick; but we did but just escape with our lives: the wind drove the waves in upon us a number of times, but through the kind interposition of Heaven we were preserved: but I can truly say, that in the midst of my danger my mind was tranquil and stayed on God: the fear of death was gone: I felt that God was reconciled. This afternoon I preached in the Methodist meeting-house. It was very rainy, and but few people attended—we had but a dull time.

Monday, June 1, I rode eleven miles to Terrytown, and preached in the evening to a considerable number of serious, united, happy people, on Christian Perfection. The Lord was present with us of a truth: God's people shouted—some wept, and some ran; but it was a good time.

Tuesday, rode ten miles to the camp-meeting at Tuckehoe. At this camp-meeting the Lord wrought wonders—many souls were hopefully converted, and others sanctified.

Our meeting lasted until Friday noon. I rode in the afternoon eleven miles to the Col-larbarrick.

Saturday 6, I rode seven miles, and preached in the Presbyterian meeting-house in Peekskill. In consequence of the rain, I stayed and preached there again on the Sabbath at ten o'clock. I did not feel much liberty in my mind, being much harrassed with temptations. In the afternoon I rode thirteen miles over the Highlands, and preached to a congregation of Baptists. I came to the place just as the Baptist preacher had dismissed his congregation. I introduced myself to him as a Methodist missionary, and requested liberty of him to preach to his people, which he readily granted, and stayed himself to hear me. I preached on the subject of Christian Perfection. The people received the doctrine as cordially as I could wish—many of them expressed their hearty concurrence in it. The preacher was sociable and friendly: we parted in love. I trust that some good was done. O may it be remembered in eternity for good to every soul. In the evening I preached at S—— W——'s



in Fishkill, to more people than the house could contain. Many of them appeared to be much affected. I found good liberty in speaking—the Lord was precious to my soul.

Monday 8, Brother W.— went into Fishkill town in order to procure some place for me to preach at. He petitioned for each of the meeting-houses, but his petitions were rejected with disdain. He then strove to obtain a private house, but was denied. By this time I arrived in town, when he met me and informed me of his disappointments. I then went into the street, and sung two hymns, sitting on my horse. A few people collected, to whom I gave an exhortation, and shook the dust off my feet as a testimony against them, and left them and rode to Poughkeepsie the same evening, eleven miles distance. The next evening I preached in the Methodist meeting-house in that place. I felt great liberty in my soul, and was happy in the Lord.

Tuesday 9, I stayed in Poughkeepsie and preached in the evening to a large congregation. I felt liberty in speaking, and trust some good was done. Many of the people were much affected.



Wednesday 10, I rode seventeen miles to Rhinebeck. I felt my mind this day much stayed on the Lord, and fully determined to be for God the remainder of my days.

Thursday 11, I devoted this day to prayer, reading, and meditation. I felt in a good measure the presence of God in my soul. In the evening I preached at brother G——'s to a few serious genteel people.

Friday 12, I rode eleven miles to brother Rowe's, and preached at four o'clock, P. M. in the Methodist meeting-house, on Holiness of Heart. The Lord was powerfully present—some were slain to the floor—others shouted aloud for joy—one lay on the floor till near ten o'clock at night. Our brethren continued during the meeting in earnest prayer to God: some souls appeared to be awakened. Glory to God for what my eyes saw, and for what my heart felt during this meeting.

Saturday 13, I rode to Mount Ross, six miles. The meeting was appointed in the open field. Some hundreds of people attended on the occasion. I preached standing on a stoop. Brother C—— and brother D—— exhorted. In the course of the meeting one

poor miserable drunkard fell to the ground and cried aloud for mercy. After our first meeting was over, the people seemed determined not to leave the place; therefore, after a few minutes intermission, I preached to them again [our number during this time continued to increase] on the subject of Christian Perfection. The air resounded with the shouts of the happy blest. One fell prostrate to the ground, and cried aloud for mercy for a while, and then seemed to swoon away, and all her motions ceased. I believe that the Lord would have granted her relief in a short time if her wicked uncle had not dragged her out of the meeting. When he got her home he tried a number of experiments to wake her up, as he called it. He pulled her under jaw till the blood gushed out of her mouth: nevertheless she remained entirely motionless till about nine o'clock in the evening, when the Lord liberated her soul and body, and raised her up a living witness of his pardoning mercy. During the time she continued in her helpless situation, multitudes of people of every description went to see her. No doubt there were many opinions respecting

her exercises; but the general opinion seemed to be, that they were the effects of the operation of the divine Spirit; particularly the woman of the house, who, previous to this occurrence was no professor, but an opposer to religion, was constrained to acknowledge that her exercises were caused by the mighty power of God. I trust that this meeting will tend to the furthering of the gospel, and the religion of our Lord and Saviour Jesus Christ.

Sunday 14, I rode in the morning five miles to Pleasant Valley. Here I found a large congregation collected in an orchard, to whom I preached. Many appeared to be pricked to the heart; and I have reason to believe that this opportunity will be remembered by many precious souls in eternity. In the afternoon I rode five miles, and preached in a place called Johnstown, to a large congregation; but a more hard and senseless people I do not recollect of ever preaching to. I preached in the open field. I felt greatly distressed when I considered the dangerous situation that these precious souls were in.

Monday 15, I was constrained to cry aloud to the Lord, for it seemed that I could not live on account of my distress of soul which I felt for the careless multitude in this place that are heedlessly running the downward road to eternal ruin. No one but God knows what deep distress of mind I was exercised with this day. At eleven o'clock I preached in Clermont, to a decent, serious people. We had some little disturbance, but on the whole it was a good time.

Tuesday 16, I preached in a tavern in Johnstown. In general the people were solemn and attentive; some were much affected, and I hope that some good was done. The same evening I rode to Hudson, nine miles, and preached in the market to a few careless rude people. I fear but little good was done. I find heavy crosses of late. I am almost ready sometimes to shrink from the cross. Oh! if sinners did but know how sincerely I wish their salvation, they would not mock and ridicule the gospel of Jesus Christ. The same evening I preached in a school-room, which was crowded with people. It was a refreshing season to my soul.

Wednesday 17, I rode to Albany, (thirty miles). In the evening I attended a prayer-meeting. Doctor P—— gave notice that I would preach in the Pasture in two weeks from that day.

Thursday 18, I rode to the Hellebarrick, to brother Tabor's.

Friday evening, I preached in the meeting-house, to a small collection of people. The Lord was with us of a truth.

Saturday, Brother Tabor accompanied me to Schoharry, and obtained a place for me to preach in a private house, where I preached in the afternoon to a small number of people. But they seemed to be very jealous and afraid of me.

Sunday 21, I preached in the village. There were but a few present when I began meeting, but we had more than the house could contain before I concluded. It is probable that there are no people in the world more set in their old professions and traditions than the people in Old Schoharry. I spake pointedly against sabbath-breaking, drunkenness, swearing, dancing, and gambling, for which crimes the people in this place are no



torious. I stayed at a tavern. Saturday evening, after I had got to bed, there came in a company of people of different ages and professions, together with a fidler, and began to dance, and continued it until day-light on Sunday morning; and when I spake to them against these things, they told me their domini did the same, and sometimes much worse; that he was frequently so intoxicated as to be unfit to preach. I never was more sensible of the truth of what the prophet says, viz. "Like priest, like people." Drunken priest, drunken professors. And yet there are no people more tenacious of their religion than this class of professors; none are more afraid of innovations in their religion, nor more opposed to all those who preach strict morality. In the afternoon I rode to Sharon, seventeen miles, and preached to a large congregation of people, many of whom were much affected. The society was rather low, but some of them appeared to be revived and refreshed. I stayed among my friends until Thursday morning.

Tuesday I preached in a small school-

house. I had but a dull time. I fear that the word had but little effect.

Thursday, at two o'clock, I preached again in Schoharry, and afterwards rode to the Hellebarrick, and put up at brother Brown's, a local preacher, a zealous, good, useful man. He was formerly a Baptist preacher; but from conscientious motives joined the Methodists, and has adorned his christian and ministerial character ever since, which has been a great number of years.

Friday I rode to Schenectady, and preached in the market at five o'clock, P. M. The militia were on duty this day. When I began to preach, about twenty came up to the market, grounded their arms, and attended to the word with the greatest seriousness and attention. About twenty of the students of the college attended at the same time. All were serious and attentive, except one or two drunken men. The same evening I preached in a school-room to a loving, happy, prosperous society.

Saturday I rode to Albany, sixteen miles, and found that my appointment was in the Pasture at eight o'clock next day.

Sunday it rained in the morning, nevertheless I went to the Pasture at the time appointed, and found about one thousand people gathered: I preached to them on the new birth; and notwithstanding it rained the whole time I was speaking, the people appeared insensible to the rain, and manifested the most eager desire to hear the word of God—the most profound silence reigned during the whole exercises. At two o'clock I preached in the Methodist meeting-house, to more people than could get in. It was a solemn and powerful time. At five o'clock I preached in the Pasture again, on these words—"Turn you to the strong hold, ye prisoners of hope," &c. The number present was computed at five thousand, and a more solemn, attentive congregation, I do not recollect of ever preaching to, either in a house or in the field.—Hundreds wept, some aloud; some Roman Catholics smote upon their breasts, and cried—"God be merciful to me a sinner." If I ever felt divine assistance, I did on this occasion; and I feel fully confident had the work been encouraged at this time, there would have been a great work of religion in

Albany. I must believe that scores of souls were awakened this day. But some whose business it ought to have been to encourage the dawning of reformation, were, to all appearance, under the influence of prejudice and jealousy. But I forbear—my work is with the Lord, and all things are at his disposal. I would just notice, that one or two professed infidels were convinced of their delusions, on this occasion, and professed, at least, a belief in the Christian Religion. I preached since at the house of one of them. I cannot forbear making one remark in this place respecting the causes of infidelity among us. I have frequently, in the course of my travelling, observed that those infidels who have been brought to embrace the christian religion, have generally declared that the principal cause of their embracing deism, is the doctrine of absolute predestination, as preached by the Calvinists. For thus they reason:—That if God did from all eternity foreordain all things that come to pass, he must have foreordained all things right or wrong; or a part right and a part wrong. To suppose that he ordained some things



right and others wrong, would lead us to conclude, that he himself was partly good and partly evil; which idea would destroy his being. And to suppose that he ordained all things wrong, would be equally absurd; forasmuch as this would make him a being altogether evil, and consequently unworthy to be worshipped. The only remaining conclusion then is, that he foreordained all things right, consequently there can be nothing wrong. And if every thing is right, all his creatures do that which is pleasing in his sight, for they can do no otherwise, unless they can make that wrong which God has decreed should be right. The natural inference then is, there is no such thing as moral evil in the universe—then there is no need of a Saviour—for he could not save us from sin, if we had no sin to be saved from; which certainly we have not, if the premises above stated are true. Oh! may the Lord in mercy save us from such principles. But to return—

Monday I rode to Troy, and spent the week alternately there and at Lansingburgh, during which time I preached three times in



the court-house and once in a private house in Troy, and once in the English church in Lansingburgh. I had precious times, and enjoyed my mind well: and I have reason to believe that some good was done.

The week after I rode fifty miles west of Albany, and returned the same week.

Sunday, July 12. I preached twice in the pasture, in Albany:—the last time to about two thousand people. The mighty power of God seemed to rest on the assembly: many wept aloud. I can truly say, that the place was none else but the house of God, and the gate of heaven.

Monday 14, I rode twenty-four miles to Ballstown, and put up with captain Mead. I felt my mind stayed on the Lord, and tranquil.

Tuesday, I rode twenty-six miles, to brother M'Cradye's, and preached to a large number of people for a country place, and we had a tolerable good time, though nothing extraordinary.

Wednesday, I rode fourteen miles, through a heavy rain, to Fort Edward, and preached to a small number of formal, dead Metho-

dists, at three o'clock ; and at five o'clock I preached at a place called Sandy-Hill, in the court-house. We had about sixty people who were very attentive, and some of them apparently serious and well-disposed. We stayed that night at a tavern. The landlord, Mr. Lamb, and his family, treated us very genteely, and with a great deal of hospitality—may the Lord reward them for their kindness to us.

Thursday, we rode thirty-three miles, to Skeensborough. My horse I find fails me—the weather is excessively hot: but God's promise is sure—As thy day is, so shall thy strength be.

Friday, I rode sixteen miles ; but was disappointed of a congregation, by reason of my appointment not being given out. I stayed at Mr. Campbell's, in Benson, state of Vermont. They are a kind and hospitable family. I felt very much fatigued in body, and much exercised in mind with trials and temptations. I find that it will be through much tribulation that I shall enter the kingdom of heaven.

Saturday 18, I rode sixteen miles to Shoram. I put up with brother Barlows, two

good and gracious young men, who have forsaken all for Christ and his cause. I thank God that I have found a place where I can rest for a few days. But I am much disappointed in not finding my appointments given out, as I expected a string of appointments through the state. I have in consequence of this disappointment determined immediately to return to New-York.

Sunday 19, I crossed Lake Champlain, and preached at ten o'clock to a few hard-hearted people. We re-crossed at one o'clock—the rain poured on us incessantly. I preached at two o'clock. Brother Dillon, (who had accompanied me on this tour) exhorted; and then we turned our meeting into a prayer-meeting. One backslider was re-awakened. At five o'clock I preached in a large school-room, to more people than could possibly get in. I felt good liberty, and I trust that many felt the word to be like a two-edged sword, to pierce their hearts. I rode this day ten miles, and preached three times.

Monday 20, I rode twenty miles to Brandon, and put up with captain Horton.

Tuesday 21, I visited among our society; but O! I could not refrain from weeping when I took a view of this society, and compared it with the state that it was in but two years before. They were then in a growing state; but now many of them have moved away, and some are turned back, I am afraid, to perdition, and the rest of them are generally lifeless. I preached in the presbyterian meeting-house. I think that I delivered my whole soul. I feel this day that I am clear from the blood of all men.

Wednesday 22, I rode twenty miles to Rutland, and held a prayer-meeting in the evening. One young woman appeared to be powerfully awakened, and cried aloud for some hours for mercy, but she did not find peace to her soul.

Thursday 23, I rode thirty-eight miles to Salem, and put up at a tavern. I held no meetings this day.

Friday, I rode to Ashgrove, and from there to Troy, (forty miles) where I arrived between eight and nine o'clock in the evening; very much fatigued and worn down.

Saturday 24, I rested.



Sunday 25, I preached in the court-house at ten o'clock, and then crossed the river and preached in Washington at three o'clock, and re-crossed and preached in the court-house again in the evening. I found this a good day to my soul, and believe it was a refreshing season to many souls. There is a good society in Troy. Although they are few in numbers, yet I think the most of them walk worthy of their high calling. Since the time that I was there they have had a large increase of numbers, and at present they are lively and flourishing.

Troy, as to its natural situation, stands on the borders of the Hudson river, on a dry, gravel bottom. No labour in paving the streets is necessary, except in a few places. It is laid out in squares—the streets cross each other at right angles, and the place populates remarkably fast. The Quakers have a large society in this city. The Baptists also have a large society here, but have diminished some since the last revival among the Methodists. The Presbyterians are much more liberal in this place than either the Quakers or Baptists.

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Within two weeks past, I have travelled upwards of three hundred miles, and preached about twenty times; in consequence of which I feel myself extremely worn down; but glory be to God, his grace I find is sufficient for me in all my trials and labours.

Tuesday 27, I rode twenty miles to Coeymans, and preached in the afternoon in the Methodist meeting-house. It was a good and gracious season to my soul, and to the souls of others.

Wednesday 28, I rode twenty-four miles to New-Durham, and preached in the meeting-house. Glory to God, we had a shout in the camp. I felt well in my own soul, and I hope that it will not be a lost season to any present.

Thursday 29, I was much out of health, and kept my bed most of the day.

Friday, I rode to Windham, eleven miles, and preached in a school-house. We had a very melting, weeping, shouting time. I was still much out of health. In this place there is a fine, loving, united society. When I first preached in this place, (two years before this) there was no society of Methodists

there. At that time I preached in the Presbyterian meeting-house. The stationed preacher and a Presbyterian missionary were present. I spoke pointedly against absolute predestination. After I had finished I gave them an opportunity of defending their doctrine. But they both refused. However, the Sabbath following one of them undertook to vindicate his doctrine from the vile aspersions which (as he said) had been thrown upon it. But as it happened, in attempting to remove the odium, he exposed its features in such a manner that even his own people were disgusted with the frightful visage.

The preacher finding the people were disaffected with his doctrine, undertook to mend up his old system; but in mending one hole he made two; and by reason of his pursuing his object, the eyes of many were opened to see the absurdity of his tenets, and the consistency of their opposite. The consequence was, about fifty persons in a short time joined our society. One circumstance I would notice: A woman who belonged to the Presbyterian church in this place was convinced that the Methodist doctrine was right, consequently re-

requested liberty to withdraw from her church ; but this privilege was denied her, and she was cited to trial before the church, on the charge of her attending Methodist meeting, (though she was acknowledged to be the best member they had in their church). But the charge was so obviously insufficient to excommunicate her, that the business was suspended, and she was straight way charged to hear the Methodists no more.

After she had repeatedly requested dismissal, and finding all her petitions unavailing, went and joined the Methodist church. But they, still intent on keeping her, (or else to injure her character, for I leave the candid to judge whether such proceedings do not carry the appearance of revenge) cited her again and again to trial : but finding nothing against her moral character, they finally expelled her for breaking covenant, about three years after she had joined the Methodist.

Saturday 31, I devoted the day to prayer, meditation, and reading. I felt that I had much need of holiness of heart. I want to drink deeper into the spirit of humble love. I am sensible I live far, very far beneath my

privilege. If I was holier I know I should be more useful.

Sunday, August 1, I preached on the South Mountain, in Windham, in the Presbyterian meeting-house. The people were very attentive, and some of them much affected. In this place there has been of late a considerable revival of religion among the Presbyterians.

Monday 2, I rode fourteen miles over mountains to Huntersfield: preached to a good number of people, the most of them serious, and some of them earnestly seeking religion. I returned the same day, and tarried with Mr. Lewis over night.

Tuesday 3, I determined to double my diligence, and seek for a deeper work of grace in my soul. The society in this place are lively and united.

Wednesday 4, I preached in a Baptist meeting-house to a large congregation. I felt great liberty in my mind. I spoke on the subject of predestination. I understood the minister had given out that he should controvert the subject with me if I entered upon it in my preaching. I received this as a chal-



lenge, consequently I discoursed on the subject very particularly, as I observed the minister was present. When I had done, I gave him liberty to reply, but he declined the dispute; or in fact only suspended it till I was gone; then, as I have been informed, he called me a liar, and said, among other hard things, that I had preached false doctrines. I find that it is much easier for the advocates of predestination to contradict us behind our backs, than when we are present. May the Lord forgive them all the evil they have spoken against me.

From this place I rode to brother Dillon's, twenty-six miles, where I tarried a short time. From thence I rode to brother Garretson's, at Rhinebeck, twenty-two miles. While here I was severely attacked with an influenza. During the time of this affliction I was persuaded to go and attend a sacramental occasion in Poughkeepsie, which had like to have caused my death. But glory to God, I can truly say, he was with me. I had great peace of mind, and felt a sure trust in Christ. I am blessed with kind friends in



this place: may the Lord reward them abundantly with his grace and love.

Saturday 15, I rode sixteen miles.

Sunday 16, I preached and administered the holy sacrament. It was a good and gracious time to my soul. The power and presence of the Lord was manifested. Some fell to the floor—some shouted for joy, and one soul was joyfully converted to God. In the evening we held a prayer-meeting. One young woman fell to the floor, and cried aloud for mercy. A wicked persecuting man came in and took hold of her with an intention to carry her away: I desired him not to do it: he answered with an oath that he would. I then told him positively that he should not; and as he persisted in his design, I requested the man of the house to command peace, upon which he went out without further trouble.

Monday 17, I had some conversation with a deist, and found him to be a poor, simple, miserable creature. His objections against the Methodists were, they made a noise, and caused ignorant, vulgar people to fall down. I gave him to understand, that if being igno-

rant and vulgar was all that made people fall down, he would soon be in the number; at which he was offended, and I left him in his delusion.

From Poughkeepsie I returned to Rhinebeck, and attended the camp-meeting which was held in that place. We had a great concourse of people, and the most disorderly I ever saw on such an occasion. Many of the wicken conducted in the most scandalous manner. I reprov'd a man for swearing, and he struck me with a club, which hurt me considerably.

Saturday 22, I rode twelve miles, and preached to a small number of people. It was a precious time to my soul; and I believe some were awakened.

Sunday 23, I preached twice to a large congregation. Some fell to the floor in time of preaching, and many were bathed in tears. I trust this day will be remembered in eternity to the joy of some souls.

Monday 24, I preached in Pleasant Valley, state of New-York, to a small collection of people—it was a good time. The same evening we held a prayer-meeting at a gentle

man's house not a Methodist, but very friendly—the Lord was with us of a truth.

Tuesday 25, I rode eighteen miles to Amenia, and put up with Thomas Ingreham.

Wednesday 26, I preached in the meeting-house—but few people attended.

Thursday 27, I rode six miles to Sharon, in Connecticut, and preached to a few people, who were very hard and senseless. I felt but little liberty in preaching—was under extreme depression of spirit. In the afternoon I preached in a school-house in Amenia, to a large congregation of people, and it was a powerful, melting, rejoicing time. I hope that it was not altogether in vain.

Friday 28, I rode five miles, and preached in North-East town to a large congregation. I felt some trials of mind, and but little liberty in preaching. I fear but little good was done.

Sunday 30, I rode thirteen miles, and preached at ten o'clock in a school-house in Salisbury, to many more people than could get into the house. The Lord manifested his presence here—some were much affected, and I trust that some good was done.

At three o'clock I preached in a grove of woods, to a numerous assembly of people of various descriptions. Some of them were rude and disorderly. I found but little liberty in speaking, and great depression of spirit! It was on the whole a time of trials and distress to my soul, and I apprehend but little good was done. The same evening I preached to a large congregation of people in the town of *Amenia*. Brother *Dillon* exhorted. The mighty power of God was displayed—saints rejoiced, and sinners wept aloud. Some were slain to the floor, and lay for hours in a helpless condition. A more powerful and rejoicing time I have scarcely ever known. Our meeting continued till nearly twelve o'clock at night.

Monday I rode thirty-two miles, and put up at a tavern at night.

September 1, I rode about forty miles to *Wilton, Connecticut*. Here I preached once or twice. From that I rode ten miles to *Norwalk*. Here my horse died. Brother *Day* carried me to *Reading* to quarterly-meeting; from that I went to *Wilton*. My brother-in-law carried me to camp-meeting to *Collar-*

barrack; from that I went to Tarrytown, and preached once in the meeting-house. From there I rode to the Whiteplains, where I preached once, and bought me a horse. I then rode to New-York, spent three or four days there, and returned to Norwalk for my saddle and bridle. From that I went to Wilton, and preached twice. The last time two souls were converted. At present I am wading through deep waters. Oh! that God may keep my head above the waves.

Saturday 26, I preached in the evening in the edge of Kingfield, to a small company of attentive people.

Sunday, 27, I preached in Reading town-house, and at brother Hill's in the evening. The Lord is at work in this place among the people, and Satan is at work also in stirring up the spirit of persecution.

Monday, 28, I preached in Reading in the afternoon, and in Bethel in the evening. I felt great liberty in both these places, but especially in the evening. Many of the people behaved very indecently, and one man told me that what I said was a d—d lie; and another undertook to justify his associate in



what he said: they were both professed Universalists. I do expect that they felt themselves considerably crossed in their minds. But I do believe that some considerable good was done.

Tuesday 29, From a sense of duty I returned to Reading. Here I found that some evil-disposed people had been circulating some false reports respecting my preaching, and had strove to prejudice my friends against me. I find that it is always the case that the enemies of religion persecute the hardest when God revives his work at any time or place, and souls cry for mercy. This was the case here. Some few souls had been awakened, and in consequence of that, every device was used by our enemies to destroy the work, and to turn back the serious seeking souls.

Wednesday, I rode to Washington.

October 1. I preached two or three times in Brookfield, and once in Washington this week.

Sunday 4, I preached twice in Mount Tom, and once in Litchfield. They were good refreshing seasons:

Monday and Tuesday I preached in Goshen. Brothers Hunt and Clark laboured here, and I believe that they had good success. From Goshen I went to Sharon, and attended a quarterly-meeting. At this meeting the mighty power of God was displayed—many were slain to the ground. I preached in the time of love-feast in a waggon in the street. From quarterly-meeting I returned to Wilton. In this tour I rode about one hundred and fifty miles, and preached seventeen times.

From Wilton I went to Albany; from thence to Old Hartford, in Connecticut; from thence to Middletown and New-Haven, and from thence to Wilton. In this tour I travelled three hundred miles within three weeks, and preached almost every day. I think that I feel much more engaged with God at present, than I have been for some time past.

After this tour, for some weeks I did not keep any journal, owing to some singular circumstances, which it is not necessary to mention in this place.

May 6, 1808, our conference began in

Amenia. It was a time of great union among the preachers in general. From this conference I received my appointment to travel on Schenectady circuit.

From Amenia I went to New-York, and after staying there a few days, I rode to Albany. It was about the 8th or 9th of June that I took my circuit. I travelled on this circuit about three months, when I was attacked most violently with the nervous fever, which lasted me upwards of three months, and finally left me in a very debilitated state, from which I have never recovered. During the time that I was confined with the nervous fever, I suffered for upwards of six weeks with great inward trials; and the last part of the time, we suffered greatly in our outward circumstances. We were at length driven to the necessity of breaking up house-keeping: I put my wife and child out to board. The winter was extremely cold, and I was very feeble; nevertheless, I was necessitated to travel to New-York and Connecticut, and again to Albany; and afterwards continued roving about for four months, without house or home. None but God knows

what trials these things caused me and I have every reason to believe that my extreme trials of mind were a great cause of increasing my debility. Nevertheless, God was with me in all my sufferings: excepting about six weeks in the beginning of my afflictions, I enjoyed great confidence in God. During that period, I experienced the greatest trial in my mind that I recollect of ever feeling in my life. I could not feel that resignation to the will of God that I ought to feel: I thought it an extreme hard and difficult cross to give up travelling. God had blessed me much in that way, and I always felt determined to die in the field. My mind was greatly harrassed with trials and temptations that I never experienced before. But after passing a strict and impartial examination of my own heart, I felt but one thing that I thought the Lord would disapprove in me. (At this time I could have no inducement to deceive my own soul, for my physician had given me over to die—all hopes of living were given up.) I felt no doubts respecting the truth of the doctrines I had preached; nor in respect to our plan of travelling, as a

general plan; but my conviction was that I ought to have travelled at large, without confining myself to any one circuit. I had often mentioned my exercises to my brethren, but the most of them discouraged me from proceeding in that way. I also had reasoned with myself thus: God has blessed me in the way that I am now in: this plan I have tried, and proved it to be a good and safe way: my brethren are also blessed in travelling regular circuits, and they have no such exercises about travelling at large as I have, and I ought to respect their judgment. And again, if I should proceed, and travel at large others would probably be induced to travel in the same manner: and I might injure the travelling connexion. And furthermore, there are so many impostors in the world, who are travelling from place to place, I should subject myself to the suspicions and censures of all who were not acquainted with me. These considerations, together with many others of less moment, deterred me from the undertaking. But this thing exercised my mind very severely in my sickness, particularly in the last part of it. I could obtain no comfort to



my soul. Whenever I prayed this omission of duty presented itself to my view, and I felt conscious that I had omitted my duty in this respect. I thought that I should certainly die. These exercises continued, as I observed, six weeks. When I lay on my bed one night, labouring under the deepest distress of soul, I came to a resolution to go wherever God should direct me in his providence or by his Spirit, if he would spare my life, and restore me to health again. Immediately I felt the gloom and deep distress that had for six weeks pervaded my mind removed. The Lord poured forth on my soul such a flood of light and love, and peace and joy, as I scarcely ever experienced in my life. Now all was tranquil, placid, and heaven-like. No one can tell the joy I then felt. My fever immediately left me in a great measure; and contrary to the expectations of all my friends, I began to recover.

Some people, unacquainted with any extraordinary communications from the Spirit of God, may mark this as enthusiasm; and so they may account all the joyful, happy influences of the Spirit that the christian feels,

wild enthusiasm or fanaticism. But I know as assuredly that this exercise was caused by the Spirit of God, as I know that God, for Christ's sake, has forgiven all my sins.

But to my shame I must acknowledge that I was disobedient to the divine admonitions of the Spirit. The cross appeared to me insupportable. My nature recoiled at the idea of casting my family upon the charity of the world, being myself without any means of support, but such as I derived in the ordinary way of travelling preachers; and if I obeyed these admonitions of the divine Spirit, I must give up all claim to this small annuity, and also forfeit my standing as a regular travelling preacher. Of course there were but two alternatives left for me to choose—either to leave the connexion, or locate. To leave the connexion I could not consent to, if I could save my soul without it; for I am conscious that I owe my all to the Methodists, under God; and ever since I knew them, I have been persuaded that they are the people of God. They were instrumental in the hand of God of my conversion, and have been as a nursing mother to me. And I do think that it savors too much of ingratitude for a preacher to

leave the Methodist when he has been raised up from a private man to an official station in the church—then from the bare consideration of pecuniary gain to forsake them, and join others whose doctrines are contrary to his real belief, is a crime in my view almost unpardonable. Then I can truly say that no worldly consideration whatever had any influence on my mind, except so much as a competent support for my family. In this situation my mind has been for five years. I ardently desire to do my duty: but at present my mind is suspended between duty and necessity. I am under the necessity of locating on account of my health. I have the same exercises as I had five years ago, with respect to travelling at large. I think that God afflicts me on account of my disobedience:—and I have neglected my duty so long that I am now in such circumstances, on account of my health and family, that it is next to impossible for me to do as I felt impressed that I ought to do: yet the obligation remains. I love the Methodist cause, for I believe it to be the cause of God, and the people to be God's people. But to return.

During the winter I returned to Schenec-

tady, in order to take my circuit. Although I had not health sufficient for the labours of a circuit, yet on account of my necessitous circumstances, I thought it my duty to travel if possible: but when I got there, I found that the circuit was supplied with preachers; and my presiding elder informed me that I could have no circuit, unless he sent one of the preachers home. But I told him that I would rather be without any appointment myself, than he should do so. In consequence of this, I had no circuit till conference; and therefore I travelled to the westward some considerable distance, and then returned to Connecticut, from whence I rode to New-York, and attended conference.— From this conference I received my station on Newburgh circuit. At the time I received my appointment, my family was in Connecticut, my furniture was in Troy, and my horse in Coeymans. After I had collected all together on my circuit, I could get no convenient house for my family to live in. I had to store my furniture twice, which proved a great trial to me: as no one assisted me in providing a place for my family, I nat-

urally concluded they did not cordially receive me. After some time, a man who was not a methodist, provided a place for me, where I lived during the summer ; but there being few of our society any where near, we found it extremely inconvenient on account of receiving any assistance for the necessaries of life, we moved in the fall into Newburgh. Here I found a trial of quite a different nature : soon after I moved into the place, the society got into difficulty ; one of the leaders refused to submit to the order of discipline, withdrew himself from our meetings, and set up one of his own, in opposition to the regular stated meetings of the society. We laboured to convince him and his party of the impropriety of their conduct ; but our labours availed nothing—they continued inflexible. I consulted with most of the official members on the circuit, and with their unanimous advice, I expelled them from society. I advised them to appeal to quarterly meeting conference, but they positively refused. I told them if their cause was a just one, they could not be afraid to submit it to the investigation of the conference ; but for reasons that might be explained, they would not appeal.



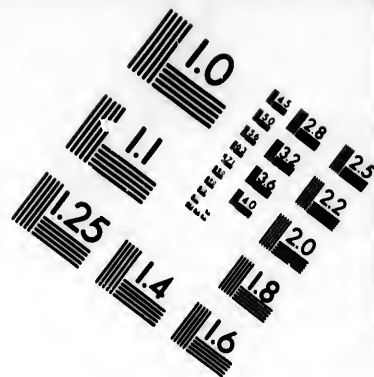
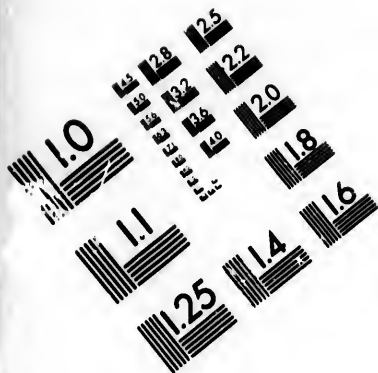
The next year they were restored to all the privileges of society, without making any satisfaction for their former opposition to order and discipline: but I forbear making any further remarks.

After this unhappy division took place, our society was much reduced in numbers; but, I think, not in union and prosperity.

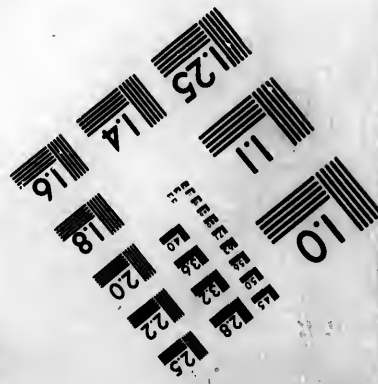
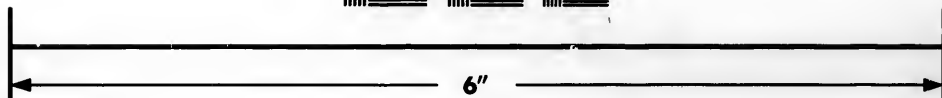
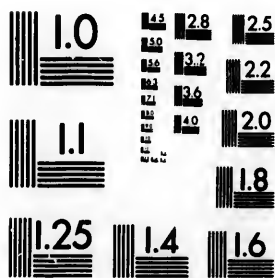
This year we formed some new societies, and had considerable additions to the societies in the circuit. I can but pay a small tribute of respect and gratitude to my kind and benevolent friends on this circuit; particularly brother P——, who assisted us very much in our distress, and my old friend Mr. C——: Mr. Ferris, at New Paltz, shewed me particular kindness: many in the town of Newburgh treated me and my family with great friendship: I think we were never blessed with more generous friends.

I left my circuit the last of April, and went to Connecticut; from there I rode to Pittsfield, and attended the annual conference; at which I was appointed to Granville circuit. My wife and two children were in Connecticut; my furniture and one child (a twin, three months old) were in Newburgh: to





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collect them all together on my circuit, would have cost me more than four hundred miles travel; besides the expense of moving would probably have been more than I should have got on my circuit through the year. At the time I received my appointment, I had but four dollars in the world. When I considered all these things, I was at a loss, for a while, to know what I could do at length I concluded that if I went, my family (which at this time were helpless, and consequently expensive) must suffer for bread, and therefore I could not go. I informed the superintendent that I could not go to that circuit; but he gave me no answer. I then told him that I would not go, yet I received no answer. I then saw no other alternative, but I must locate; yet how to gain a subsistence, I did not know. I was weakly, had a helpless family, nothing to work with, nothing to work on; and as I began to travel young, was very little acquainted with business. In short, my situation appeared very distressing. I could only swoop, and pray to God for divine direction. In this manner I spent the night.

☉ The next morning the general lay on his



just sent for me. When I entered his room, I burst into tears. He put his arm around my neck, and asked what ailed me? I frankly told him he had laid a burden on me, which it was impossible for me to bear; and related to him my circumstances. He said if I had told him before the appointments were read, he would have considered me, and accommodated me better; but observed it would be extremely difficult to do it now, and wished I would submit to the difficulties attending my appointment this year. I told him I could not; or at least, it would be next to impossible: I did not value my own sufferings; but to see my family suffer, while it was possible for me to gain them a support in any conscientious and lawful way, I could not. He then said, if the presiding elder would consent, I might take Pittsfield circuit. I informed him, that would be a great way for me to move my family, and at this juncture of time, very difficult: but he saw no way that I could be accommodated any better for the present year. I gave him no promise that I would go, for at that time I could not see it possible.

I returned to Connecticut, weighed down

under heavy trials. I did not wish to locate while I saw any possible way to prevent it; for when I entered the travelling connection, it was (in my determination) for life; but at present I saw no other alternative. After I had stayed at home a few days, and weighed the subject in my mind in the most deliberate manner that I was capable of, I concluded to go; but my family was so circumstanced that I could not move them; I therefore left them, and went to my circuit, upwards of one hundred miles.

The first tour I stayed about three months; during which time I laboured under great trials. However, I had some good times on the circuit: a number of souls were hopefully converted, and many of our christian friends were much quickened. I then returned to my family; and stayed with them two weeks, after which I went to my circuit, and travelled another quarter.

As the weather began to grow cold, and the state of my health was very bad, I was a great distance from my family, and they were in low circumstances, in a society from which I could not expect the least assistance. I thought it my duty to leave my circuit, and

readily; I stated the business to my presiding elder; he gave his consent for me to go home. Therefore, after the quarterly meeting, which was late in the fall, I returned to my family, and stayed until the first of January. I then took a tour to New-York, and found it profitable to my soul. About the first of February, I took a tour to Albany and Troy, and designed to have gone as far west as N. Sharon, (Schoharry county) but finding the snow was going off, I returned with all possible expedition to Connecticut. After staying at home a few days, I took another tour to Pittsfield circuit, to attend a quarterly meeting, by the presiding elder's request.

On my way I had the following reflections: I have many trials from within and from without. I do not know what the final result will be of all my trials. I do most ardently wish to do the will of God and save my soul. Oh! how many Judas's there are among us: how often is the cause of God wounded and reproached by those who profess to be its best friends. Did every professor of the religion of Jesus Christ duly consider the awful and solemn responsibility

they take upon themselves when they name the name of Christ, we should not see so much stupidity, so much profanity among them as we now see. How little do we in general prize our privileges, and what small considerations will induce many to change their religion, or abandon it entirely. May the Lord have mercy on us.

Our quarterly-meeting was held in Bethlehem, Massachusetts. Brother P. preached on Saturday a very feeling, pathetic discourse. On the Sabbath, at our love-feast, some of the children of Bellial broke down the door and came in, and made a great disturbance in our meeting. After love-feast I preached. I felt much of the divine assistance, and was happy. The people were solemn and tender, and I believe some good was done.

From quarterly-meeting I went to Lenox. I had an appointment in the court-house. Brother H—— met me here, and preached to a large assembly of people.

From Lenox I went to Great Barrington. We put up with lawyer W——g. I had an appointment in the lodge-house—about three hundred people attended, although they had but a few hours notice. I preached;—and



understanding that the Presbyterian minister had given out that he intended to dispute the first Methodist minister that preached in the place, I informed the people that if there were any present who did not believe my doctrine, and felt disposed to controvert it, I hoped that they would do it now, or else for ever after hold their peace. A gentleman in the congregation rose up, and said, I suppose, sir, you mean me. I replied that I did know who he was. It was signified to me that he was their minister. I then observed that if he or any other gentleman present had any objections to the doctrine which I had advanced, I hoped that they would make them when I was present, in order to convince me of my errors, or give me an opportunity of vindicating what I conceived to be right and true doctrine. He observed that it would not be polite for him to enter into a dispute with me before all the people. I told him, if he ever intended to make any objections to what I had advanced, I thought that he ought to make them now. He said that he did not know that he should make any objection to what I had advanced, as he believed the principal part of the doctrine: he choose to decline any controversy



on the present occasion; and after some more desultory conversation we parted.

I went from Great Barrington to Hillsdale, to Mr. Foster's, and preached in the evening and had a good time. Here brother Arnold met me, and the next day went with me to Amenia. Here we met brother Hunt. I preached in the evening, and felt well. Here has been a revival of religion of late—the people are lively and affectionate. We put up with brother Ingraham, a polite religious family.

From this place we went together to quarterly meeting at Swago. It rained incessantly all the time that we were going, and on Saturday; notwithstanding which a large number of people collected, and we had a glorious and refreshing time throughout the whole meeting. Some cried aloud for mercy on the Sabbath, and others were frightened, and strove to get out of the house, but could not for the throng of people.

On Monday evening I preached at brother Jackson's. I had a good time—many souls appeared to be much refreshed.

From Swago I went to Poughkeepsie, and preached on Wednesday and Thursday even-

ings. The last evening I preached on the subject of predestination. Some said that I brought new things to their ears, and wished to hear more on the subject.

Friday I crossed the river, and preached in the evening at a school-house in New-Paltz.

Saturday I recrossed the river and rode to Fishkill.

Sunday, at eleven o'clock, I preached at Fishkill landing, and at four o'clock in the Dutch Reformed meeting-house. The minister, Mr. W——k, was very sociable and friendly, and void of prejudice. He invited me to stay with him over night; but as I was previously engaged I declined his invitation. Four years ago I tried to get a house in this town to preach in, but could not, and was obliged to preach in the street; but now the scene is altered; prejudice seems to be dying; many are enquiring after the truth: thus we see much prayer, zealous preaching, weeping, labouring, suffering, and dying, all work for our good and the good of others.

Monday, I preached at 11 o'clock in the Methodist meeting-house in the Highlands. I was very unwell, having taken a severe cold by riding in the rain the preceding day after preaching.

The next day I rode to the Collarbarrick, and put up with brother Anderson. How manifold are the mercies of God! How many dangers he carries me through, and supports me under all my trials and temptations. He will never leave me nor forsake me; nor withhold any good thing from me if I walk uprightly. And even the chastisements of the Lord are mercies in disguise; and when rightly received, will work for us a far more exceeding and eternal weight of glory. Sometimes, during the past winter, when I have been riding, and suffering hunger and cold, and was sensible at the same time that my family were suffering with cold, in an old shattered house, my heart has sunk within me, but tears have come to my relief. But then at other times I have felt such an assurance of God's favour, and such a confidence in his divine goodness, that I am persuaded that all these things will ultimately work together for my eternal good, and the everlasting felicity of others.

From Collarbarrick I rode to Wilton, in Connecticut. Here I continued three or four weeks, and laboured with my hands every day, and preached almost every night. But

I found that my excessive labours were too much for my constitution to bear.

I left home the first of May, and rode to Ridgfield, where I met brother Russel. I stayed with him until the next day. I preached in the evening of the 9th at brother C——'s to a few people; but it was a good and and gracious time. Here I found some precious souls groaning for full redemption. God is with them of a truth: they love the power of religion. From this I rode to Bedford, and put up with brother G. Lyon, who treated me with the greatest kindness.

Sunday, 12th, I preached in the meeting-house. A number of preachers were present. After preaching in the morning we had the Lord's Supper administered. Brother Jonathan Lyon preached in the afternoon, and I preached again in the evening. This was a gracious season to many souls. I have reason to believe that this day's opportunities will be long remembered.

The next day I preached in North-Castle meeting-house. It was a good season, tho' many appeared to be lifeless.

From North-Castle I rode to New-York, in order to attend the annual conference.

Our conference continued eight days. We had great union among the preachers. I received my station this year on Chatham circuit; I had consequently to move my family upwards of one hundred miles. I went from conference to Connecticut; and after staying a few days at home I set out for my circuit, and reached it about the 8th of June.

Sunday 9, I preached in Hudson twice, and met class; the society appear to be very low in religion.

Monday I rode to Kenderhook. From Kenderhook I rode to Chatham: here I met my colleague, brother Matthias; we found that we had no appointments given out.— Brother Matthias went to Hillsdate, and I went to Sand Lake. I preached Thursday evening at brother B——'s to a small number of lively people, and found it a good and refreshing season to my own soul.

Friday I attended a funeral with a Presbyterian minister. He read a dull, lifeless discourse to the people, on the subject of the impossibility of falling from grace; and I have no doubt but that it was cordially received by all the lukewarm and backsliden souls present. What good tendency such preaching can have, on saints or sinners of



any and every description, is past my power to conceive. I exhorted at the grave, but to little purpose, I fear.

Sunday 16, at 10 o'clock, I preached to a small congregation. In the afternoon I preached in a school room, at China Hill, to a large congregation. Some cried aloud for mercy, others clapped their hands and shouted for joy, and the most of the congregation appeared affected. I have reason to believe that good was done.

I have been on this circuit nearly two weeks; I can get no place for my family as yet. None but God, and the preachers, know what trials it causes us, to find so much difficulty in getting a place for our families every year: after moving upwards of a hundred, and sometimes two hundred miles a year, (as I have done for five years successively) we have to look for a place for our families; and being among strangers, it causes us trials of the most severe kind. Many, I do believe, have been induced to locate on this ground. It is possible that this thing will, in some future day, operate very much against the travelling plan. If every circuit had a house on it for the preachers, it would save the preach-

ers in America seven thousand dollars a year; besides a great many trials of mind, and fatigues of body.

About two weeks after this I obtained a house for my family. I then hired a single waggon and brought my family on the circuit. But it was four weeks before I could get my furniture brought on the circuit. And when I got my family settled, the year was almost half gone. (I stayed but seven months here before I had to move directly back again one hundred miles.) But after I had got settled my mind was eased of a great burden, and I laboured with much greater courage and success. I make these remarks that our friends may know how much their preachers suffer for their good. I have no interest in it now, any farther than I feel interested in the welfare of my brethren, as I never expect to travel on a circuit again, unless I recover my health. I wish that our friends in general would take the subject into serious consideration, and make the care of the preachers their own, and if possible afford them assistance in the particular case above mentioned.

There has been a great revival of religion in the society at China Hill: upwards of

twenty have joined society, and there is a prospect of many more joining. Some few have got religion in other societies, and there is a prospect of much good on the circuit at large. Our first quarterly-meeting commenced the 11th of August, in Chatham. On Saturday we had a good and gracious time. I read the rules of our societies, and particularly the rules on dress, and informed our members that we were determined to enforce all our rules on our societies, and we hoped that all our official members would concur with us in this work, and every other member who felt zealous for the cause of God, would join with us in this important work: and we informed them, that all who would not conform to the rules concerning dress, could not be admitted into love-feast. Our official members promised us all the assistance in their power; and I can truly say, that I never received the aid of the official characters on any circuit more generally than I did on Chatham circuit; and the consequence was, that we had a great revival of religion, both in and out of the societies.

Sunday 18, in love-feast, the power of God was displayed: the people of God rejoiced, and some mourning souls were joy-

fully converted to God. I trust that the whole meeting was rendered a lasting blessing to many precious souls.

Monday 19, I felt great consolation in my mind, and began visiting, and continued three days successively, and found it profitable to my own soul, and I have reason to believe that it was profitable to many others.

Thursday I rode to Hudson, and attended a meeting in the evening, four miles out of town; there are many in this place that appear to be under strong convictions for sin.

Friday 25, I preached at East Camp; I had a good time to my soul: there is but a small society in this place.

Saturday 24, I returned to Hudson.

Sunday 24, I preached twice, and felt the divine assistance, particularly in the afternoon. In class-meeting we found four souls crying for mercy. After meeting I visited a sick woman, and baptized her child: after which I visited a member of our society, who is in a singular situation both in body and mind. His nervous system is strangely affected—his body is remarkably emaciated—yet he imagines that he shall live a thousand years. Sometimes he thinks he is the man of sin, spoken of in scripture; sometimes a

reprobate, consigned to everlasting misery. His mind appears to be most exquisitely tortured. Such another deplorable spectacle, I never saw, and God grant that I may never see another like him.

This quarter I have met with much opposition from the world, and from lukewarm Methodists: nevertheless, we have had many souls happily converted, and the work in general is very prosperous. God is enlarging our borders on every side: we have taken in fourteen new appointments, and formed a number of new societies. My colleague and myself have laboured in the greatest union. I have never travelled with any man that has attended to his duty on the circuit more faithfully than he has done. Our societies (a few individuals excepted) the last quarter have co-operated with me in the execution of our rules on disorderly members; and expressed an anxious concern for the prosperity of our church. I did expect to have stayed another year on this circuit, and the people expressed a desire that I should, and I had made some preparations for it, inasmuch as I had been moved from one to two hundred miles for five years successively, I thought it would be ad-



missible for me to continue here another year —but it was ordered otherwise.

I left my circuit the first of April, in order to attend general conference in New-York. The conference met the first of May, 1812: about one hundred preachers attended, from all parts of the continent. It was a number of days before we got the conference organized: our whole sitting continued three weeks. Some new regulations were made, and some non-essential alterations in the form of discipline, as will be seen in the present edition. From general conference I went to Connecticut, and being much out of health, I did not attend the annual conference which was held in Albany. I received my appointment on Reading circuit.

July 26, I took my circuit at Danbury; I continued about six months, when my health had got so bad that I was under the necessity to desist from travelling. How I shall spend the rest of my short life, God only knows: if my health should ever be sufficient, I calculate to travel again; but be this as it may, I hope to be resigned to all the will of heaven, and close my days in peace. AMEN.

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