

(a gentleman in company,) that his little daughter was drowned. I immediately put my horse into a run, and reached the place as soon as possible. When we arrived, we found the child had been taken out of the river and brought to the house. We then exerted ourselves to the utmost, and made use of all the means in our power to recover it. But finding no signs of life, I said to the parents, you must give her up: she is gone: she has taken her flight from you, and cannot return to you again. They desired me to pray for them, which I did; and they both kneeled with me

The next day, I attended the funeral of the child, and preached to a large and solemn assembly.

Sabbath, July 25th, I preached at Wheelock meeting-house, and as I was coming to the place, while contemplating on the last and general meeting: I had a remarkable discovery in my mind, of the power and glory of God, and of his mercy and grace, extending over Wheelock. Under these impressions, I hastened to the house, and found it remarkably crowded with people: and I do not know, that ever I felt the cause of God and precious souls, lay nearer to my heart, than they did that day. I felt so affected, and my soul so weighed down with a sense of the situation of lost sinners, that I could scarcely utter myself. In the intermission, Col. Fifield invited me to his house to take dinner. I went but could not eat. I thought then, as Abraham's servant said, 'I will not eat until I have told mine errand.' I therefore returned to the meeting-house, and delivered my message; and have reason to believe, that God set the word home with power, to the hearts of the people. At the close of the meeting, being fully persuaded that the discovery I had in the morning was true, and that the happy hour was approaching, when the time of the singing of birds would come, and the voice of the turtle be

heard in the land; I left another appointment, and returned home.

Sabbath, August 1st, I preached at Sutton; and at the close of the meeting, I baptized five young people, who gave great evidence of their being truly converted to God. I continued in the town through the week, and preached there the next Sabbath. In the afternoon, having been previously requested by a widow whose husband died a few days before in the army, I preached a funeral sermon. The scene was solemn, and the funeral being conducted in an orderly manner, I hoped that it might be attended with some good effect, in the awakening of poor sinners.

Sabbath, August 15th, I preached again in Wheelock. The meeting-house was much crowded with people, a remarkable solemnity rested on the congregation, and the signs of reformation were more visible than when I was there before. At the close of the meeting, desired all who felt a resolution to seek and serve the Lord, and to encourage the reformation in others, to rise up, when almost the whole congregation arose. A number humbled themselves under the mighty hand of God, and bowed before the Lord in prayer. And I left the town, with a strong hope of seeing in it a glorious spread of gospel grace among the people.

Sabbath, August 22, being sent for to attend a funeral, I went to the hither part of Kurby, which is about ten miles from Sutton. This was a very solemn and striking scene. Two corpses were brought into the meeting; one, that of a man probably forty years of age, taken suddenly away, and leaving a wife and a number of children overwhelmed with grief and affliction. The other, a young woman, snatched away in the bloom of life, and in the morning of her days; leaving her affectionate parents, brothers, sisters and friends, to mourn for her, and follow her to the silent grave. And what seemed greatly to add to the so-

lemnity of the scene, there was scarcely a house in the place, but what had some sick in it; and the whole town appeared to be in distress. There were not well people enough to take care of the sick; but the people came out of other towns, to assist them.— And what made it most painful to me, was, that the people thus sick and dying, were chiefly those who had paid little or no attention to religion and the worship of God: and because the chief tendency of this alarming and desolating complaint, was to benumb and stupify the senses of those persons attacked by it. So that there was but little probability of their seeking the Lord, or getting religion on the sick bed, or dying pillow. The funeral being ended, I hastened to Wheelock, and attended a meeting there in the afternoon. Here I had a good time. I found the Spirit of the Lord was still moving on the hearts of the people, and the prospect of a reformation was still increasing.

Thursday, August 26, I attended another funeral in Kurby. The deceased was a man, who had left a wife and children, and parents, to mourn for him.

Saturday August 28th I attended a quarterly meeting in Sutton, which continued two days. It was judged that about one thousand people attended, who conducted through the whole, with great decency, and good order. At the close of the meeting, I baptized two persons. I spent the most of the following week in Wheelock, where I attended one funeral, and several other religious meetings. I also preached in Wheelock, on the following Sabbath, (September 5th;) broke bread to the brethren, and at the close, repaired to the water, and baptized six. Here I began to see my desires accomplished, and my prayers answered. "Hope deferred, maketh the heart sick; but when the desire cometh, it is a tree of life." I found it so indeed, to my soul in Wheelock.

Monday, September 6th, I returned to my father's;

and on the Wednesday following, I attended a meeting in Burk, where I found a goodly number of brethren, pursuing the heavenly journey, in harmony and love.

Thursday, September 9th, being Fast day, I returned to Sutton, and attended meeting there. After meeting I went to Wheelock, in company with my natural father. We attended a meeting in the evening in that town; and the next morning we sat off for Burlington, (90 miles distant;) and as we went on, we stopped at Hardwick, and attended a meeting, which was the first I ever attended in the place; and can say, it was a pleasing and solemn interview.— From thence we continued our journey, and went about fifteen miles after meeting. The next day, we proceeded down the River Demile, and reached Burlington about sunset.

Sabbath, Sept. 12th, early in the morning, we made search for some acquaintance which we had in the army, whom we expected to have found in that place. But it so happened, that the most of them were gone, with a part of the army that had crossed the lake, a few days before. After getting liberty of the commanding officers, we went on the grand parade, where I got upon a little stand and began to sing; at the sound of which, the officers and soldiers flocked out of their tents and gathered around me as thick as bees. After singing and prayer, they sat down upon the grass. I then read a passage of scripture,* and preached a sermon. And I must acknowledge, that I never saw a more attentive assembly together in all my life. It seemed as if every one heard, as though it had been expected it was the last time. Good order was observed through the whole exercise; and when I addressed the young men, they appeared to be much affected. Some even burst into a flood of

*Romans, xiii: 12.

tears. I understood afterwards, that this was the first sermon they had heard during the whole summer — There were a number present, who were professors of religion : one from New-Hampshire, whom I had baptized about two years before. He came to me, gave me his hand and said, I have heard heavy tidings to day. My eldest daughter is dead, and I shall see her no more till the last trumpet shall sound. I then prayed, bid them farewell, and retired to the hospital; and after obtaining leave of the physicians I visited the sick, in the first and second stories. I then situated myself where the whole could hear; sung an hymn and prayed. I then spake some time. Many of the physicians, nurses, guards, &c. gathered round me in the walk, and many more gathered below on the ground. They all paid good attention, through the whole of the exercises.

Monday morning, September 13, we left Furlington, and sat off for home; and on Tuesday night, we arrived at Wheelock, where I continued through the week; but my father left me and went home. I attended several religious meetings, and saw the power of God remarkably manifested among the people. — The reformation began to spread marvellously among the aged, middle-aged and youth; but mostly among the two latter. About as fast as the subjects of the work believed in Christ, they offered themselves for baptism; and it might be said of the Church of Christ in Wheelock, as was said of the Church anciently; — “and the Lord added to the Church daily, such as should be saved.”

About the 24th of October, I preached in that place to a very large assembly. A little before I closed, feeling an impression to it I said, I feel as though there are some here, who say in their hearts, like the devout Greeks spoken of in scripture, “sirs, we would see Jesus” — and who long to find peace to your troubled minds, and have a part with the happy con-

verts. If, therefore, there are any in the assembly, who are thus troubled, and would count it a privilege to come forward and publicly manifest their desire to seek and serve the Lord, I feel willing on my part, to pray for you in particular, as well as for the congregation in general. The mourners arose, in every part of the house; and collected before and on each side of the pulpit filling the aisles. I should judge that about forty or fifty persons, when I prayed, fell upon their knees with one accord, and joined in prayer. I observed among the rest, a number of militia officers, all belonging to the south company in Wheelock. — These officers, soon after, at a training, invited a member of the church to pray with them, at the beginning and ending thereof: were not ashamed, in their uniform, (surrounded by the great men of the world,) to bow themselves before the great God, and kneel before their maker in the time of prayer.

Oct. 30th and 31st, I attended a Quarterly Meeting in Hardwick, with a number of preachers. We found the professors of christianity in that place, in a low and scattered condition. After singing, praying, exhortations, and hearing some good accounts from other churches, I preached a sermon from Luke xiv. 23: *And the Lord said unto the servant, go out into the highways and hedges, and compel them to come in, that my house may be filled.* There were about five distinct denominations of professed christians present to hear me; and I did what little I could, to give them their portions in due season, and left the event with God. After describing those hedges, &c. I closed, by expressing my ardent desire, that the work of God might be revived, in all the professors of religion; and that they might all be united in love. When I had done speaking, a number arose, one after another: some spake of their joys; others confessed their backslidings and heart wanderings. At last, a good old Presbyterian minister arose; and after speaking

some time, he looked around and said, "as for these *hedges*, the Lord bring them down; and the fire of heaven burn them up!" and it seemed for a little while, as if the good old man's prayer was answered; a spirit of prayer, love and harmony, closed the meeting for that day.

On the second day of the meeting, the power of the Lord was remarkably manifested. Saints preached, exhorted, prayed, and sung praises to God. Sinners trembled, fell on their knees, and cried to God for mercy. Backsliders confessed to God and man, and asked forgiveness of their brethren, whom they had wounded, &c. Next morning, after attending a short meeting, I returned home. I heard from Hardwick, a few days after, and understood that a number had experienced religion for the first time.

Sabbath, Nov. 14th, I preached in Wheelock, taking my farewell of the people in that place for the present. It was a day, I believe, that will long be remembered. At the close, we repaired to the water, and I baptised six persons. I had baptised, then, in all, upwards of 30 persons in the course of the late work; many of whom were esteemed, as people of the first character in the town, and deservedly so in a temporal view. There was the most general attention, and the least visible opposition in that town, that ever I saw in any other town or place that I have seen. The people in general seemed to be determined to behave themselves as well as they could; and to show themselves friendly, to all the friends of the FRIEND OF SINNERS. Men in authority in the town, seemed to know their places, and were examples of morality and piety to the rest. Their hearts seemed to be open for Christ, and their houses open for his followers. O may the Lord reward them, and their names be found written in the Lamb's book of life, that I may meet them and enjoy their company in the blessed mansions of glory.

Monday, Nov. 15th, I returned to my father's. I had now been in Vermont on this visit, about four months; had baptized, in the whole, forty persons; had preached about twelve funeral sermons, besides all my other religious exercises. And notwithstanding my poor state of health, I had done about six weeks' work with my hands, chiefly on the meeting house, which almost completed it.

Tuesday, Nov. 16th, I spent my time in making ready for my intended journey, which I calculated to commence the next morning. Late in the evening, a man knocked at the door; and when he entered the room to my great surprise, I found him to be a brother from Burrilville, the very place I was about to set out for. The next morning, when I came to converse with him, he informed me that he had come with a carriage to carry me to Rhode Island. I found hard parting with my dear friends and especially with my brother Jonathan's wife, who was in a very low state of health, and expecting soon to change time for eternity. But I gave them all up to the care of my heavenly Shepherd; and on

Wednesday morning, Nov. 17th, I bid them farewell, and sat off with brother Lee, for Rhode Island, between two and three hundred miles distance. We had some refreshing seasons on the way. And, on

Saturday evening, Nov. 27, we arrived at Burrilville. And although I had entertained fears, lest satan should have got some advantage of my brethren in that place, I found myself most agreeably disappointed. For when I came to meet with them the next day, I found them much more engaged in religion, than I expected to have found them. It appeared on the whole, that notwithstanding the opposition of the world, and the assiduous efforts of sectarians, to scatter the little flock, they were if possible, more united and engaged, to travel the self denying and cross-bearing way, than they were when I left them.

In short, I found them under good discipline, pursuing the heavenly journey, and marching for the city of the living God.

I continued preaching in different parts of the town of Burrilville, and in the adjacent towns, night and day, till the tenth of January. On that day, I sat out on a journey to visit the brethren in the state of New-Hampshire. I went by the way of Boston, Salem, Newburyport, Portsmouth, &c. It being soon after the great fire, in the last mentioned place, I saw the melancholy spectacle of about fifteen acres of that thickly settled town, all laid in ashes. And from all that I could gather, this awful conflagration, which had destroyed so much property, and left so many distressed families without a shelter, in that inclement season, was all occasioned by some designing person or persons, who fired the town for the sake of plunder! "The love of money is the root of all evil." When I beheld the ruins, it brought to my mind that day, when the heavens shall be rolled together like a scroll, the elements melt with fervent heat, the earth also, and the works that are therein, be burnt up.— Ah! thought I, what then will those wretches do with all their plunder? When they shall see a God, in grandeur, and a world on fire, where then will the wretches hide? Ah! without deep repentance, they must then hear that doleful sentence, *Depart ye cursed into everlasting fire, prepared for the devil and his angels.*

Leaving Portsmouth, I went on to Pittsfield; and on the 19th and 20th of January, I attended a quarterly meeting in that town.

January 22d and 23d, I attended another quarterly meeting in Sandwich. After which I went on to Parsonsfield, and made a visit to Elder John Buzzell.— And after a solemn interview with him, I started again for Rhode Island. I went by the way of Meredith, N. H. I stopped in that town, and attended two or

three meetings, in company with Elder John Knowlton, who had been preaching there; and a very glorious work had taken place under his improvement.— He told me that upwards of an hundred souls had been hopefully converted within a few months, and the work was still spreading.

Leaving Meredith, I went to Concord N. H.; from thence to Worcester, Mass.—and from thence to Burrilville, R. I.

Sabbath, January 30th, I preached in the meeting-house; and by information, found that the work of reformation, was generally spreading through that region, in almost all the towns, and poor mourning sinners daily turning to the Lord. Meetings were requested in every part of Burrilville, as well as in many other places. I continued travelling and preaching, and baptizing in that region, through the months of February and March, and until the 11th of April. During this visit I had the happiness of seeing a number brought to praise the Lord, for pardoning mercy, and of baptizing upwards of twenty persons. I was several times called to the house of mourning, during my short stay; for it was a sickly, dying time in Rhode Island. I was called four days successively, to attend funerals. My brother Jonathan Colby, made me a visit in the time, whose coming to me, was like the coming of Titus to Paul. He brought twelve letters, which contained refreshing accounts from my friends, in distant parts. And what added to my joy, was, he came to spend a few weeks with me, in the vineyard of the Lord, and to accompany me home to Vermont.

Thursday, April 7th, was the yearly fast. I preached in the meeting house in Burrilville, broke bread to the church, and baptised five persons. I made an appointment to be at the same place the next Sabbath; and it was expected that Judge Smith, and Judge Steer, with some others, would be baptized on that day.

Friday, I went to preach in Scituate, and did not

return till Saturday evening. When I returned, I was informed that Judge Smith was sick of a fever.

Sabbath, April 10th, agreeable to appointment, I went to the meeting-house, and we had a very solemn and affecting season. For feeling some weighty impressions on my mind, that the Judge would not recover, I addressed his friends who were present, as on a funeral occasion. We then repaired to the water. But Judge Smith being sick, prevented his baptism; and Judge Steer concluded to postpone his baptism, till after my return from Vermont. I then baptized two young people, and the exercises closed for that day. However, I would here observe, that Judge Smith had previously related his experience, and put himself under the care of the church.

Meeting being ended I bid my precious brethren farewell for a season; and repaired to Judge Smith's, to take my farewell of him. I found him very sick; but, to the joy of my heart, very much composed in mind. After conversing with him and his family, I bid him farewell, expecting to see him no more, till I should meet him in that blissful world, where the inhabitants shall not say they are sick.

Monday, April 11th, I sat out for Vermont, in company with my brother; and we arrived at my father's, on the 26th of the same month. We were joyfully received by our friends, who had been impatiently looking for us upwards of two weeks; and had felt much anxiety about us, fearing that we were sick.—But the Lord had been merciful to us, and returned us to our friends, laden with the experience of his goodness. However, I found one of my natural sisters very unwell, and supposed to be in a consumption. On this account, we had a cup of mixture.

The Sabbath following, I preached in Sutton, and found the brethren rather low in their minds. The next Sabbath, I preached in Wheelock, where we had a good season. The brethren were well engaged,

and several had experienced religion in the time of my absence, and were waiting for an opportunity to be baptized.

Sabbath, May 15th, I preached again in Sutton, and when I returned from meeting, my father handed me a letter, of which the following is an extract:—

“*Burrilville, 23 of April, 1814.*

“BELOVED BROTHER IN CHRIST —I take this opportunity, agreeable to your request, to inform you of the death of our friend and brother, Judge Smith, who departed this life on Friday morning, at half past seven, on the 15th instant. Elder Wescot, and Elder Britt, were sent for and both attended. Elder Britt did not get there till the meeting was almost ended, in consequence of his baptising some that day. Elder Millard and Richard Mory, attended, &c. His death is most severely felt, by his wife and eldest son. But their sorrows were greatly alleviated, in consequence of his leaving so bright an evidence, that he died in the Lord. He was so composed in his sickness, that he gave orders respecting his funeral and private business. He left the world, in the act of solemn prayer for his family, and the prosperity of the church. About ten minutes before he died, he expressed that the *Sun of Righteousness* had arisen in his soul, as a light shining in a dark place. His funeral was attended with great solemnity and respect. The friends and neighbours seemed desirous of showing their respect to so worthy a man.

“About fifty mourners, in solemn procession, followed the corpse to the tomb; and about one hundred and fifty citizens, with the elders, followed the procession to the grave, where there was a prayer by Elder Wescot. They then returned to the house in the same order.

“I must here mention that sister Smith, the day previous to his death, experienced the power of God, in a remarkable manner, to support her under the

great and solemn trial, she had to pass through. She was attending upon her husband; and the Spirit of the Lord operated upon her to that degree, that she forgot her sorrows: and with trembling limbs, but with a strong voice, praised the Lord for his goodness towards her. She expressed such an unusual degree of happiness as struck all the beholders with astonishment. We, as a body of brethren, feel to mourn with you the loss of so great a pillar in the Church.— But we resign him up into the hands of an all wise Creator, believing that he is now enjoying the fruits of his labours, with his dear Redeemer, We all as a church, stand fast in the liberty wherewith Christ hath made us free.

HENRY RHODES.

“ELDER JOHN COLBY.”

By the time I had read this letter, my friends called me to supper; but I could not eat. My mind was filled with joy and mourning. Joy, to hear that he was so well composed in his last moments:—sorrow and mourning, when I considered that I should see him no more in time. I retired to my chamber to compose my mind; and after walking the floor a few minutes, the case of the widow, and fatherless children, rushed into my mind; and I could no longer refrain from tears. I then fell upon my knees, and prayed that God would support the mourning widow, and have compassion on the fatherless children; and sanctify the dispensation to all the surviving friends; that every class might be prepared to follow him, by imitating his virtues, and following his examples; especially those of the last year of his life. He was frequently found in secret prayer; was constant to his duty in his family; and often exalting the name of his Maker in public congregations.

Sabbath, May 22nd, I preached in Wheelock and found the reformation still spreading.

May 27th, my sister Polly was brought home to my father's, so sick that she was totally unable to help

herself. And my brother, who helped to bring her in, was in one hour after, taken with a fever, and confined to his bed.

May 28th, they continued very sick, and growing worse fast.

Sabbath, May 29th, we had but little hopes of either. I conversed with them both, and found them well composed in mind. When I entered the room where my sister lay, she beckoned to me with her hand, and I went to her. She then told me, with a whispering voice, that she enjoyed divine consolation, and heavenly peace in her mind. I asked her if she thought she should get well. She said it was a matter of doubt with her, whether she should or not.— But, said she, I feel no anxiety about the matter; I have given it up to the Lord. Even when I hear any of the family praying for my life, I hear it with reluctance. When I look upon my weeping husband and children, and afflicted parents, brothers and sisters, they all seem near to me; but at the same time, when I turn my eyes away to my blessed Jesus, he looks more glorious than they all. Then I feel to say, that for me to depart and be with Christ, would be far better. She wished me to preach her funeral sermon.—She also mentioned the hymns, she chose should be sung; and the passage of scripture, she wished might be spoken from on the occasion. She then told me, if I wished to go to meeting, not to stay on her account. About this time, a young woman entered the room, who had buried her mother better than a year before. Ending her conversation with me, she turned her wishful eyes upon the young woman, and said, (looking up toward heaven)—“well sister Polly, I am agoing to leave you: what word shall I carry to your mother? Shall I tell her that you are preparing to meet her in glory?” Her strength then failed, she ceased to speak; and she spake no more to me, nor I to her, for three days. I then recollect-

ting my appointment, resigned her up to the Lord, and went on to meeting. About this time, two skilful Physicians came in; the neighbors gathered round, and it was expected that she would not live the day out. About two o'clock, they supposed that she was really dying. But about the time I returned from meeting, she revived a little. And although she could not utter a word, yet her countenance bespoke that which was unspeakable by articulate sounds. Every feature showed perfect composure and heavenly serenity of mind.

Monday, Tuesday, and Wednesday, rolled away without any material alteration.

Thursday, it was supposed that my brother was a little better; but no alteration in her. I was then so fatigued, that I was scarcely able to sit up. Towards night, my attention was called again to my sister. I found her in extreme distress. Her hands and feet were numb, and all the extremities growing cold.— We rubbed her with spirits, vinegar, &c. for an hour or two; after which, she revived a little.

Friday and Saturday, I grew more unwell myself, and was able to sit up but little. But my brother and sister, were supposed to be gaining health slowly; and by the last of June, they were considerably comfortable. I remained myself, in a low state of health.

Thursday June 23d, I had an appointment four or five miles from home, to which I went, on the day before to attend it. But on the day of the appointment, about 9 o'clock, A. M. I was suddenly seized with all the symptoms of the raging epidemic. Finding myself unable to attend the meeting, I returned home and took my bed. I was severely exercised with pain for fourteen days: my appetite for food, and strength of body, seemed to be gone; and I concluded, from all my symptoms, I had nothing to look for but an approaching consumption of the lungs, to put a period to my mortal days, and finish my short

race across this little world. But glory to God, I felt a sweet calmness of mind, and thought I could give up my account with joy, and not with grief. But as I ever believed it right to live in the use of means, I made use of a few simple syrups, prepared by my friends, which by the blessing of God, I believe were means of restoring me to a measure of health again.— I began to amend about the 8th of July. The day following, I received a number of refreshing letters from my friends in Rhode-Island; and I found the words of the wise man true: "as cold water to a thirsty soul, so is good news from a far country."— Each letter seemed to be like a healing cordial to me. Even my body seemed to be strengthened, while I read of the prosperity of Zion, and of the flourishing state of the cause of Christ, in Rhode-Island. O may the work spread through all the United States, as it has through that State, within a short time, till they are all united to seek and serve the Lord; and the same union spread through all the world, till all nations shall call Jesus bless'd and crown him whom the father hath crowned and set upon his holy hill of Zion; and join with the ancient spouse, and say, *He is altogether lovely.* This opinion is prevailing more or less in all quarters of the world. The bible is gone, and is still going, among all nations; cutting its way, like a two edged sword, and containing the news of peace and pardon to the distressed isles. The powerful arguments which are therein contained, with regard to our Saviour's mission into the world, never have nor never will, be confuted by wicked men nor devils. For devils themselves were subject to him in bodily presence; and said to him, in the person of the man possessed, I know thee who thou art, the holy one of God. Wicked men, in all generations, have trembled before the Son of God, and have had some realizing sense of that solemn truth, *That at the name of Jesus, every knee shall bow, &c.* And

finally, some of the greatest heathen philosophers, have written largely on the subject of Christ's coming into the world. I have been much pleased in reading some of their accounts of this extraordinary person; and to see what an exalted opinion they had of the man, called *the king of the Jews, the son of God, &c.* For although they refused to worship him, yet they were constrained to acknowledge, that the history of ages, could not produce another such an extraordinary man. Publius Lentulus, gave a minute description of his personal beauties, and of his extraordinary demeanour, as well as of his miraculous deeds, while he (Christ) was personally upon earth, preaching and working miracles among the Jews. In a letter to the senate of Rome, while the same Publius Lentulus was Governor of Judea, and Tiberius Caesar was Emperor, he caused the same intelligence to be published throughout all the provinces of the Roman empire. Dr Wright, in his *Life of Christ*, quotes the same, p. 266; which he says was translated from the original manuscript in the following words:—

“There appeared in these our days, a man of great virtue, named JESUS CHRIST, who is yet amongst us, and of the Gentiles, is accepted as a Prophet of truth; but by his own disciples, called the son of GOD. He raiseth the dead, and cureth all manner of diseases. A man of stature somewhat tall, and comely; with a very reverend countenance; such as the beholder may both love and fear. His hair is of the colour of a filbert full ripe, and plain almost down to his ears; but from his ears downward, somewhat curled, more orient of colour, and waving about his shoulders. In the midst of his head, goeth a seam or partition of his hair, after the manner of the Nazarites. His forehead is very plain and smooth: his face without spot or wrinkle, beautified with comely red. His nose and mouth, so formed, as nothing can

be reprehended. His beard somewhat thick, agreeing in colour to the hair of his head, not of any great length, but forked in the midst, and of an innocent mature look. His eyes gray, clear, and quick. In reproving, he is terrible; and in admonishing, courteous and fair spoken, pleasant in speech, mixed with gravity. It cannot be remembered that any have seen him laugh; but many have seen him weep. In proportion of body, well shaped and straight; his hands and arms, right delectable to behold. In speaking, very temperate, modest and wise. A man for singular beauty, surpassing the children of men.”

This biographical sketch, given of Jesus Christ, by the Governor of Judea, corresponds very well with the description given of him, by the ancient inspired writers, as recorded in Solomon's Songs, the books of the Prophets, and the history given of him by the Evangelists, and his immediate followers.

His worth if all the nations knew,

Sure the whole world would love him too.

But to return to my narrative, I continued slowly to recover my health, till the latter part of July; at which time, through the superabounding goodness of God, I was enabled to preach a few times. I also visited the churches in the adjacent towns, broke bread to them, and baptized a number.

Aug. 3d, 1814, being convinced that I had finished my labours in that region for that time, I gave the parting hand again to my parents, loving brethren and dear friends in Vermont, and sat off for the District of Maine, in company with my cousin, B. C. Atwood, of Portland. We passed through the notch of the White hills; and on the next Saturday night, 6th of August, we arrived at Gorham, and were kindly received and entertained by the brethren there.

Sabbath, Aug. 7th, I went into Portland, and preached in the afternoon. And although I was yet

feeble in body, I was better in health than I was when I left home. I continued in town through the week, and preached there again on the next Sabbath, 14th of August. But finding my constitution so slender, my appetite so poor, and my stomach and lungs so extremely weak, I thought it might be duty to retire from preaching, a short time, and take a short voyage at sea. And having also the advice of my friends, who thought it might contribute much to my health, I went on board a small schooner, bound to the eastward; and on August 16th, being favoured with a fair wind we set sail. I was very seasick all day.— At evening, we put in at Bath, (mouth of the Kennebec,) where we tarried the next day and evening. I attended one meeting in the place, in which I found a good degree of satisfaction.

The next day, leaving Bath we proceeded to Boothbay; from thence to Mount Desert, and, so on to Machias and Little-river; and from thence to Granmanan, where I preached on Sabbath day, Aug. 28th, to an attentive concourse of people. Granmanan, is an island belonging to the British, and lying on the Passamaquoddy Bay. It contains about 60 or 70 families. They informed me that there had not been a sermon preached on the island for three years. I was also told, that they had not heard a prayer, some of them, for five years. O may the Lord of the harvest, send some faithful laborers to that island, to preach Christ's gospel to its inhabitants, and to show to them the way of life and salvation; for I think it is one of the "isles, that wait for his law."

Aug. 31st, I left Granmanan, and we shaped our course westward. I preached the first Sabbath in September, at Moosbecky Reach; and on the 13th of the same month, I arrived at Portland, having been gone about four weeks. I felt my heart filled with gratitude to God, for his distinguished goodness to me, in preserving my life, and safely returning me to my

friends in that town. Our voyage was attended with some dangers. On our passage out, we struck a ledge, where we lay eight or ten hours, until high water floating us again. Had there been a heavy sea, we should in all probability have been lost; but he who commands the winds and the sea, suffered not the proud waves to overwhelm us. It being also a time of war, and many of the enemies' cruisers on the eastern coast at the same time, we considered ourselves in danger every hour, of being captured, and carried to Halifax or to England. But he who gathers the lambs with his arm, and carries them in his bosom, carried us safely as in time of peace. On my passage homeward, I was in an open boat, at sea; and it being very squally, and blowing a heavy gale, it was thought that our little boat could not live above water. But it pleased him, who appeared to his distressed disciples, when in similar circumstances, and calmed the raging sea, to preserve and bring us safe to land. *It is better to trust in the Lord, than to put confidence in man. It is better to trust in the Lord, than to put confidence in princes.*

Finding my health somewhat improved by the late voyage, and feeling my strength renewed, both in body and mind; after making a short visit at Portland, and Gorham I sat off for Rhode-Island, Saturday morning, 17th of Sept. I arrived at Portsmouth, N. H. on Sabbath day morning, by the time the bells rung for meeting; distance about 60 miles. I hastened to a meeting-house, where I heard one sermon, and preached another. I found the people greatly alarmed on account of an expected attack by a British fleet, which at that time lay off the harbor. The militia were coming in by regiments, from every quarter, and great preparations were making to give the enemy a warm reception, in case of an invasion. But my most fervent desire was sent to the throne of grace, that the effusion of human blood might be prevented; and

that all contending nations, might strive only for the things that make for peace.

Monday, Sept. 19th, I left Portsmouth, and went to Salem; on Tuesday, to Boston; on Wednesday to Providence. On Thursday, I arrived at Burrilville: and on Saturday, and Sabbath following, I attended a quarterly Meeting in that town, which I had previously appointed. At this meeting, I had the happiness of seeing a few preachers from different states, and a large number of loving engaged brethren, and sisters, from different towns. It would be almost impossible, to describe the joys I felt at meeting the happy converts in Rhode-Island, and to see them so generally engaged in the cause of Christ. Our meeting was truly refreshing, from beginning to end: the work began to revive afresh; doors were opened for preaching on every hand; and he who opened the doors, enabled me to preach day and night. Crowds of people flocked to hear the word; and the prospects at every meeting, appeared very encouraging: sinners mourning, and saints praying and rejoicing. The work of the Lord spread particularly in the towns of Burrilville, Gloucester and Smithfield. I attended sometimes six, sometimes ten, and sometimes twelve meetings, in a week; and saw more or less of God's goodness in every meeting. A goodly number followed Christ in baptism. The work began in Gloucester, early in the fall, and spread gloriously till the fore part of winter.

Jan. 1st, 1815, was a remarkable pleasant day. I enjoyed great composure of mind, joyfully hailed the New Year and thanked God, that he had let me live to see the beginning of it. This was a *first day* indeed: for it was the first day of the week, first day of the month, and first day of the year. We met that day at Burrilville meeting-house, where a large congregation attended. I preached from Isaiah xi. 10: *And in that day there shall be a root of Jesse, which*

shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious I think I can say, without the last exaggeration (that we witnessed the fulfilment of that gracious promise, through all the exercises of the day. And to close the heavenly scene, a very large, respectable, humble, happy loving, united body of brethren and sisters, surrounded their Father's table, and commemorated the sufferings of him, who was dead and is alive, and lives forevermore. This was a New-Year's day to many souls, that never will be forgotten.

I continued preaching in that region, until the 10th of January. On that day, I attended the funeral of Deacon Ballard's wife, and preached a sermon to a crowded, weeping assembly of relatives and friends. When the mournful procession was formed, I left them to follow her remains to the silent grave, and repaired to my lodgings, to prepare for a journey to New-Hampshire.

Jan. 11th, I sat off; and on Jan. 14th, I arrived at Weare, where, by a previous appointment, I met my father and mother, and one of my brothers. This being the place of my mother's nativity, and her parents being yet living, it added much to our happiness, and made our meeting inexpressibly joyful. However, the thoughts of soon parting again, mixed a few tears with our joy. I tarried only two days in the place, and preached two sermons: one at my grandfather Atwood's, and the other at the house of Elder H. D. Buzzell, a minister who resides in that town. I then took my leave of my parents, grand-parents, brother, uncles, aunts, cousins, and my dear brethren in Christ, and sat my face towards Rhode-Island; and by the mercy of God, arrived at Burrilville, on the 19th of January. I continued preaching at my usual places, in the before mentioned towns, and occasionally in some other places, through the winter. And the reformation continued to spread, especially

in Gloucester. Many were sincerely seeking after religion, and diligently inquiring, what they should do to be saved.

Early in the spring, the news of peace between the United States and Great Britain, was proclaimed in America. And when the official accounts of the treaty reached Rhode-Island, the legislature of that State, proclaimed a day of thanksgiving, which was holden on the 16th of March. Our meeting on that occasion was holden at Gloucester. About 20 brethren accompanied me from Burrilville to the meeting where we had a glorious thanksgiving. We found that the attention was great in Gloucester; the reformation was spreading, opposition falling, party spirit dying; and brotherly love, union, and harmony among professors, prevailing. At a conference meeting holden in that town, about twenty persons spake of the goodness of God to their souls; the greater part of them were persons who had experienced the forgiveness of their sins, in the late reformation. Doctor Peckham, Major Burlingame, Capt. Steer, and their wives, were among the number; and many others, of the first class in town, had either experienced religion, or were earnestly seeking after it. In the month of April, and fore part of May, a number were baptizd in Gloucester and Smithfield, and some in Burrilville.

On the Sabbath, April 16th, I preached at Gloucester; and at the close of the meeting, I baptized two; the one a man between 70 and 80 years of age; the other about 18. In the one, I beheld an emblem of a most beautiful morning, with a pleasing prospect of an agreeable day. In the other, an emblem of a serene atmosphere, with a setting sun with smiles, and by his declining golden rays, leaving a dewy blessing on all the leaves behind him, and promising a pleasant night. Among all the things which I have seen under the sun, there has nothing so ravished my heart, as to see young converts, inquiring the way to Zion, with

their faces thitherward; and old hoary headed saints ready to be offered, prepared to meet their God, and patiently waiting till their change comes. I also baptized a woman 28 years of age, who had lost the power of speaking, and had not spoken a word for eight years. She told her experience by signs. The brethren also who were acquainted with her, told many things which they knew relative to her conviction and conversion. All present were satisfied that she had experienced a saving change.

Sabbath, April 30th, I preached at Gloucester; and in the evening, heard that there was a letter in the post office, directed to me, sealed with a *black seal*. I concluded it contained heavy news, and immediately looked to God for grace to support me, in whatever trial I should have to endure. After I retired, I felt convinced that the letter was from Vermont, and felt a reluctant anxiety to know its contents.

Monday morning, I arose early, and walked to the post office, as if travelling to the grave. As soon as I saw the direction on the letter, I knew it to be the hand writing of my brother Jonathan. I returned to Esq Armstrong's, the place of my lodging, retired by myself, and opened my letter. While unfolding it, I felt as if turning up the lid of a coffin, and unfolding the winding sheet, to view, for the last time, the pale visage of a dear friend, on whom voracious death had laid his cruel and relentless hands, levied his execution, and finished his dread office! As soon as the letter was unfolded, my eager eyes began to trace the solemn lines.

Extract of the Letter.

“SUTTON, (VT.) April 8, 1815.

“Once more, by the leave of divine providence, I am permitted to address my brother John, whom I love in the Lord, and whom I have so often congratulated with pleasure, by writing, when distance forbade us the inestimable privilege of conversing face to face.

But while I write, it is with a trembling hand, and emotion of heartfelt-sorrow, while I contemplate the subject on which I must address you. Once more the pale horse, and his rider, DEATH, have made rapid progress in Vermont. The pestilence that walketh in darkness, and makes waste at noon day, has been, and is now solemnly witnessed in this northern clime. But shall I record the death of some of our near connexions? Surely, I must! Put on fortitude, my brother, while you read my letter:—for with a degree of reluctance, I must inform you, that the voice of our amiable and beloved sister POLLY BLAKE, is heard no more in the land of the living—she is gone the way of all the earth. But is it possible?—Here I paused—for notwithstanding all my fortitude, and the cautionary mode of my brother's introduction, I could not withstand the stroke, nor refrain from tears, when I found that my dear sister POLLY had closed her eyes in death, and that I should hear her voice no more upon earth. O how unexpected was the news! The last time I heard from her, she was in good health. It was several minutes, before I could compose my mind enough to finish reading the letter. While I gave vent to natural feelings and passions, a multitude of dismal thoughts rushed into my mind, such as the following:—Here I am in this distant land, in this lonely room, with not a father, mother, nor sister, to weep with me; doomed to bear in one moment, what the whole family bore through all the days of her sickness, death, and burial. O could I have but been with her, in her last sickness; have heard her dying words, and had them recorded as on the table of my heart! But, recovering myself, I refrained and read on; and, after reading a particular account of the distressing sickness of the family (which seems to be too long to insert here,) I came to the following words: “Sister Blake continued to grow worse every day, until the fourth day of her sickness, at seven

o'clock in the evening, which was the last day of March. She expired, *sensible of her departure*; and with christian fortitude, triumphed over death. While she saw the blood settling under her finger nails, she said she rejoiced at the tokens of death, that she should soon be at rest. And what is still more remarkable, she gave particular directions, relative to her funeral, several days before she was taken sick. Brother Blake bore his trials with remarkable fortitude, considering the debility of his body.* He was measurably recovered from his sickness; also the little girls; but little John remains quite low; and it is very doubtful whether he will ever recover.” &c.

The above paragraph in the letter, sweetened to me the bitter cup of affliction, and measurably dried up my tears. And notwithstanding the deep mourning I felt for the company and usefulness of my dear sister, and the sympathy I had with her husband and children, parents, and other relatives in Vermont, I felt to resign her up to the Lord; and said:—

How bless'd is our sister, bereft
Of all that could burden her mind;
How easy the soul that has left
This wearisome body behind.

A thought that she was freed from sin and sorrow; that she now lives in glory, and shall forever dwell with the Lord, afforded me unspeakable consolation. My brother closed his letter, by giving me a particular account of the many that were sick, and of a number that had died with that raging disorder, the spotted fever, at that season: by stating to me the assurance of his own faith in the glorious Redeemer, and recommending a state of resignation to the dispensations of providence. Had I time, I would give my readers the copies of some of the last letters that my

*Her husband; and three children, had been sick with the same disorder, during her illness.

sister wrote. But it must suffice, to close this subject, just to mention, that the last letter she ever wrote to me, she closed with the following words: "*I remain your sister, POLLY BLAKE, and sister in the bonds of christian union.*" And then added,

"Our distant bodies may remove,

But nothing shall divide our love."

The Lord giveth, and the Lord taketh away, and blessed be the name of the Lord.

May 7th, being Sabbath, I preached at Smithfield, where we had a very solemn meeting; we closed the solemnity, by administering and partaking of the Lord's Supper.

Saturday and Sabbath day being the 13th and 14th of May, I attended meeting at Barrilville meeting-house. Three preachers from the district of Maine, attended with me. Two of them, Elder George Lamb, and Brother Joseph White came with a view of preaching in that state through the summer. Our meeting on the Sabbath, was very much crowded, and very solemn. At the close of this meeting, I baptized Capt. Samuel Steer, of Gloucester, and two others; who, I hope, will become pillars in the temple of God, to go no more out. After this, I took my leave of the brethren. And, on

Monday, May 15th, I sat off for Vermont. But going by the way of Providence, Boston, Portsmouth, Portland, Gorham, Parsonfield, Sandwich, &c. it made my journey somewhat circuitous; and I was nearly a month in performing it. Yet I did not consider my time lost; for as I went, I preached; and had the privilege of attending a yearly meeting in Sandwich, which was holden on the Second Saturday in June, and the Sabbath and Monday following.

I arrived at my father's house, in Vermont, on the 15th of June, having been absent nearly 11 months. I found my relations all in tolerable health, except my

brother Jesse, a youth who was taken sick of a fever, early in the spring; the disorder settled in one of his knees, and produced a distressing fever sore; so that for several weeks before my arrival, his life had been despaired of.

The first Sabbath after my return to Vermont, I attended meeting at Danville; the second, or last Sabbath in June, at Sutton. The first Sabbath in July, at 9 o'clock in the morning, I preached at Wells-River: at 1 in the afternoon at Newbury, (Vt.) and at 5 P. M. at Haverbill Corner, N. H. I enjoyed the divine presence, through the day; and had a solemn season in every meeting and hoped that my labours might be productive of some good. I returned home fatigued; and continued preaching in Sutton, and the towns adjoining, as much, as my health would admit of, till the latter part of July. At this time, my stomach had become so weak, my lungs so burdened, and the cough upon me was so troublesome and distressing, that I was constrained to take my bed.— About the first of August, I began to spit blood, and raised larger quantities than ever I had done before, which I considered a bad omen. I continued bleeding from my lungs, for several days, till my strength was nearly exhausted, and my physicians and friends, considered me in the last stage of consumption. About the same time, the doctor, who lived in the house, and had the care of my brother Jesse, was taken down with the fever also. My two sisters, who lived at home, were seized with the same complaint, and my youngest brother was taken down with the rheumatism. There were then six in the family who needed watchers; and my mother at the same time, was scarcely able to keep about. With regard to myself it was thought by my physicians, that I should close this mortal scene in a very few days. In this situation I was brought to close examination; and upon the trial, felt great composure of mind. Here I was made

to realize the apostle's words, "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen." For I felt assurance, that if this earthly house of my tabernacle were dissolved, I had a building of God, an house not made with hands, eternal in the heavens. However, it pleased God, after refining me awhile in the furnace of affliction, to bring me forth of it, and spare me a little longer—I hope, by his grace assisting me, for further usefulness in his blessed service. For in about two weeks, I so far recovered my health, that I was able to do without watchers; and so were all the family, excepting my brother Jesse.

The mount of danger is the place,
Where we receive surprising grace.

I continued to gain strength slowly, through the month; towards the last of which, I was able to attend a few meetings; I also baptized 7 or 8 persons, and had refreshing seasons with the brethren. I now began to look to the Lord for duty, and found my mind drawn to Rhode-Island. I began to muster up resolution, prayed to God for strength, and prepared for the journey.

Aug. 30th, sat off, leaving all my friends in Vermont; and the hardest of all was, to leave my poor brother Jesse, still confined, and in great distress.—But I left him with my blessed Master, who does all things well; and who, if he please, is able to cure all manner of sicknesses, and all manner of diseases.

When I got to Portland, I found myself very much fatigued and overcome with my journey; so that I began to have some fears that I should not be able to finish it. As riding on horse-back, tended to weaken my stomach, and increase my cough, I purchased me a convenient chaise, and then went on much more

comfortably than before. When I got to brother Baker's, in Somersworth, N. H. by previous appointment, I met with Elder John Buzzel, who accompanied me to Rhode-Island. We arrived at Providence, Sept. 21st; and on the morning of the 22d, brother Buzzel, being a stranger in the place, took great satisfaction, in viewing the place where ROGER WILLIAMS and his associates, fled unto, when persecuted and banished for their religion. He viewed Providence in its prosperity, and admired its situation.—We then left the town, and went on to Smithfield. It being rainy, we put up at brother Tucker's, and tarried all night.

Sept. 23d, it continued stormy; and about 9 o'clock, A. M. the tempest began, which deluged a considerable part of the town of Providence, destroyed in it several hundred buildings, and an immense amount of property, and some lives. It likewise spread great destruction through all the country east and west; and was a day that will long be remembered in that part of the country. One of Brother Tucker's barns, where my chaise was housed, blew down, and my chaise was destroyed. The tempest subsided about 11 o'clock, A. M. I borrowed a saddle, and we went on to Burrilville, witnessing all the way, the dreadful destruction of buildings, fences, orchards, wood and timber lots, trees of ornament, &c. When we arrived at Burrilville, we met, in the afternoon, with Elder Moses Cheney, Elder Lamb, and brother Joseph White, at Capt. Rhodes', where we were kindly received and entertained. It was the first day of a Quarterly Meeting in that town, and we had a solemn and rejoicing time. We felt solemn, on viewing the destruction made by the tempest; and felt to rejoice, that our lives, and the lives of so many others, were preserved amidst the direful storm. The inhabitants were engaged in securing their crops from the cattle; and we enjoyed the first day of our meeting by our-

selves. In the evening we went to the house of the late Judge Smith, and visited his widow and fatherless children in their affliction. We had a precious season in conversation and prayer. The next morning, Sabbath day, Sept. 24th, we repaired to the meeting-house, where we met a very large concourse of people, collected to hear the word of the Lord. Brother Buzzell spake from Isaiah, xxxii. 2: *And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land.* Br. Cheney preached in the afternoon. And after he closed, Brother Buzzell delivered another short discourse. All were very instructive and powerful discourses.

Monday, early in the morning, by the desire of Br. Buzzell, as many of the church as could, collected at the meeting-house. And after prayer, and hearing a goodly number of the brethren relate the travel of their minds, brother Buzzell and brother Cheney, gave much good advice to the brethren and sisters, with respect to church government, church labors, &c. and then took their leave. After taking refreshments at Capt. Rhodes', I accompanied brother Buzzell to Chepachet, where he preached in a school-house, at 10 o'clock. A. M. a very solemn and convincing discourse; and in the evening, another at a school-house, near Col. Steer's, in Gloucester.

Tuesday, Sept. 26th, we all met at the Academy, in Smithfield; and brother Cheney preached a sermon to a large number, who had collected there to hear the word. After Elder Cheney had done speaking, Brother Buzzell delivered a short discourse, took his leave of the brethren, and went on to Providence, in company with brother White. I tarried that evening at Smithfield, and attended another meeting at the Academy, with brother Cheney and Elder Lamb.

Next morning, September 27th, I accompanied the brethren to Providence, where we witnessed the aw-

ful devastation made by the late tempest in that town; after which, I parted with the brethren and they went on to their homes.

Sabbath, October 1st. I preached at Gloucester; and the Sabbath following, I preached at Burrilville, broke bread, &c. I also preached on week days and evenings, in Burrilville, Gloucester, and Smithfield, during my short stay. I also baptized five on this visit.*

It is now about three years, since the reformation began in those towns, which has been ever since gradually progressing, and is yet spreading, and the prospect very glorious. I have never preached in any

NOTE BY THE EDITOR.

*Though *weak in the flesh*, this obedient and industrious disciple, seems still *strong in the Lord*; and to be owned and blessed, in the vineyard of his Master, and in the *white fields of the gospel harvest* as a labourer worthy of his hire. ELDER COLBY seems to have devoted himself exclusively, and without reserve, to the cause and interest of his divine Lord, who has declared that his *reward is with him*, to give to every man according as his work shall be; which is abundant encouragement to all such as serve him in truth and sincerity.

Though the author uses *great plainness of speech*, and though no *enticing words of man's wisdom*, are discoverable in his composition; yet the *facts* he communicates, are not the less important on that account, but rather corroborative of their *intrinsic value* and utility in promoting the cause of truth; especially to the discriminating understanding of all such as are bleesed with the *wisdom which comes from above*. Such as are ignorant of the *righteousness of God* and are going about to establish a *righteousness of their own*; or such as pay a total disregard to the light of truth within themselves, will doubtless be led to undervalue the writings of Colby and others of the same character, and even to discredit the remarkable accounts of the conviction and conversion of sinners, therein contained. But the faithful in Christ, are compassed about with a cloud of witnesses, and their writings and productions are amply attested; in whose lines, the eye of the believer can trace the *King in his beauty, and behold the land that is very far off*: he excited to diligence in duty, read his own feelings and experience; and have brought fresh to his view, the difference between what the ancient and modern *Pharisees* have termed "*our religion*," and the religion of *JESUS*.

state, where there was a greater attention, or less opposition, than there is in the state of Rhode-Island. They have had a very bad name by some of the missionaries from *Massachusetts* and *Connecticut*, who have thought that when they got into Rhode-Island, they had got among the heathen; and have preached to them as such. The people of R. I. consider themselves a free born people; born in a land of light and liberty, and enjoying equal privileges with other christians. It is true, that the liberal principles of the people of Rhode-Island, do not allow men to be *compelled* to pay taxes to a man, whom they do not choose to hear. And some preachers, think all men are either heathens or hereticks, who do not pay a stipulated minister tax. But these *heathen* never have, to my knowledge, either fined, whipped, imprisoned, banished, or put to death those whom *they* considered hereticks. But have not all these cruelties been inflicted in some other states and countries? Let *Massachusetts* answer. Let ROGER WILLIAMS and his associates, with many more of the good old Baptists and Quakers, come forth from their graves, show their scars, and relate their sufferings; and would not the people of Rhode Island weep, to hear what their fore-fathers have gone through, to lay a foundation for the religious liberties they now enjoy?*

*Religious dissenters, in all ages and countries, or of whatever name or denomination, have never failed, perhaps of having to encounter the obloquies, and unjust aspersions, of those from whom they honestly differ in sentiment. The persecutions in these cases, have invariably been inflicted, if not by *religious bigots*, or people of *no religion at all*—yet by such *privileged orders* in society, as have had the CIVIL AUTHORITY, or arm of Cæsar, to uphold and protect them, (and from which alone, they derive all their consequence and importance,) instead of being built on the Rock, and commissioned from on high;—while they stigmatize with the epithets of *heresy* and *delusion*, the principles and practices of the meek followers of the LAMB, the weapons of whose warfare are not *carnal*, and who are commanded, *if smitten on one cheek, to turn the other also*.—EDITOR.

The people of Rhode-Island appear to be *ready* to distribute; *willing* to communicate to the necessities of those who labor in the word and doctrine among them; and appear to do it with the utmost delight. And it is my candid opinion, that there is not a spot in the United States, containing the same number of acres, that can produce more real christians, than the state of Rhode-Island. It is a fact, that there are *certain lewd fellows of the baser sort*, in this state, who made disturbances in some meetings where I attended, when I first came to the place. But when they found that I had come in the name of the Lord, and was not to be frightened by a little opposition, they ceased. The people of the first classes in the State, with a few exceptions, have received and treated me with the greatest attention and respect; and those who have opposed have been those who could do but little or no hurt, only what they do to themselves.

October 11th, I left Providence; and on the 14th, arrived at Portland, Me. I still found that my lungs and stomach remained very weak; and after speaking, I was generally much distressed. This often reminded me of the charge given me by my physicians, when I left Vermont which was, not to preach until I had recovered my health. But this charge I have not been able to keep long at a time.

I tarried in Portland over the Sabbath.

On Mouday, I made some arrangements with the Printer, about printing this book; the work being chiefly prepared in manuscript.

Tuesday, being convinced that it was my duty, and would be for my health, I went on board the brig Hero, bound to Eastport, or Lubec, and arrived there, October 23d. I visited Moose, Deer, and Granmanan Islands, in Passamaquody Bay, Province of New Brunswick. I preached one Sabbath on each Island, and great attention was given in every place, espec

ially at Eastport, where I hope I shall yet live to see the glory of God revealed, in the conversion of many souls. Although my visit was short, my attachment to the people was great, and I formed an acquaintance with many respectable people, that I never shall forget. O may the Lord rain down righteousness on the inhabitants of that eastern country.

Monday evening, November 13th, I went on board a packet bound to Portland; but the wind being ahead we lay in the harbor thirty-six hours.

Tuesday evening, at 9 o'clock, a gentleman from Eastport, came on board with a passenger. After being in the cabin a few minutes, he bid us good night, wished us a safe passage, &c. The captain went with him on deck, who, when he returned, presented me with a half Eagle, which he said the gentleman had sent me as a present. This I wondered at, as the gentleman was an entire stranger to me. However, I considered it as a token of my heavenly Father's love and care for me, under all circumstances; for I soon found I needed it. I had to give six dollars for my passage, although it was a short one.

Wednesday morning, November 15, we made sail; and on Saturday following, I was landed at North-Yarmouth instead of Portland, as was agreed. A gentleman, however, from Falmouth came along; and finding that I had a desire to be in Portland on the Sabbath, procured a horse and chaise, and carried me to town. I arrived about 12 o'clock, preached in the afternoon and evening: and was received as usual, with great kindness by the *Christian Brethren* there. I had been gone nearly five weeks, and found that the voyage had greatly contributed to my health. I had had four turns of being seasick, which had cleansed my stomach, and left me with a good appetite.

Tuesday evening, Nov. 26th, I preached at Gorham; found several young converts who had lately experienced religion; and, like all new-born souls,

spake much of the fullness and freeness of Christ, &c. We had a precious time.

The next morning, Nov. 22d, I sat off for Montville, Me. I arrived there on the next Saturday evening, and attended meeting at Esq. Copp's; where I had the happiness of meeting Elder Lamb, and Elder McFarlin.

Sabbath, November 26th, I met with the elders, brethren, and people, in public worship; and I cannot express the joy which I felt, at seeing my brethren in that place; having been absent from them about two and a half years. I preached from 2. Peter, i. 13, 14: *Yea, I think it meet as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this tabernacle, even as our Lord Jesus Christ hath shewed me*—I continued preaching and visiting, through the week; and then preached with them again the next Sabbath, which was the 3d of December. At the close of this meeting, I administered and partook of the Lord's supper, in the presence of a very crowded and solemn assembly.

Leaving Montville, I went to Palermo, and preached in the evening.

Monday morning, at 10 o'clock, I preached at Vassalborough.

Tuesday evening, I preached at Pejepsicut; on Wednesday night at Gray; and on Thursday I went to Portland.

Friday, December 8th, I was engaged in finishing up my journal for the next day, it being the day of the month on which I was born, and which completes the first 28 years of my life. I concluded to extend my first volume to that date, viz. December 9th, 1815:—that my readers may see how good the Lord hath been to me; what wonderful deliverances he hath wrought for me when in dangers: how he hath provided for me in times of need: blessed my weak

efforts ; and given me to see of the travail of Christ's righteous soul, in my journeys from place to place.

And now my dear readers, you are hastening to the close of this volume.—I hope you have read, with the same attention and candour, with which I have written it. If your religious sentiments do not exactly correspond with mine ; yet if you profess to be born of God, and a follower of Christ, let us strive to love one another for his sake, even as he hath also loved us, and laid down his life for us. Love, pure love worketh no ill to his neighbour. God grant that professors of religion, may have a greater share of that heaven born charity that *suffereth long*, and without which, *we are nothing*. It has been my study, my prayer for ten years, that I might not only love and be united with all the dear children of God ; but that I might love, and pray for my enemies : such as not only despitely use and persecute me, but all the children of the Lord : such as are enemies to God by wicked works, and have him not in all their thoughts. This christian heavenly temper, I have, thanks be to God, been the happy partaker of, in a good degree, for years that are past ; and still feel an increasing desire to serve my God, love his children, and live at peace with all men, as much as in me lies, and speak evil of none. I am aware, however that those who are led by a wicked, selfish, or party spirit, and have done that which is wrong, and have been reminded of it in this book, will say I talk hard, &c. But to such I will answer and say, that if I wrote *any thing* on the subject, I think I could not have written less, nor in a more mild language than I have done. Yea, whenever I have mentioned the conduct of opposers, and the harsh treatment I have met with from the different denominations, I have done it with the greatest reluctance ; and in many instances I have been silent, and not named the wrong : choosing rather to resign it to

the judgment of the great day, where the righteous Judge will do justice to all.

I would further remark, in order to put to silence the gainsaying critick, who may compare the accounts that I have given of revivals of religion, &c. in different places with their *present situation*, (which is perhaps vastly different from what it was when I wrote ;) that we are to remember, that prospects and things often alter and assume very different appearances. For instance, we pass by a very flourishing field of corn, and we judge from the appearance, that according to the course of nature there will be a plentiful harvest. Immediately after, a blast, or frost, strikes and kills it all. This is sometimes the case, when we see a great prospect of a general reformation. This may be illustrated by our Saviour's parable of the *sower*, of the *tares*, of the kingdom of heaven being likened to a *net*, cast into the sea, &c. &c. which represent the divine influence of the gospel of the grace of God, (which is really the case) as embracing and extending to *all men* ; and which, in great reformations and revivals of religion, seem as it were under the similitude of the *net* to make a general sweep of the whole ; but through the disobedience of some, and the unprepared state of others, not being able to *discern the signs of the times*—many, alas ! in the time of temptation fall away. So that we are not always able to see the end, or to know the full extent or amount or final result of reformations, *but he that endureth to the end, the same shall be saved*, and none else. Where I have spoken in positive terms, of the conversion or regeneration of any, I have reason to hope and believe, that the work was genuine :—time and eternity will decide.—I yet view an extensive harvest before me, in which I must labor, and have many long journeys and voyages in contemplation ; one voyage in particular across the Atlantic. I cannot doubt but the Lord called me, many years ago, to

go and preach the gospel ; and he has not as yet, that I can discern, commanded me to stop. If I am faithful to preach his gospel, I trust he will, in his own time take me from his vineyard here, to the kingdom of glory ; and as a reward for my labors, I hope to receive, with all his humble witnesses, at the appearing of the chief Shepherd, a crown that fadeth not away. I know and am persuaded of the Lord, that the manner in which I am called to labor in the vineyard of Christ, is very crossing and trying to nature ; that is, *to travel through the world, and preach.*—None know it but those who try it. What has been the most trying to me, of any thing I have met with of this nature is to think that those preachers, who can feel clear to stay at home, with their families, friends and enjoyments, should rise up and oppose those that God sends through the world. Let me ask the question—Who has the most scripture?—How does the commission run? *And he said unto them, go ye into all the world, and preach the gospel to every creature, Mark, XVI 15. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you : and lo I am with you alway, even unto the end of the world. Amen. Mathew XXVIII. 19, 20.*

Again, Christ himself, *went up and down, doing good*—and said to his disciples, as ye go, preach ;—saying, repent, for the kingdom of heaven is at hand. But says one, these travelling preachers do more hurt than good : they divide our parishes ; they pull down our churches, and that is why I oppose them.—Answer. If they are *good men* they will not pull down *good people* ;—and if they are *bad men*, they cannot do it : for saith Christ, on this rock, (meaning himself,) will I build my church, and the gates of hell shall not prevail against it. Hence the church of

Christ has a sure foundation. But I will acknowledge there is one division, or separation, that I believe in ; that is, a division between the precious and the vile. *Come out from among them, and be ye separate, saith the word of God, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.*—These things being premised, it is admitted, with gratitude to the Giver, that there are diverse operations by the same Spirit ; and there are also a diversity of gifts in the Church, and they are all useful ; for God hath placed the members in the body as it hath pleased him. We may also charitably suppose, in some instances, that men of religion may, under different degrees of experience, and other circumstances, disagree in sentiment with respect to doctrine, names, the duty of gospel ministers, &c. and yet all act from honest motives and feelings. But there should be no *schism*, no essential contradictions among the ministers and people of God : their testimony should be *one*—substantially the same, though some may be able to tell a great deal more than others, on account of their higher attainments in virtue and knowledge. Hear the apostle Paul, 2 Cor. i, 18, 19, 20 : “ *But as God, is true, our word towards you was not YEA and NAY. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Sylvanus, and Timotheus, was not yea and nay but in him was yea. For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.*” As Christ is therefore yea, and cannot contradict himself ; and as the apostles all told one story, or bore one testimony in their preaching, and that was yea ; so ought the ministers and people of God at the present day to bear one testimony and that testimony be the *RUTH AS IT IS IN JESUS* ; and not to preach yea and nay, and contradict, not only themselves and one another, but the scriptures also, which, it is to be