

Life & Experiences
of Issachaar Bates

Church, Second Order,
Mt. Lebanon
New York State

Please return this
book to A. G. Hollister
July 29th 1900.

Church, Second Order,

W. Lebanon

New York State

Handwritten text, possibly a signature or name, written in cursive script. The text is faint and appears to be written on a page with diagonal ruling lines. The words are difficult to decipher but seem to include "Handwritten" and "Text".

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Sketch of the Life and Experience of Issachar Bates

I was born in the town of Hingham, county of Suffolk, state of Massachusetts, on the Atlantic shore, 14 miles south east from the city of Boston on the 29th day of January in the year of our Lord 1758 —

When I was about 3 years old, my father Mr. Bates, and my mother, (who was Mercy Fay) moved with their little family into the county of Middlesex, town of Shuburn, about 24 miles west of Boston where we lived about 9 years —

I shall now make some remarks how my little mind was exercised in those days — Altho I was a mischievous boy yet I thot much about God — yea, and I thot right too — for I believed that God was all holy, righteous and good, and that I must be so too or never see his face in peace. This is what I believe now, and notwithstanding all the disputed doctrines that have been afloat ~~from~~ that day to the present nothing has ever removed that little simple faith out of my soul.

Altho my Parents were Presbyterians and taught me

all the good things they knew of - such as little prayers, cradle hymns, catechisms, prayers, creeds, and to all of which I attended regularly, and was obliged to keep the Sabbath very strict; yet after all this, I was afraid God would come upon me some day in judgement because I was not good. This caused me to watch the heavens above and earth beneath for signs and wonders, for I could read some, and heard my parents read, that "God would show wonders in heaven above, and signs in the earth beneath" and when I was about 11 years of age these frightful signs began to appear - A few years before the Revolutionary War and the opening of the Gospel in New England, many of these wonders were seen, a few of which I shall notice as I was an eye witness.

The first of these signs had the appearance of what is called Northern Lights - Night after night these lights were flashing from east to west, till at length one night they spread over the whole horizon and the whole heavens appeared to be like a flaming bush heap - No sleep that night for it lasted all night -

The next was a blazing Comet which could be seen every clear night for weeks - The tail of this appeared about a rod long; it was well muzzled in perfect shape of a trumpet - Some nights

it would look as red as blood - at other times snow pale -

About this time my father moved his family to Southbury about 12 miles from Meriden. Here we saw and felt a number of frightful signs - We lived in a large house with a beautiful dooryard; one sabbath evening a little before sun set, my Father & Mother took their chairs and sat in that green yard, it being a beautiful clear, pleasant evening - I happened to look up and called upon them to see what was in the air,

It was a black vane about the size of a common stove pipe & appeared to be about five rods long, and crooked like a black snake, and in the same shape tapering at both ends; it began to draw up like a horse leech, till it gathered into a round ball about the size of an eighteen inch Bunk shell, and then exploded, and the fire flew in every direction, and the report was as loud as any cannon I ever heard, only not so sharp, and in one moment the sky was as red as blood! Oh how dreadful was the color of that green grass, and how awful we felt! we all thought it was the day of judgment

About this time a man by the name of Green who had been confined to his bed 7 years and not able to

lift. his hand to his head, had a vision; it was shown him what would shortly come to pass. — This vision was printed in a pamphlet and we had one of them — I can remember so much of the contents as this — he saw two angels descend from heaven, and they came down and stood each on a separate foot, and one cried to the other with a loud voice, saying: "Watchman, what of the night? What of the night?" Who answered "Midnight, midnight!" — and cried aloud to the other "What of the times? What of the times?", who answered, "Doleful times!" For the judgments of God shall begin in Old England and shall spread into New England, and there shall be wars and great calamities, and darkness shall cover the whole face of the Land" &c. &c. —

Soon after this two men were watching with a sick person in the night time; one of them had occasion to go out, & as he opened the door, he called to the other and they both stood and heard the 7 chapters of Ezekiel read in the air the whole chapter this of which this is a part "The end is come it waiteth for thee — behold it is come" &c. —

These things created doleful feelings in these parts for a

while, but there was one (Carpenter) a deist who often came to our house, he would read these pamphlets and make derision of them; this took off part of the sharp edge of my horror - but still I kept a sharp look out

About the year 1771 my Father moved his family into the new country about 40 miles into Worcester county (for this county was very large then) where we soon found what it was to fare hard - Nothing now worth marning took place for about two years - only the family being large, and the country new we had to work hard for our living

Our family consisted of my Father & Mother & 11 children viz - Mercy, Noah, Hannah, Issachar, Sarah, Theodore, Olive, Molly, Dolly, Rachel & William - Some of the time I lived at home with my Father, and sometimes lived out, in the mean time the war was fermenting and began to commence -

The Revolutionary War

About the first of May 1775 General Gage landed his army at Boston - Now War was all the topic of conversation every man that was able to lift an old rusty gun, & every

boy who was big enough to carry a little wooden gun were all learning war! Perhaps one fourth of the time was spent in learning the Norfolk martial exercise, For my part I got me a fife, and learned to play well, Minute men turned out to be in readiness - I turned out to fife for them - Every preparation was made for Alar! -

Here I shall mention two more signs that appeared, A few days before the alarm a number of us were on a hill called M^r Stewart - We saw two black clouds arise one from the North the other from the South - They met in the West within a short distance of each other, and there stood like two armies, and fired at each other as regular as in any pitched battle - At the same time thunder and lightning the most dreadful, for about 20 minutes and then vanished out of sight - Next I will mention about the strange flock of birds

The day of the battle of Lexington, a wonderful flock of birds flew over us - they were not to be numbered - No one to my knowledge has ever pretended they ever saw the kind of bird before or since, They were seen by thousands -

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and flew in open sight about two miles, on a straight course to Lexington where they disappeared. They flew in as good order as any band of soldiers ever marched & in perfect silence — They resembled a kind of Hawk the most of any bird. They all stopped at Templeton Pond, (a small lake about 60 miles west by north from Boston) and drank and went on — The next day the alarm came of the Battle of Lexington; and the men appeared about as numerous in the roads as the birds were in the air —

Now I shall digress a little, and leave the track I've been pursuing and show the reason I have been so particular in describing these signs and wonders which I have seen before I enter onto my journey into the revolutionary war

Firstly, I am now in the 75 year of my age; I was but a boy in those times, so that I may justly suppose that the greater part of those who were eye witnesses of these things which took place in New England "have gone the way of all the earth" and perhaps have left no account of these wonders behind them — Secondly; I am so well acquainted with the spirit of man that I

are forced to be jealous over him - that even those who still survive have so little feeling to acquaint themselves with God and his wonderful works, that they either thro' light of them at the time, or thro' negligence let the whole matter fly off with time from their minds into forgetfulness and oblivion so as to be forever hid from the knowledge of future ages -

Thirdly, because my soul has been grieved to see the goodness of God (which leadeth to repentance) not only treated with neglect, but with ridicule; for in all ages, God in his condescending goodness, whenever he was about to build up and bless a people, he gave them previous signs of his intentions; that the wise might be encouraged thereby; and whenever he was about to bring destruction on any people, he gave them warning before hand that they might be prepared to meet the event -

But in these latter times if God is pleased to show any signs on earth, or wonders in heaven, the next news you will hear of the matter is, some puffed up stargazer has hoisted his telescope and reached so far into the heavens as he is able and down he comes with the pleasing news, that he can account for it all from natural causes, and the multitude mock you -

if you presume to contradict his divination.

Now I shall return from my digression and pursue the bloody tracks of War; not with pleasure to my spirit, but at the request of my friends —

When the minute men before mentioned started for Boston, I started with them — but my Father took me back and this was a great grief to me — However in a about two weeks he consented to let me enlist, which I did under Capt. Dexter, being then about 17 years and 3 months old, not old enough to pass muster in the ranks, but could pass as a fifer and I continued a fifer and fife major thro' the war —

It was about the first of May 1775 when we took our march for old Cambridge, where the main army was collected, we being an independant company of Rangers, were stationed at the head of a marsh in open view of Boston — and the old Somerset a 70 gun ship lying in the bay between us & Boston, and often saluting us with her metal — Here I found I had got into a fix where I had no need to look for signs for I began to partake of the substance — Nothing now remained for me but to shut my eyes, and harden my heart & enter freely.

into the school of vice, in which, alas! I was not slow to learn. And until we got well hardened, this Old Somerset troubled us very much with repeated firing at us thro' the summer - for we kept this post thro' the summer - Our annoyance from the Somerset became after awhile matters of mere sport, for we would dig the balls out of the ground & take them in wheel barrows up to the College, and old Gen. Putnam would pay us for them in rum by the gallon -

Thus times went on very well until the 17 of June when the battle was fought at Bunker Hill - On that day we were ordered to post at the foot of the Hill, by Mysteric river between Charlestown & Boston bay, and there to stand openly opposed to the Somerset, the Glasgow frigate (a most furious instrument of war) and three floating batteries; and we had to take our full share of their hot metal - of Cannon Balls - Grape & Cannon shot - We stood where we could see all the movements of the army, and the battle on the Hill - And here I saw the fulfilment of the battle of the clouds for it literally appeared like the same thing

But all the horrors of this day (June 17, 1775) did not look

so doleful as those of the night; for after the Hill was given up and our army had retreated, just as dark commenced the British began to burn Charleston — And Oh! what a horrible sight, to stand and behold their hot balls, carcasses and stink-pots flaming thro' the air for the distance of more than a mile, and in less than a half an hour that beautiful town all in flames! The smoke and the blaze, brightened the face of the whole heavens, as far as we could see — And here I got the literal fulfilment of the flaming heavens of which I saw the sign before mentioned — At the close of the Battle our army retired from Bunker Hill to Prospect Hill, about $\frac{3}{4}$ of a mile distant and there began to fortify; and the British began immediately to bombard & cannonade with all their powers to prevent the progress of this new fortification, and kept it up for about 3 weeks untill the fort was finished, and then quit —

I was part of the time at these scenes, and could see these great nasty porridge pots flying thro' the air & came as full of Devils as they could hold, come whispering along with its blue tail in the day time, and its fiery tail by night

and if it burst in the air it would thro' its hellish stuff all about ones ears, and if it fell to the ground it would hop about just as if the very Devil was in it, untill it burst and then look out for shins and all about. and at the same times cannon balls flying about once a minute.

Now to view these wicked inventions of men to shed blood and bring destruction upon their fellow creatures, it was no wonder I was favoured with a sight of those signs & wonders which I saw in the heavens when my mind was young and tender, — that after I had hardened my heart and gone thro' the literal fulfilment of these things that I should know how to hate them —

April 4th. 1891

Now after the Fort at Prospect Hill — Fort Patterson & one at Rocksbury — a small breast work where our company were stationed, and a few other small works; there was no more fighting or battles, that season except some little skirmishes — But in the spring of 1776 a large body of troops marched to Dorchester — I was then in Capt. Borkus company — Every plan was then contrived to drive Lord Howe out of Boston and to get both sides of him was the

objects and preparations were made accordingly. Thus, in the month of March one Wednesday night about 9 o'clock we took our march over Dorchester neck on to Dorchester Hill with 150 carts loaded with fumes of forts, and fascines (bundles of brush). we planted 3 forts on the Hill that night (they were not all yet filled with dirt) and as the day began to break we left the Hill for the British to fire at; the next night went on again and did likewise.

The next morning only left a guard — The next night we went on kept the Hill — and the next day which was Saturday they did their best with their cannon from every battery, firing all night and killed but four men, and we were not afraid of their landing for we had 70 barrels filled with sand, on the hill, to roll down upon them, which would have broken their ranks to shivers and they knew it —

On Sabbath morning about 10 o'clock they hoisted their canvass of 150 sail of vessels, in our sight & cleared out — On Monday we marched into Boston & took possession of what they had left, which was of no great

value; a number of starved horses, mortars also, and cannon all spiked up - The Meeting houses were gutted - the insides torn out to the ground, in order to train their light horse in them - We went to work regulating the fortifications and turning them all to our own advantage -

We then marched to New York where we had another view of his excellency General Howe with his great fleet in sight again, and his red coats on Staten Island - Here I was in Capt. Pates' company, in what was called the flying camp -

Now to make a long story short; the first attack the British made was on Long Island, which they took by the sacrifice of much blood - This laid the City of New York much exposed, yet every exertion was made to defend and keep it - But when this was found impossible the next plan was to clear the City of its treasures, particularly the continental stores, which was completely done out of sight of the British - Gen. Washington having ordered a large number of Batteaux to be made and

put into the North River, These boats were kept silently running every night for two weeks, from the City to Kings Bridge - Nothing now remained in the City of the Continental stores except about 30 cords of wood which was in the upper parts of the City, on what was called the "holy ground" (a large common encircled with poor wash women and also some base women) - Gen. Washington ordered a herald to mount the fence and proclaim to the poor that they might have that wood: - and here was a sight worth looking at - for in about 15 minutes, that wood was in as many divisions as there was persons, which you must know were not a few -

Now Gen. Pellows brigade to which I belonged was at this time stationed in barracks 3 miles above the city

In the latter part of August (if I mistake not) one Friday morning the guards were drawn out as usual, and sent us to the City - It was my turn to pipe them on & stay with them. All of us were expecting to be relieved in 24 hours. No victuals came that day - Saturday the same

— no relief — no victuals — and on Sabbath morning 8-
 British ships hoisted sail and came on, five up the
 east and three up the north river. Each gave us a
 broadside as they passed the Bowery guard where we were.
 We gave them back the best we had 3-18 pounders
 which were played well — In about 2 hours the earth
 shook violently, and whether it was thunder or an earth
 quake I could not for awhile decide — But now
 the mystery began to open why we had not been relieved.

Our army had been these two days preparing for a retreat
 and this morning had started, and the British were
 pouring in the metal upon them on both sides of the
 Island to cut off their retreat; but they misfed their aim
 altogether; yet the guards were completely cut off, for the
 British had landed an army on the Island who were
 marching down to take possession of the City. We in it

But by some means Gen. Putnam rushed thro' &
 came and released all the guards (about 400 men) and
 told us to clear ourselves any way we could — A number
 of them pushed off an old sloop that was condemned

and started across the River - and were helped from the Jersey shore after she sank. For my part I took my little drummer who was about 14 years old, a pretty boy named James Old; we started up the North river to the Barracks to get our clothes but behold when we came on to the ground there was neither Barracks or clothes; they were all thrown into the river and rafted up to Kings Bridge and instead thereof a body of distressed men waiting to surrender to their enemy - There was trouble enough and our number still increasing, small parties running back to us who had met the enemy - What is the news? Ans - we are all cut off - and we had no commander

At length there was a colonell of some regiment, he advised us to parade rank and file and when the enemy came in sight, if we were willing he would give orders to ground our arms, and lay our hats atop of them to which we all agreed - about 200 of us - & there we stood for some time - Now I will just mention the simple means by which we escaped - By this time a

number had left the ranks and took their choice to swim the river, but how they come out I know not the river was three miles wide — But while we stood here awaiting the ceremony of surrender, an Irishman stepped out and addressed the Colonel in these words "Dear Colonel I'm thinking its no use to stand here and wait to be taken, for I'm thinking well be taken fast enough to go along" Very well replied the Colonel I will make a proposal, we will all march into you grove[#] and all lie flat on our bellies; there will nothing come thro there except perhaps a small flanking party, and we will rise and fire and force our way thro" This was soon done and no flanking party came thro and we lay and heard them all march by, and then up and ran — so we attributed our deliverance to the speech of that half drunk Irishman.

We ran about a mile & a half and it being extremely hot we made a halt on the top of a hickory nub — & the first we knew we recieved a shower of Iron Metal from the three ships in the South River — Then we scampered

[#] a hould thicket

down the cliffs and halted no more, till we had finished our nine mile race - and came into the main road and found some of our own army

Then I took my little Drummer and went on to Kings Bridge, here we begged a slice of cold beef the first food we had tasted in 3 days - then went into a barn and slept that night - The next day (which was Monday) we found our company on Harlem Heights; nothing there to eat, and in about two hours after arrived there. The British came on and we had a heavy battle, but we drove them and kept the ground losing several of our best men -

We staid but a few weeks in this place till removed back into the country - and it is out of my power to tell the various moves we made before we made a stand

For it was Gen. Washingtons policy to keep the stores & baggage always ahead on which account we were rightly named the "flying Camps" for we scarcely ever staid more than 3 days in one place; still having our stores removed we would march in the night and

come up with them; then stay and guard them till they were again moved on ahead

But at White Plains the British came upon us stores and all - and there we had to fight - and a sore battle it was, But we kept our ground and defended it 3 days, long enough to get our stores out of their reach, altho we lost a number of men -

Thus we kept on with these night marches untill we came to Croton Bridge, up the Hudson, near the Tappan Bay about 40 miles from New York - and there on the Hill made a permanent stand -

Now according to the arts of war this prudent retreat is worth notice - There were all our stores and baggage covering more than an acre of ground - Hundreds of hogsheads and barrels of liquor of all kinds, Rum, Brandy, Wine, sugar, Molasses, Pork, Flour, &c &c - all brot out of the City of New York, and the whole underwent not less than 20 removals, with the British at our heels all the time which was for a number of weeks, and yet I do not suppose in all that time they ever got from

us of these stores one single dollars worth — Here I staid untill late in the fall and my time being out I was discharged and went home with a number of others

I staid at home but a short time when I enlisted under Capt Warner and went to the Jersey's at the time of the battle of Princeton & Trenton in 1777 — but the battles were fought just before we arrived, and Gen. Washington had taken 900 Hessians at Trenton and defeated the British at Princeton and they had retired to Bounswick

We were then stationed at "bound brook, where we built a fort called "Fort Staats — Here we had a number of skirmishes with the British and Hessians, but no pitched battles. They came out one day & paraded in battle array, horse in front; our army paraded in the same manner, horse in front — face to face and there they stood for near an hour, looking at each other in the face — At length our right wing let off 2 field pieces and a heavy flank shot with rifles, and they

soon rounded the French horn for retreat, and went back to Brunswick, and we were glad to get rid of them so for they had a superior number to us but did not know it -

Now my three months were out - and I went home and in a few weeks I enlisted under Capt Stockwell and went to Bennington Vt - From there I went with Gen. Lincoln to "Half Moon" (now Waterford) at the junction of the Mohawk with the North River - But in a short time we were sent for to return with all speed to assist at the battle of Malmswick, but we were one day too late for the battle was fought, and Gen. Starks had taken 500 Hessians and British Regulars and 37 Tories - These were all put into Bennington Meeting House - The Tories were soon taken out and yoked together with ropes around their necks and drive off to Northampton jail but the rest were guarded till they were removed some time afterwards -

Our next call was to Saratoga to take care of the rest,

of Burgoyne's Army - for being defeated at Stillwater was making his way back to Canada - Three regiments of us were ordered to march with all speed up the North river and take possession of Fort Edward, to cut off his retreat (about 15 miles) - This we accomplished, and kept out scouting parties in the pine woods to prevent any one escaping.

In three days we received orders from Gen. Gates to return as soon as possible; for Burgoyne had capitulated, and we took a lively step you may be sure and my pipe seemed to have an uncommonly joyful sound -

On our arrival, here were 5100 of our enemies soon marched off the ground under guard into Old Putland instead of going back to Canada from whence they came. We took their ground and their arms into our possession & our regiment was soon discharged and sent home, and I with the rest for there were no more enemies in these parts to conquer -

After I got home I began to grow sick of a soldiers life and got into the notion of marrying - This I first went a short time to Old Putland to help guard the Burgoyne prisoners -

Now about my marriage; and a change in the course of my Life

In the month of May 1778 I was married to Lovina Maynard, daughter of Barzelacl Maynard of the town of Garry in which we both lived - By her I had eleven children - The first was still born, and another died a few minutes after birth; the other nine were what is called proper children - viz - Lovina, Artemus, Oliver Nahum, Polly, Issachar, Sarah, William and Betty -

After I was married I bot a small farm I went to work, but I could not get rich fast enough at that I went to speculating in goods, horses, cattle, sheep-hogs and every thing else a fool could think of or take a notion to -

Then in 1780 there was a call for men to go to West Point for three months, and the young men would turn out if I would go - The Committee also offered me a great price if I would go, and I turned out with about 25 young men for West Point and there served out our time; altho Benedict Arnold sold us all to the British, yet the bargain was disannul'd we all returned safe home and here the war ended with me

And now whoever may read this little history of my experience in the war may have some ruminations in their mind about what kind of a soldier I was, and what for a character I supported -

Well I will candidly tell you, and you will only have my word for it - It can not consist of greatness or goodness, but this I can say in good conscience that I always did my duty thro' the war like a man - altho I was only a beardless boy - and a very merry lively one - I never had a very word from an officer and but very few from a soldier thro' the war - And I had I kind of wit that would draw the attention of every class from the Cloggyman down to the Buffoon - For I could sing nearly every song that was going, whether civil, military, sacred or profane; and I could mimic almost any thing that moved; and I could make as much music on the fife as any of them

And this was not all I was as generous as the day with my mesmates; for I would stand their watch tours to ease them, and often take their place in going out on scouts, and in fatigue while my only calling was to blow

the fife — And what of it all? I can now say with Solomon — "This also is vanity" — Now to return

Soon after my return home from West Point my mind was again troubled with the phenomenon (before mentioned) the literal fulfilment of Joceus vision — the "Dark Day" all over New England. This baffled all human skill, for it was given up by great and small, that there were neither clouds or smoke in the atmosphere, yet the sun did not appear all that day — and that day was as dark as night.

No work could be done in any house without a candle! & the night following was as dark accordingly altho' there was a full grown moon —

I was going to a neighbors house in company with a young man, and as we passed several houses the people were out waving their hands and howling "the day of judgement is come"!! This made the young men look pale — I made as light of it as I could, but it felt awful.

Here was Joceus Vision literally fulfilled, for darkness covered the whole face of New England —

And what next — Right on the back of this — we came

the Shakers, and that made it darker yet - for they came forth to fulfill the 7 Chapter of Ezekiel that was read in the open air - Behold! and I am a witness that they did fulfill - and that in the open air; for they testified that an end was come on them, and proved it by their life of separation from the course of this world and by the wicked persecution they endured from this adulterous generation

Now such confusion of body & mind I had never witnessed before - On the part of the Shakers it was singing, dancing and shouting, shaking, speaking with tongues, turning preaching prophecies and warning the world to confess their sins & return to God, for his wrath was coming upon them -

All this was right in the neighborhood where I lived, and on the other part, it was cursing, blasphemy, mocking, railing, lying, threatenings, stoning, beating with clubs & sticks and firing pistols

Now when I saw all this I was convinced it was the work of God among these Shakers; but I was not ready, yet I had married a wife, and therefore I could not come; but

I thank my God who has spared me unto this present time and who has ever kept my hands from persecuting this blessed People, and he suffered me, when a wicked man to stand on the earth and be a witness, of his marvelous work

O thou Infidel! - O thou Deist! O thou Sceptic!
 O thou Nothing! What will become of you who believe in nothing but the works of your own hands? How long!
 O Lord how long!!

Now after these Snakers had gone out of my sight and gathered to Harvard and New Lebanon, and other places then I made a start to make the world all my own -

I spared no pains by hard work, and speculating in every thing that was lawful (and some more) to make gain and get rich; but I will forever thank God that he blasted the whole of it. Being unacquainted with the tricks of trading men I verily thought that whatever a man promised to do that he intended to do (for I knew I did) but I found to my sorrow it was not so; for by the fraudulent tricks of trading men I lost as fast as I gained, so I found that this trading industry would not answer my

purpose Then I took a quantity of store goods which I had taken in payment for shipping horses and started for the Kennebec River, State of Maine; then 100 miles up the river at an old French and Indian settlement called Norridgewac, there I purchased 200 acres of land and paid for it all down - got a good deed - put in a crop & returned home 300 miles; expecting to move my family in the fall; but my wife was so opposed to the move, that I swapped it with a man in good standing for 50 acres of good land, near by and made him a deed of the land in Norridgewac, and he sold it soon -

He had to finish his payments on the 50 acres, before I could get a deed - I had great confidence in the man but, ~~the next~~ I knew of the matter he had shipped off between two days and I never got a cent for my land to this day

This with other misfortunes left me about \$130 worth than nothing and when I was 28 years of age I moved my family into the state of New York, into the woods & went to work with all my strength and made a living

for my family, by the hardest — and my creditors being patient with me, I paid them all honestly and made a comfortable living — And altho' I have to say it myself I know I was always esteemed & promoted by my neighbors more than I tho't myself worthy; yet, I had many serious thro'ts more than one would suppose I had from my common deportment; for I was what is called in the world a clever, honest, jolly fellow — But it did not feel so to me; it felt as tho' I was so highly esteemed by the world, that God was determined to chase me out of the world, for I was verry full of serious thro'ts but always hated conviction — it plagued me at night hindered me from sleep, and by fighting against it I would generally wear it off for 5 or 6 weeks at a time

But when I was 37 years of age, one morning as I opened the door to go to my work, I cast my eyes back on my children (which were then 7 in number) an awful feeling struck my mind; what will become of these children? — Ah! what will become of me? For I had sometimes made use of the same language before them which I had

learned in the army) — I was then determined to mend my life, so I went to my work moving some large logs; one of them acted very ugly as I thot — and I broke out into my usual manner Damn the thing — Ho, I was all alone! No body to hear me but God — O! the horror! — it is all in vain to think of being better

I went behind the fence, and fell on my knees — I prayed and cried — I begged for Almighty power to help me govern my tongue, if no more; for I had tried, till I was beat — But I soon found it must go deeper than my tongue — The disease was in my heart, and that had to be broken up from the foundation; and now if I were to describe the particulars of my distress for about 6 weeks, while this heart breaking work was going on, it would stain a number of sheets of paper, but be assured I set about the work in good earnest, which work was to do nothing I knew to be wrong, and cry to God every breath to give in convicting power into my heart; till it burst asunder, like the marsh mud before a cannon ball — this was my prayer then —

I did not think of mercy — I did not ask for it — I plead for judgment and torment to be poured out on me untill I were broken to pieces — I did not look to Jesus Christ for I had another matter to settle — I had lived all the days of my life transgressing God's holy law and God and his law were just alike — I had a clear view of God — and he was all fitness & I was just the reverse, and I could see no reason or justice in asking for mercy — But I settled it steadfastly in my mind that in hell, I would praise God forever, for his fitness, his justice and his goodness, and this was all the relief I could find; and poor relief it was — But it was not comfort and joy I was seeking — nay — it was to come to an honest settlement with God, if possible

I was perfectly willing — he — should take away my life and all that I had, if that would make an atonement for I abhorred myself to that degree it seemed to me that God wanted nothing to do with me —

And when the tears ceased to flow freely I was in keen despair — O! my wicked heart — The words of the poet

suited me well "My throts on awful subjects roll
 Damnation and the dead
 What horrors seize a guilty soul
 Upon a dying bed —"

But I had it upon a burning bed — O! Hell!
 I have been in thy belly! I went to every meeting
 I could hear of but nothing there for me — I kept my
 mind to myself, and did not open it to any mortal
 and I am glad I did so, for if the preachers had
 found out my state they would have ruined me as
 they have ruined the most of mankind — To beat
 them off from what they call the law work and make
 them look to Jesus, and so they never are convicted
 of sin — But I wanted the whole matter settled that
 God would make something or nothing of me —

One day as I was in deep distress a voice spake
 to me in these words, will you be as willing to go
 and lead mankind into the way of righteousness
 as you have been to lead them into vanity — I answered
 out loud — "yea Lord! I will go to France" — This —

created a little hope in me, that some invisible being noticed me — I had been 5 or 6 weeks in such trouble that I had created a sore lump in my breast — It felt to me like a 3 pound cannon ball, and I did not care if it killed me — I then concluded I would go the next Sabbath to a Baptist preparatory meeting — Accordingly I went and sat in a pew and heard them all open their minds, and while they were telling what sinners they were I concluded I could tell that story in truth; but I did not suppose that they meant what they said

After they had all got thro', the way was opened for any one to be free; who had any thing on their minds, and a young woman in one of the pews urged me to rise and speak, which I did, but had not one that I joined — After I had related my trouble the church were called upon to give their voice — They cried out "it is Canaans language — I know not what they meant — Then all that were satisfied were called to rise up — They all rose but two &

they said the reason for their not rising was, they wanted to ask a few questions — Ques — "Have you you at any time felt a little more released than at others" ? — Ans — I got up one night in great trouble and took the Bible and read about David's troubles and it was some releasement to me to find there had been a man who had been in trouble as well as me.

They all cried out — "That's enough" "We are satisfied"; — and then began to urge me to go forward into the water — I told them I had no such intention; then they began to warn me — Job. Picket among the rest warned me not to delay, for he did so and had to go 7 years into captivity among the Shakers for his disobedience — They read their covenant and I approved of it; and their articles of faith, but three of which I rejected — viz — their kind of Election, Perseverence, and original sin being damning to every living creature — But they said no matter he will soon see it — I told them I felt very far from being a Christian I should wait until I was

better satisfied — So I returned homeward and felt worse than ever, — The sore in my breast or rather in my heart was in tormenting pain, and I concluded I must cry for mercy or give up the ghost; and while I was studying how I should address God (when I got into some secret place) even the very words I should say; right thro' in the middle of the road, in a moment, in the twinkling of an eye a hot flash, like lightning, struck me thro' my neck and shoulders into my heart and drove out the sore lump and every weight about me, and left me a feeling as light as nothing, with my hands stretched up, and on my tiptoes, and expected every minute to leave the earth and step into the air —

Here I had a perfect knowledge of joy unspeakable and full of glory, for no being in heaven or on earth could feel any happier — It was truly unspeakable for I could not utter the half of it then, neither can I describe the half of it now, but I went home to my house and told them what great things the Lord had

done for me - and I went skipping across the floor singing psalms and hymns which astonished my family very much - Thus, I kept up my exercise untill One O'clock at night, and then laid me down in perfect peace and death and hell were far removed from me - In the morning I arose praising God - I was as full of joy as ever and when the people came along to meeting I went along with them preaching and praising God to their astonishment; - and when I got to the meeting house there was a large body of people collected on the common and there I roared out a testimony, I know not what it was, for it was none of mine; but I know it was the power of God and it threw them all into tears - Deists an all - For it was an astonishment unto them - yea and I was a real astonishment unto myself - Then I crept by the north end of the meeting house, unto the burying ground, (the sight of which had always filled me with dread) and stretched out my hands over the

fence, and bid defiance to the grave, to death & to hell, — and I have never been afraid of that monster (so called) from that time hence forth even forever — And as I returned and passed by Elder Brown I told him I was ready to go into the water or any thing else, for I was prepared to serve God forever — So all gathered into the Meeting house and I took my seat which was the fore seat in the front of the gallery, for I had been their chorister for some time, and when I arose up to pitch the hymn I broke forth in the power of God to the singers — I told them, I had been 4 winters teaching them to sing with the understanding, and now I could lead them to sing in the spirit and so went on untill the whole house were in tears

Now any one may judge how wonderful this new thing must appear; while it was called a cold dead time of religion, for one so unexpected as I was to come forth with the flaming power of God, (for it was nothing else) to smelt them down for awhile, for within 2 weeks there were about 60 baptiz'd

But they were only baptists after all —

In the intermission we all went down into the water and I was baptized — and when I came up, out of the water — Lo! the spirit of death came upon me & I was as dark as ever — the Preaching, Praying, Singing and Sacrament were all death to me — I went home and went away alone and poured out my complaint to God and received a good measure of the same life again which I kept for about 3 weeks; in which time I was as happy as I wished to be and did not feel one motion of fleshly lust all that time, nor never expected to feel it any more forever; for I had returned to the days of my youth, had the same simple child like faith I had when a little boy; — that God is good — Hea and I have proved his goodness to me — All that remained now for me to do was to take the yoke of Jesus Christ whom God hath sent and learn of him to be good even as God is good

Now let the vain disputer of this world come forward and labour to make me think I received all this by education

or tradition, and his labour will be in vain for I never received one trait of it from that quarter; for I was always a free agent and received this my portion from God when a child, and I played the prodigal with it and wasted it like another fool and had to go thro' dreadful sufferings to get back to my fathers house;— but when I began to return, don't you see how the father ran and fell on my neck and kissed me? Well I can see it even unto this day; and O that I might not only see, but feel them sweet kisses now, and forevermore. — Yet after all this I was still a great ways off and remained so for some time but the Father knew I was on the way, and it was 7 years before I got stripped and found admittance into the house

But to return — There was a great stir among the people in those days, and we had society meetings three nights in a week — I always attended and was very lively praying and exhorting in turn, till they began to charge me with preaching which was very far from my thro'; but they insisted on it that I never could be justified short of taking up my cross and preaching — Accordingly four

Baptist Preachers were appointed to hear me, and they licensed me to preach anywhere; and I did preach the best I knew sincerely — I soon fell under trials for fear I was not called and I prayed to God to strike me speechless — if I were doing anything contrary to his will, and that should be a sign that he did not do it; So I went on preaching but in great fear, and to bring the matter to a decision I prayed to God to kill me rather than suffer me to preach without his approbation but when I found I was not killed I made a solemn contract with God, that I would let all disputed doctrines alone, and testify against all sin — Thus I went on in this distressed way from 1795 until 1801 — So much for preaching —

Now I must go back a little; after my three happy weeks had passed away, behold! the motions of the flesh began to return! which felt more deathly to me than the bite of a rattle snake — And this was not all, my past sins were all set in order before me I had all got to come out of my mouth, altho I thot they were all forgiven — So I left my work and went to Col^d Banors

and took him out into the sugar camp and told him my distress and that I wanted to confess my sins—He replied you do not mean your private sins? Yes that is my distress said I—Bell said he I shall not hear you; it might ruin your family— I said, my soul is worth more than my family— I begged of him to hear me—he said he would not— Then I began to tell him how I felt in relation to the works of the flesh— He said, such trials as these were just an imposition of the Devil, for it was the great command of God— So I had to take my load back again with this hope that my wife would hear me, but she flew and left the room at the first motion— Here I was a poor distressed creature, no one to guide me, and no woman to help me I often opened my mouth to individuals as I felt, and what I believed about the works of the flesh, bearing of arms swearing of oaths, dressing in the fashion of the world &c &c which was generally treated with contempt

Now for me to attempt to relate the distresses I went thro for 7 years trying to fill myself with these husks &c

it would be a task — But still hoping that the next arrival would bring salvation, I kept up pretty good spirits for about 4 years, and after passing thro' several revivals and all ending in the flesh, I began to testify that salvation was not among us, nor ever would be in that way of going. Then I began to look all around the world to see if there was any that did good, and I found that they all lived after the flesh, except the Shakers, and there I hated to go — Here I was for three years, my faith with the Shakers and my union with the world, and me a poor tormented Baptist Preacher —

Now about my new life & union with God and his People

If the thousands of fruitless prayers were counted, and puddles of wasted tears I shed were measured, it would astonish a wise man to see what a fool I was — And if I said or hinted such a word as going to see the Shakers I had the awfullest warnings to keep away from them deluded creatures — There were none of them nearer than 70 miles and how to break these bands and get to them, I could not contrive for some time —

At length I fixed a plan and made it work - I told my wife I believed it was my duty to go and see my old Father - She was very willing - I opened the same to the Church and they were more than willing, for they said they would give me new credentials so that I could preach in every Church between there and Chesterfield; where my Father lived, about 100 miles - So I got my credentials and took my journey - I went and visited my Father and then went on to New Lebanon - I found my Sr Dolly on the way who had lately confessed her sins, and a sister's daughter of mine - Hannah Train with whom I had some conversation; they told me that when I got to Lebanon, to inquire for Elder Cooley at the North family, so I went on for awhile with two minds one for Lebanon and the other for home, awfully afraid of being deluded - At length I broke the snare - I appealed to God that he renew my heart - he knew that it was salvation that I was after and he would not suffer me to be deluded - So I went on - lodged that night at a turnoffs Tavern on the mountain between Hancock

and Lebanon, heard dreadful stories about the Shakers. Next morning arrived at the North House, Sunderland, at the door and Stephen Woodward opened unto me. I told him I wished to see Elder Cooley - He soon came forward and asked me what I wanted - Ansⁿ - I want to talk with you - "What about?" - Ansⁿ - Religion - Queⁿ Do you profess religion? - Ansⁿ - What order? - Baptist - Are you satisfied with what you have got? - Nay - Very well said he go and take some breakfast and then we will talk - Stephen told me after I had confessed my sins that he went down and told the sisters to get some breakfast for a man who was going to confess his sins and preach the gospel - After breakfast Stephen conducted me to Elder Cooley's room - First of all I requested to tell my experience, for this reason; one of your people, who left you told me the Shakers would call my experience all old heavens - I told her if they did I should have done with them - Well, said he, you tell yours and I will tell mine - So I went thro' it briefly - Well, said he, that is a

blesed work of God to prepare you for something further

Then he went on with his, and said he; after I had preached 15 years among the Baptists I testified in the pulpit that full salvation never would come, untill the New Heavens were opened and then the circumcising knife would come, and I had to go to Albany to jail where Mother and the Elders were and there I found the Day of Judgement — there I confessed my sins and there I received the power of the New Heavens — Then he went thro' all the work of God from the beginning of the world down to the present time, in which he and I then stood

This was the first strait testimony I had ever heard out of the mouth of man — It seemed as tho' my soul was perfectly acquainted with it — Then I told him what a fix I was in — that I had stolen away from home, and that I had two appointments of preaching that I must fulfill, and I wanted his council whether to confess my sins ~~then~~ or go home and settle matters and come again

He replied — count the cost well Issachar — So he went to the gate with me, and after I was on my horse; these were

his last words "Farewell Speech; and remember there is but one Christ" — This sounded strange to me, for I tho't I always knew that; but these words stuck to me till it was opened to me all at once that I had never understood this scripture — "One faith one Lord" There must be a Christ to every faith and I knew there were many faiths — Then I had an open vision of this great Babylon, all in confusion, and I bid adieu to it forever

Now my whole stay at Lebanon was not much over an hour; for we did business quick — I eat quick, and talked quick — and heard quick — and started home quick for I was quickened —

I went home and kept myself as close as possible but they soon smelt me out, and before night the news was all over the country that I had joined the Shakers,

Now came on the trial; this is the last day with me — In this flood I must either sink or swim — My greatest trouble was at home with those of my own household — But soon a committee was sent from the Baptist Church to labour with me — O the floods they

poured out of their mouths against the Shakers! I told them that I knew the greater part of their reports to be lies 18 years ago - Then they were grieved that I would not believe them - I told them I was not going to believe a lie that I might be damned, I was damned enough already - So they went away and gained nothing of me that time

Then I was cited to Church Meeting once & again and all the Ministers they could bring on from 60 miles distant were all upon me - but all to no purpose

I told them that salvation is mine and I will have it and it pleased to God to hear me say so but, for 3 weeks I did but one whole days work -

Then I got onto my horse and went to New Lebanon and confessed my sins (August 1801) and after, I was ready to meet any of them and have been ready ever since to meet any flesh bug on earth - But when I returned home none but a well tried believer, can sense what I had to endure Not one in my family that could unite with me, nor one in the neighborhood

but what was opposed to me; even the children in the street who used to reverence me when a Preacher, now mocking me - Then like Job, I had to take it - "I am as one mocked of his neighbor, who calleth upon God & he heareth him, and the just upright man is laughed to scorn." This gave me strength for I was confident I had done nothing but that which was acceptable in the sight of God, which caused them to hate me -

But in a few months they were willing to keep out of my way, for I had a testimony as hot as flames & stood in the power of God, and they did not much like that - I was soon after sent out by the Church to preach to the world, in company with Benjamin S. Youngs, who was a living companion and a blessed little strong man of God - He went with me first to my family in Hartford and gained their feelings and respect which they have retained unto this day.

Then we went to Pittsford Vt. 120 miles where we found wonderful things - They had a wonderful revival caused by marvelous light seen on the top of

one James Vickers house - The whole neighborhood were awakened, but when we found them they had got thro with their light pretty much and were uniting with the Methodists, but were still looking for something further - and had united in prayer one week before we got there, that God would send them something more if it come even from among the Shakers; - and when we got on to the ground (or before we came) behold there was an appointment for a Circuit rider to preach at that very house where the light was seen, and we went to meeting and as God would have it the man was taken sick on the way, and could not come, and after they had waited long enough they called on us to speak, and I rose up first & I felt real freedom for I felt confident that this effectual door was opened by Divine Providence and I could feel as if the word was a nail in sure place - And when I was thro Elder Benjamin rose with the same impulse and he clinched the nail completely, and when we were thro a man got up and looking me square in the face & putting his hands on my

shoulders said, "I want you to go with me and hear me confess my sins — Another went to Old Benjamin in the same manner; and so they kept it up one after another, till I think there was 12 (male & female) that confessed their sins that evening.

At the close of these openings, there came one into the room and told us there was a wonderful sight to be seen in the sky — We all ^{went} out — There was a bright road across the center of the horizon from east to west, about 2 rods wide as it appeared, of a palish red, and a brighter border on each side — O how soon we interpreted the sign that this same light & power was soon going to reach those waiting souls in the West, but not one that that we had got to travel this bright road.

Now the people kept on confessing until I think there was 26 set out; but O! the battles we had with the Methodist Preachers; they were all but raving but the people told them that they joined them on these conditions, that if they found a further light they would leave them, and they had found it and was

determined to hold it fast; and we visited them until they were removed to New Lebanon, Waterliet and Hancock — After we had returned from Pittsford we were sent to Guildford N. H. about 60 miles; there we gathered a number more — Then we were sent to Otsego N. Y. 110 miles — there we gathered a number of lovely souls —

Now about 14 months after I set out my wife confessed her sins. This was a relief to me — After this I had the privilege to sell my plantation and move my family to Waterliet, which I thankfully improved, and effected in a few months; so that in March 1803 we moved to Waterliet, all but my two oldest sons, with whom I settled

After we arrived my family all set out with me, and were all comfortable. This began to feel like my Father's House which I had been looking for 7 years — I thought that I had got home but did not know what was before me — Here I went to work as comfortable as a being could wish for, — part of the time out preaching to the

world, and visiting those we had gathered, and the rest of the time at work till the year 1805 —

Now from 1801 untill 1805 we had wonderful accounts in the news papers, of an extraordinary revival in Kentucky and other western states about which my beloved companion and fellow labourer, used to converse together while on our journeyings & travels

I wondered why the Church did not send messengers with the gospel to these poor souls, for I pitied them in my heart; but I concluded the Church knew better about it than I did —

In the latter part of December 1804 I was sent for to go to Lebanon — Soon after I arrived Old Ebenezer invited me into his room & we sat and talked awhile about common matters — At length he asked me how I felt towards these precious souls whom God was at work with in the West — I told him I wondered they had not been visited before this time — He said the Church could never feel a gift to send untill now, but now the door is opened —

Now, said he, I want to know your faith, supposing the lot should fall on you to go for one? Are you man enough to leave your family once for all, and all your friends in these parts and hazard your life for Christ's sake and for the sake of these poor souls, whom God has prepared for salvation? I answered thus — My faith is in the gift of God that is in the Church and that faith I will obey come life or come death — Well said he that will do, for the Church has appointed Eld John Meachem, Benjamin P. Snyg and Josachar Bates to start for that country the first of January 1805 — You will receive further council so you may prepare yourself

Now all my former hopes of my fixed home at Waterville were all blown to the moon — "Now the cross you'll have to bear On figs the answer of your prayer" for I had prayed and desired that those poor souls in the West might be visited, altho never having the first thought of going myself

All things being made ready, it was thot' best for us

to take one horse to carry our baggage, and we go afoot — that a brother should take us two days journey in a sleigh with our horse before the two, then take out ours and go on and the brother return; and after having received the council of Heaven from our Blessed Mother and the rest of the Ministry and Elders, and their most affectionate farewell and blessing with the kindest farewell and blessing from the rest of our blessed friends,

On the first day of January 1805 at three o'clock in the morning we took our journey for the Western world, and we went that day 62 miles and the next day went 80 miles to Peckskill & then our good Br. John Shapsley returned and we loaded our horse and went on our journey, of which I shall not state any particulars only that it was a cold hard winter.

We had to wait two days in New York before we could cross to Poughkeeps, by reason of the ice and then had to keep the main stage road thro'

Philadelphia, Baltimore and Washington, because the back roads were not passible, by reason of ice snow and water for we had rain snow or hail most of the time — We made no stay of account except on the Sabbath, untill we got to Kentucky,

We found that the revival work had spread into some parts of Virginia; we called and saw some of them have the jerks, asked them some questions and went on. We went thro' Lexington & Abingdon and at Hawley we turned our course into Tennessee, — crossed Holston into Green county; stayed all night where there was a new Light meeting — A number of them were exercised with the power and gifts of the Holy Spirit, but were still on the old ground. We crossed Holston back again and went to Beans station, from there over Clinch Mountain and so on to the Crab Orchard —

But when we got to Clinch river it was on Sunday night and here we put up at a kind of tavern and stayed over the Sabbath — Here we found a distressing

circumstance — A young man who was traveling with some movers near this place stuck an axe into his knee, and was laid in an old Negro Cabin and there lay and rotted — He died the night we got there — The old Negro where he lay told us of it the next morning and we went and saw him, and it was a real horrid sight! He is lying that he lay in nearly covered his rump, and both of his legs were rotten. Decomposition & decay were his bed fellow, and no mortal to pay any attention to him — So Old Benjamin & I concluded we would lay him out; so we went to the Lady and got a sheet and went at it — We got a tub of water and washed him, and layed him out in the best manner we could, but had to lay him out cross legged for we could not straiten his legs — The people were awfully struck with this deed of humanity and were very desirous to have us stay and preach the next day at his funeral, but we told them we must go on —

On our way thro the wilderness we were informed of the murder of Joseph Sankford, by two men by the name of Wasp, and we were told we might see the spot, for it was written on a tree by Rock Castle river — I expected to see some horrid expression, written on the occasion, but behold! when we came to it, this was all that was written "Sankford's Defeat" — My soul and my flesh shuddered. Is this the world that I have got into — that murder is nothing but a defeat!! —

I will here for the first time express my horrid feelings I think that if I was back to Waterlot and could have 24 hours to see my friends, and then be laid in their burying ground — it would be a paradise to me, compared with what I had to go thro among such spirits, and in one moment that same voice which spoke to me in my conviction — "Remember your promise, that you would go to France." "You are not there yet but perhaps you may be called there before all is over"; and I was as suddenly released as I was panic struck — And then I push on the whole armour of God, and set my face as a flint

against earth and hell, that attempted to work against God — I soon felt that all the fear they could cause was but a bubble — All these feelings I kept to myself at tho we all showed our surprize at what was written

So we moved on to Crab Orchard in the borders of Kentucky, went a few miles beyond and put up at a decent Methodist house and got our clothes washed, on saturday about the first of March — There were two young women who told us much about the revival, more particularly at Point Pick where Matthew Houston lived, and what a fine man he was; they wished us to go to his meeting the next day and they would go with us; hoping we would preach — So on Sabbath morning we started for Mathews meeting house about 7 miles and found Matthew preaching — pounding away at old Calvin — After he was thro' the young women got word to him, and he spend the way for us to speak, but, we remained silent — We put up at one Maywells, and that evening attended society meeting at which my old companion Benjamin spoke some — Here we formed a small acquaintance & the next day

went and visited Matthew by request — He was very feeble told us he was very young in the light, — only 2 weeks so that he wanted instruction; but told us at Cambridge they knew more about these things — We found also two lovely Peggys in that house, whom God had prepared for the gospel, one of them was Matthew's wife; the whole family were full of kindness and we blessed them — We tarried in that neighborhood about a week, about a week, the most of the time with a man by the name of ~~Wm~~ Floylston who was expressing kind — We preached in Matthew's meeting — attended society meetings and opened our faith in some degree, and got the feelings of a number of them; and then we went on to Cambridge, where we were kindly received generally, Barton Stone their Elder took us to his own house where we had much conversation with him and a number more — They sucked in our light as greedily as ever an ox drank in water and all wondered where they had been that they had not seen these things before — Barton said he had been expecting it would come out so in the end — They were all filled with joy — this is what we have been praying for. Now it is come,

But there was something yet behind the curtain (as the world call it). The next news of salvation was — to gain this Kingdom we have to take up the very cross of Christ and enter into the same self-denying path of regeneration which he trod or never go where he has gone — And Satan entered into Barton as soon as soon as he understood this for he sat more by his *Chia* than by all the salvation that God had prepared for the fallen race — Yet he did not let out his enmity for some time, and desired us at least one of us to attend his next camp meeting, which we agreed to if in our power — So we tarried a number of days, attended their society meetings and gathered the feelings of the people in a good degree, then left our horse with John Ireland took a kind farewell & started for Ohio —

We crossed the Ohio river on the 19th day of March 1815 and went on to Springfield where John Thomson a New England Preacher had a congregation — Here we found an abundance of chaff and but very little wheat — We left them pretty much as we found them and on the 22nd day

of March, we arrived at Malcham Wokeys, where we found the first rest for the soles of our feet. having traveled 1233 miles in two months and 22 days —

Here we were received with the greatest kindness and altho utter strangers before, yet good Malcham soon knew us; for he said his Heavenly Father had promised to send help from Tim, and I am glad said he you have come

He soon found that he had the deepest lights as touching the nature of sin of any one whom we had found, and was groaning and waiting for the way to be opened for him to be delivered from the bondage of corruption — the works of the flesh which he testified he had got to forsake or never find salvation

He had much conversation that evening with him and Peggy his wife, and then he put us to bed & told us he would hear more of this matter on the morrow

A few days after he confessed his sins & received the power of God, and he was a strong man of God; his family were all friendly and soon all confessed their sins —

The next day we went to Richard McSternars
 their first leader, where there were a number of leading men,
 We opened our faith plainly and much was said thro
 the day. Richard observed that he had never under-
 taken to build a church and if we had come for that
 purpose he would not stand in the way;— that his
 people were all free for us to labour with; and he would
 go to the gentiles — We stayed all night with Rich-
 ard, and the next day which was Sabbath we went to
 meeting with him, and he preached much to our sat-
 isfaction, and after he was thro I asked permission
 to speak and it was granted — I spoke short after
 which Benjamin spoke some and read the letter from
 the Church, for he was our reader and principle clerk;
 after which a few favourable expressions were made by
 Samuel Rollins — He said "Thank the God of heaven
 that salvation is come! Here goes wife and children,
 house and land for the Kingdom sake" A few others
 spoke favourably — the meeting was closed and we returned
 The next morning family duties were attended to as

Richards and the said Samuel was called upon to pray, He made many pathetic expressions among which was this— "We thank thee O God, that thou hast sent a chariot of fire from the east drawn by 3 white horses, to bring the everlasting gospel to this land" Thence we began to visit from house to house

Now it was agreed for one of us to go back and attend the meeting at Cambridge, according to request and the lot fell on me— Accordingly on the 27 of March I started on foot and alone, thro mud and water; waded Mill Creek three times more than fence deep— the distance ~~somewhat~~ 90 miles— among wild strangers; and my shoes being too small and footings stiff with mud, the back part of my heels were so blistered that I had to travel part of the way with my shoes down at the heel, but I arrived at Barton Stones on Saturday night and from many Preachers there

I was recieved with outward kindness and a number of the people were verry friendly and glad to see me; but the Preachers were struck with great fears and concluded

that if I were permitted to preach; it would throw the people into confusion, and to prevent it they would contract their former liberality and shut out all other sects preaching at that meeting, and that would shut me out - All this they did by themselves, without the knowledge of the people and the people still expecting me to preach.

Sabbath morning after much conversation with the people (who were all attention) we took breakfast & went on to the stamping ground - Marshall & Stone preached first and they preached the people clear back into Egypt - Stone told them to let no man deceive them about the coming of Christ; for every eye should see him in the clouds, and they would see the graves opening and the bones arising, and the Saints would arise and meet the Lord in the air, whose names are written in the Lambs book of life; which is the little book that I hold in my hand (the Bible) Marshall went on in much the same track; - he warned the people not to follow man; to keep their Bibles in their houses and in their pockets, for in them you have eternal life -

Don't believe what man says - Don't believe me for I have told lies - Thus they went on till the people were covered with death, and even the woods around us appeared to be in mourning - A great number paid but little attention to them but were encircling me around asking me questions, and testifying at every answer - "that is the eternal truth" - that is the everlasting gospel" and many other expressions of joy for the truth.

At length Matthew Couston took his turn of preaching, and he took this text - "Let us go up and possess the land for we are fully able" and he had them across the Red Sea in short order you may be sure.

The woods began to clap their hands - the people skipping and jerking and giving thanks; a great part of them interceding with the Preachers to have me speak, but were put off for that day -

After the exercise of the day was over, I returned to Stones again and stayed all night, and had much conversation with the people - Next day went on to the ground again - there was some preaching and a little of

every thing which amounted to nothing) — the people still insisting on my preaching) — At last P men went to the stand and said that I should preach so to pacify them they said they would dismiss meeting at 12 O'clock and then I might preach & they did so —

Then I mounted a large log in front of the stand and began to speak — Altho the Preachers and many others had went to their horses, to get out of the way of hearing, yet when I began to speak they all returned & paid good attention — I spoke about an hour and the subject I was on was to show the difference between the spirit and the letter, and when I had got thro' I dismissed the multitude — Then began the controversy — one cried "Spirit! spirit! all spirit!" another cried "I bless God for the spirit" for it is all that will do me any good!" and so the multitude were completely divided and I escaped.

After having a short interview with Matthew Houston and Peggy his wife — clearing some things out of their

way and telling them what to do, I left them and went home with John Ireland and stayed that night and then went to Stone, and so visited around from house to house, two or three days — and O that I could relate the visions and dreams that they related to me — all showing that the Shakers were right, and they would own that it was so — But there was that abominable Stone bridge that they were afraid to cross — a bull in the gap that would not enter himself or suffer the rest to enter.

I will relate one or two of these visions which I can remember — A young man was shown three patches of flax; — he was taken to the first patch and told that it represented the Presbyterians, and it was nearly all rape; then he was taken to the second and this represented the Methodists and this was about two thirds rape and then to the third and this was the Shakers, and it was all clean flax and no rape in it — Again he saw a New Light Preacher preaching on a stack of straw and the straw caught fire and the Preacher fled, but

a Shaker preacher sprang on to the stack and there stood and preached in the flames until the stack was consumed and received no harm — So said he. I am convinced enough, but I know not what to do.

There were many more such striking visions, but I do not recollect them well enough to relate them. They were a people whom God had prepared for the gospel and O how it did grieve my spirit to see them bound by a fleshly man —

I returned to Ohio a foot and alone and arrived safely again to the brethren and found the work of God going on — a number more had confessed their sins and the Devil was mad about it and I was glad about it. — Now as to dates, months or years I shall not trouble my head — seeing they are recorded in other books — It is enough for me to state that we went about the great work that we were sent into this new world to accomplish, which called us to be instant in season and out of season, which we ⁱⁿinvited ourselves to, like God's hunters and went thro' this wild

wooden country) by day and by night, hunting up every soul that God had ~~prepared~~ been preparing for eternal life, or death unto death, to give them an offer of that treasure which God had committed to us which is eternal life, in obedience to the gospel of Christ and Mother, in this day of his second appearing - which life to obtain they must honestly confess all their sins before a witness of God thing by thing and forsake them by taking up a final cross against the world, the flesh and all evil in their knowledge and by righting all their wrongs with their fellow creatures and to subject themselves to the teaching of those who from time to time are appointed to administer ~~to~~ unto them

This was our gospel and I am one witness among many that there is not one soul who has received this gospel in the love of it and have obeyed it from their hearts but have now eternal life abiding in them and are justified and accepted of God, and on the other hand there is not one soul who has ever received it and

and turned away from it; but are now or shortly will be gasping and struggling under the power of the second death; which never dies

Now we went thro' out all the region of what is called the Turtle Creek settlement (in Warren County) first of all and gathered a goodly number of precious souls, and while these tender lambs were just begining to suck the sincere milk of the word a camp meeting took place at Turtle Creek meeting house which was Richards stand

About the 28 of April a great body of Blazing hot New Rights with John Thompson (a preacher) at their head determined to break down all before them — Thompson mounted the stand and began his preachment and undertook to show how they had been imposed upon by deceivers, and how much he had borne with one Worley and now these Eastern men had come to tell them that Christ had made his second appearance — passed — but they are liars! they are liars! they are liars!! In the time of this tumult I stood on a log alone for

neither Old John or Benjamin were present (the not far off they were at Malchams writing a letter home) and I will venture to say that the tumult at Ephesus was not greater than was at this place for about half an hour; it was one steady cry of "glory to Jesus," "glory to Jesus" "Glory to Jesus" and almost every other noise — And what was the cause of their giving so much "glory to Jesus" and all their noisy endeavours to prove his poor suffering witnesses to be liars? — Why, that they might enjoy pleasures of fleshly lust for a season!

I was ordered back to hell from whence I came and called many other bad names, and as the tumult began to cease I stepped off from the log, and passing thro' the multitude they cried out "see how his conscience is scared as with a hot iron" "he does not regard any of this at all"! Neither did I regard it any more than the croaking of bull-frogs, for I knew it was all a hellish tumult of mockery.

During the scenes of this day (Saturday April 27) Richard attempted to still their noise, but they forbade him to speak. He succeeded however in striving out occasionally

some very hot matter -

The peculiar scenes and tumults of this day being closed, I went around and hunted up our little ones and found they had stood the storm firmly thus far, and their enemies had lost more in the battle than they had gained.

The next day which was their great day of the feast - the great day of the sacrament we all attended the meeting - Richard succeeded in taking his place to preach - his text - "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world" - He preached soundly - At the close, he observed "the restraints of this world which gender to bondage are coming to an end, and all who are determined to go forward and possess the promised land, may with propriety eat the passover (or take the sacrament) for so we had mutually agreed, and so at the same time and the same table, while the bisterous glorifiers (in the flesh) of Jesus were taking their sacrament the believers were eating their passover"

This day also as well as the next and last day of the meeting, were all days of great distress and confusion. Many had come from a great distance to hear and see what was going on; the whole country seemed in an uproar and the very air and woods ringing with the appalling sound of "False Prophets" "Seducers" "Deceivers" "Lies" "Wolves in sheeps clothing" "parting man & wife" "tearing up families and churches" &c &c. But thro' it all the little innocent lambs kept close to their shepards and were safe — So much for Camp Meeting

Now after we had traversed the woods, high ways and no ways and gathered a precious number in this place we went to Strait Creek and Eagle Creek and gathered a goodly number there — Then we returned and went to Beaver Creek and the next year a number embraced it

In the latter part of July we had a strong recruit. Eld David Davens, Daniel Mosely & Solomon King came from the East to help in the work of God — We received them with great joy for truly the harvest was great & the labourers few. We continued to extend our labours farther & farther. We went to Shawnee Run in Kentucky where my beloved

laboured had previously been; there we had a number of stable Sails. Then I spent my time in Ohio & Kentucky untill fall and in the month of September, this same 1805 we began to conclude it was time and a righteous thing for us to have a home of our own and not to put the burden of this on our children. At this time Timothy Sewil had a quarter section of land he wanted to sell to get away from the Shakers and this land lay right where we wanted it, and he would take \$1040 for it and we knew we had kind Parents who would be willing to help us, so it was concluded to send me home to get the money.

On the 26 of September I started on foot & alone from Chillicothe. Now I felt that zeal that I bid defiance to all powers but the power of God; no pain could touch me but I would order it hence for I was on the Kings business, but to prove my faith effectually and see if I could go thro' with this mighty power; when I got near Bethelham, within 200 miles of Lebanon, a pain started thro' my left foot as sharp as as knife work, and it was too much for me; it swelled very

fast and turned purple, but I travel'd untill night altho
 in great pain; put up at Oilliers tavern, bathed it with
 rum and went to bed, not one wink of sleep that night
 In the morning I could not get my foot into my shoe
 stuck my toes in as far as possible and went limping on,
 and then I went to contriving — I will stop and get a
 shoe made — well, then, I can not stand it to walk

I will buy a horse — I can pay \$20. down and get
 trusted for the rest till I return; well that will never
 do for I can not bear my foot to hang down — but this
 will do, I will stop and hire a man to take me in a
 waggon and the Church will pay him when he gets there
 — That will do — All at once a voice whisper'd, "What
 is thy faith?" I answered with real unbelief, I should
 just as soon think of asking for my leg to be cured if both
 bones were broken off — Again the voice answered "whatsoever
 you shall ask the Father in my name it shall be done"

Now I can not describe my feelings but it seem'd to me
 that I stepped both my feet right into the name of Jesus
 Christ and asked, and in a moment a pain start'd up my

thigh, and it was all over, my foot was as well as ever, & how to express my thanks I could not tell, but I put on my shoe and started a song, and I ran two or three miles, and I suppose the people who saw me thought me a crazy man, but I did not care for that

In 21 days I arrived at New Sebaun 776 miles I tarried there a few weeks and got the money and as much love and power as I could hold and returned again on foot alone and in 23 days arrived at Malchims (Orly's) at Turtle Creek (now Union Village) where we then lived. Entering once more into the land of daily persecution I found those who rejected the gospel at the same employment. I left them - breaking glass windows - cutting down orchards - throwing down fences - burning buildings &c &c - But found those who had accepted the gospel and confessed their sins, joyful, comfortable, strong in the Lord and in the power of his might, and I verily believe feared not all the western world

We then purchased the land of Sewill where the south house now stands and moved into his old cabin -

The next season we built a two story frame house and moved into it — In February 1806 I went again with Benjamin and Richard to Kentucky, visited Shawnee run where we had a lovely little company of real believers; and gave them new strength — then went to Paint Lick and hunted up good Br Matthew Houston and the two good Peggys; who with all the family beside confessed their sins; and also a number of their neighbors

Thence we went to Silver Creek, found a number of good souls who received the gospel, and after we had got thro' our labours in Kentucky returned to Ohio — visited Eagle Creek, Beaver Creek & Cabin Creek, and strengthened those who had set out, and gathered more in all these places.

In the month of June 1806, we had another blessed recruit from the east — viz — Peter Pease, Samuel Turner, Constant Moseley, Eldress Ruth Farrington, Sucky Smith, Molly Goodrich, Ruth Darrow, Martha Sanford, and Prudence Farrington — This made us feel strong, you and it made our persecutors feel strong also — but we kept the ground by battles of shaking

After we had moved in to our new house we gathered in a few young believers with us, which formed a kind of Church Order. This I called my home and it was a good one too, yet I did not enjoy it but a small part of the time for I was traveling the western world from side to side and almost from end to end - sometimes with my peculiar friend and fellow traveler little Benjamin (for by this title he was known thro'out the country) and generally mentioned in terms of respect by his friends and foes.

Sometimes I traveled with Richard - sometimes with Malcham - sometimes with John Ourlavy, sometimes with Matthew Houston - sometimes with a part or all of them and gone from one to two and three months at a time and once 9 months; rushing and wading thro' many parts of Ohio, Kentucky, Tennessee Indiana & Illinois; from 1806 till 1811 - It will be in vain for me to state any particular dates for it was every time and every where, and every hour and every place. However this was my consolation, the above mentioned

Brethren, who were my companions in tribulation, were strong
 and faithful - you and I might add more who were in
 the same labour afterwards - John Rankin Oliver Thomas
 and others; who were zealous and faithful - But as I was
 always with that little Benjamin (now Old Benjamin) from
 the beginning, I always felt safe with him for you know
 he is the son of the right hand; but whom I always es-
 teemed the Father of my right hand in all things, We
 have travelled many thousands of miles together thro' trib-
 ulation and sufferings; - many were the snow banks and
 deep waters we waded thro' together; and love and union
 were always our staff Besides I am persuaded there
 never were many David and Jonathan's whose hearts
 were more firmly knit together, and I learned many
 good things - I learned something from all my companions
 with whom I travelled, and my beloved Old John Meacham
 who was the first man on earth who condescended to hear
 me bring my old deeds to the light, and with whom I
 travelled and suffered on our journey to this Western country
 - of him I learned much - Let me never forget him - Write

him, with Father David, and all the Eastern Elders I have traveled more or less in visiting Believers and I was always learning something of them, altho they were not much called into the pioneer work, in which we little Benjamin and others were called to, but they were our strength and our support and let them be blessed both Male & Female forever

After we had gathered a goodly number of souls in Ohio and the upper part of Kentucky, then Richard, Matthew and myself went to Gasper (Logan County Ky) where we gathered a lovely number of Believers 23 adults the first time. and the next time we visited them, we went to Red River and gathered a number there and to Tennessee and gathered some there; then I took John Dunlavy (leaving Matthew & Samuel Seving to guard the people) and John and I went to Red Banks — Here we had some strange movements — A large body of people assembled at the house of John McComb — John preached first and while he was speaking I took notice of a very nice looking woman dressed in black silk who paid im-

common attention to what was said — After John was
 thro' I rose and spoke confirmatory and added more &
 as soon as I had ceased, this woman stepped up to me
 and taking me by the hand said "Come thou blessed
 man of God, I want you should go with me" and
 holding her clench led me thro' the crowd, about 20
 rods from them and stopped now, said she I want
 you should lift your hands with me to heaven and
 give thanks to God that I have lived to hear the
 everlasting gospel — I complied — now said she I
 will confess my sins; and at it she went, and O the
 beauty and honesty of that womans soul — After she
 was thro' her little son standing afar off wondering
 what had befall his mother; — she called to him in
 these words "Washington, come here my son and see
 Jesus Christ!" So he came on and took me by the
 hand and I said you may see a servant of Jesus Christ's
 , but I felt awfully mortified. But when I came to
 find out who I had been dealing with, behold it was
 General Posey's Lady — He was then in the Assembly

at Frankford. He was afterwards Governor of Indiana. But when he returned home and found the state his wife was in, he was in great distress, but behaved well and they settled the matter on this wise, that she would live with him only she should have a room & bed by herself, and never more sleep with him; and so it has stood ever since for she is a real daughter of Abraham —

He gathered a number of precious souls at this place and then returned back to our brethren at Casper and so on home to Ohio —

The next visit we made thence parts I had with me John Dunlavy, Matthew Conston and James Codge, then we visited all the aforementioned places and gathered a number more in every place.

From the Red Banks, we crossed the Ohio river into Indiana went to Wapeton Creek on the wabash and in that place and in borders of Illinois we tarried 3 weeks, preaching, singing and dancing; for here were a people waiting for us and they were very swift to hear, for before we left that

place there were 70 persons confessed their sins & we left them rejoicing.

Now this wonderful movement was so great and this being only a territory, I did not know whether there was any government over the Devil at all, so I told the brethren I determined to call and see the Governor, and know the word. So I called at his house in Vincennes his wife told me he had rode out, but that I would meet him, and we did. I said to him "Governor Harrison we have been up to Vesperon preaching our faith and a number have embraced it, and a number have embraced it and we want to know if there are any laws in this Territory to protect them". The same law (said he) there is in any of the United States, you have a right to preach your faith and any one has a right to embrace it, so you need not be uneasy I will protect you — And he has always been up to his word, for we soon had to come to the proof of it — The second time we visited them at Vesperon I had with me Malchom Worley and Matthew Houston — Soon after we had arrived and began

visiting a mob of 12 men came upon us a horse back with ropes to bind us, headed by another John Thompson

Well stepped up to me and said "Come prepare yourselves to move - Move where?" said I - "Out of this country," said he, "for you have ruined a fine neighborhood and now we intend to fix you - Our hats are too big, we shall take off parts of them and coats are too long we shall take off parts of them, and seeing you will have nothing to do with women we shall fix you so that you can not perform."

Well said I - have you any precept? - Yes, precept enough for you - Well you must show it - Damn you get your horses for you must go - Well I tell you up and down we shall not go with a mob, Then John Hadden spoke if you do not go and get your horses I will get them, for you shall go. Where are they? They are in ^{the} Berry's stable and you and Berry for it, but if you get them we shall not get on to them - Well then we will put you on - Well then we shall get off again - Well then we will tie you on - Well you will have a hard job before you get thro' - and by this time all the rest of the

snob were a laughing and said, come let us go - So they started but John Thompson looked back and let off these words "If you ain't gone before Saturday night I'll be d-d if you don't go - dead or alive - Very well said I."

Now on Saturday was their muster day at Vincennes and we expected that a number of them would come along drunk on Sabbath and trouble us, so one of the brethren went to the Governor and informed him, and on Sabbath morning he sent a magistrate and constable, and they stilled them very quick; and so he was always ready at anytime to help us -

Now for about 5 years I was most of the time visiting the Believers in every place in all these states and preaching among the world - I sometimes stayed in some of their societies a number of weeks and helped about their work I stayed one time at Pleasant Hill about three months and helped them build chimneys, - and stayed one time at Gasper (now South Union) more than 3 months, and there I built 4 stacks of chimneys I did other work besides

I have now literally run a long crooked race; From the year 1801 till the year 1811 I traveled 38,100 miles and most of it on foot, since which time I have kept no account - In every place I have been mobbed & persecuted - I have been called by almost every base name and my life threatened as often as any dog, which I have never regarded for it was what I expected from this generation - In all this time I have had a good conscience for I know I never wronged one of my persecutors, and that has been my comfort and my peace as also on the other hand I have been filled with joy and comfort when ever I visited the different societies where they had honestly taken up their cross, to see them filled with the power and gifts of God - This made ample amends for all my persecutions

As I was a singer it always fell to my lot to sing the first labouring songs to break the way to worship God in the dance and whenever they broke thro into the mortifying work, they were generally exercised with the power and gifts of God. & this however solemn would

would stir up the enemies of the cross, in particularly at me, as being the cause of this strange work, but I always escaped their hands, and my life has been given me for a prey unto this day —

Now while I was still at South Union Father David wrote to me to return home and when I arrived at Union Village behold Elder Archibald Macchem, Elders Ruth Darrow James Hodge and Salome Dennis were gone to Bufforon and I must follow them. I then took a retrospective view of all that I had gone thro' from the beginning and it all appeared small to what I had before me — Florida is all over — there was no part of the country I had traveled East West North or South, but had cost me great tribulation — water, water, for hundreds of miles and no bridges wading, swimming and fording the rivers, but all this is small in comparison to this Wabash world where I am now called to make my home —

How many times I have plunged thro' that dreadful track 240 miles and 130 of it without a cabin! and the most difficult waters to cross that ever ran above ground!

One time in particular when Elder Benjamin Richard and myself started the 16 of January 1809 with five days provision and had to live on that 16 days freezing and starving thro' seas of ice and water, climbing old trees which were afloat - riding old logs across deep waters and many other projects to get along at all and in which journey I froze both my great toe nails out by the roots - and Cleazer and I could call to mind a journey we took to Greenville to see the Shawnee Indians when we had to swim ^{the} Bethwater River twice with our persecutors at our heels, which we thought was bad enough but it was mere sport to this, and we trusted only in the mercy and protection of God; for there was no other prospect in view, and we were in his work, and God did lead us thro' in a marvelous manner; for which we gave praise to his ever blessed name -

As the ^{the} Buxton society of themselves were a mixed multitude, add to this the Eagle Creek and Red Bank Believers, and to be gathered there, to mix with them and the country thro' beautiful to look at, yet was naturally

sickly and right on the very margin of a frontier, scarce a human north of them but Indians and war just at hand - all this summed up together made me feel as tho my bones were out of joint, and no rest for my flesh anywhere -

Notwithstanding all this, in obedience to Father Davids advice & council, I started sometime in May 1811, with good old Mr. John Knox; and had the honor to guard him with \$250 of money in the time of the robbers, and I felt like cursing it all the way for my soul was in trouble enough without that filthy stuff. But thro' much tribulation we arrived safely thro' that wild and wicked part of the world 240 miles, and found that we were not dead but very much fatigued, but we were gladly received & kindly nursed

Then all hands went to work building cabins, fencing fields and preparing to build mills &c. - The Eagle Creek and Red Bank people come on and we were pretty strong in number - In the month of September Eld Archibald Eldred Ruth, James Hodge and Salome, went on a visit to

Union Village and left me with Bro Joseph Allen to take care of matters, and I feeling verry zealous to have things move fast, was day after day in Wapseron Creek clearing out old logs to make a place for a dam, and alas I was three days stacking wheat without a hat in the sun — Soon after this I was taken verry sick and my distemp was in my head, but in about three weeks I got about again, altho I have never got over it to this day

In about two weeks after the Elders returned from their visit I started for Union Village and arrived home, as I thought I had done at Wapseron, but alas! I soon found I had to make Wapseron my home! This was my council and it was my life to keep my union —

So in the winter I started with James Wodge and plunged thro' that horrid watery world once more, still approaching nearer and nearer to the place of bloody war — We arrived safely with our lives and were joyfully welcomed — Now all hands kept about our works and minded our own business, when the Devil would let us — We planted and sowed and builded mills

till the flood came and forced all away or untill
the blood began to run and then we went away

But it was tumult on tumult, War! War!
People all forking and armies coming among us, till
the people, or the greater part of our people were so
filled with fear that they could not rest day nor night -
but Governor Harrison made us a fair offer - he told
Robert Gill and myself that he was going to move right
out of his house in Cincinnati and we might move
into it and if that would not hold us all, he would
provide tents for the rest and he would set 600 men
to guard us, and it should not cost us one cent, we thanked
him, but told him we could not do it

So we held a council and concluded to move out of that
place and go among our brethren in the other state where
there was not so much danger - I was appointed to take
Joseph Lockwood and go the safest way thro' the wilderness
to Union Village (for the Indians were lurking about Killian
people) and inform the Ministry what we were about to do,
that they might do with us and for us what they felt best

It was also agreed that the whole body should move on the 15th of September which was the next Tuesday and cross the Ohio at the Red Banks and encamp on the Kentucky side. This was done Joseph & I having started a few days before hand — After we had crossed the west fork of the White river 26 miles, we took an old Indian trail and steered our course for Louisville, and in a little more than 2 days we crossed the Ohio at Louisville, 120 miles from our settlement.

We now felt safe from the Indians but the Kentucky whites were ready to devour us for Tories, because we would not fight, but we still kept our lives with us and arrived safe at Union Village and delivered our message; and waggons and provisions were soon started from Union Village, Waterlick Pleasant Hill and South Union to meet these poor sufferers —

Now those who were on that dreadful journey know better how to describe their sufferings than I do but I suffered as much as I wanted to coming thro' the wilderness with fear and fatigue —

But I know I had the privilege to go and meet those that were coming to Union Village, and met them in Kentucky and I know I was as glad to see them as I ever was to see any beings on this earth, and I comforted them, and blessed them, and helped them along to Union Village all that was in my power, & in just 8 weeks from the time they left Tusperon, they arrived at Union Village, which was the 12th day of November.

(1812)

Now what joy and comfort would burst forth in the midst of tribulation and suffering, — to see the gladness & kindness and charity which was shown by the people at Union Village (and the same at Pleasant Hill, Waterlies & South Union) to these poor suffering brethren and sisters who had been in the mud for 8 weeks — They washed them, they fed them, they clothed them, provided them with houses to live in, and supported them wherein they were not able to support themselves, for almost two years — O how they were blessed for this deed — you and they shall be blessed saith the Lord.

After peace was restored it was that best for us to move

back to Wupperon; so in the latter part of July, I was sent on to provide shelter for the people, for the settlement we had left was taken from us by fraud while we were gone — I will mention in this place, that 5 or 6 Brethren were left on the ground when the move took place to protect all they could, and in the time of the war I was sent with three other brethren to help them settle affairs and bring them home, which we accomplished. We sold off most every thing that was movable and got the money for it — This was in 1813 — So as before stated we went on to Wupperon in 1814 and made all the preparations we were able to make, but there was only one house fit to live in; and on the fourth day of August 1814 the whole body of this people moved from Union Village and arrived safely at Wupperon about the middle of the same month, they received them with gladness and welcome songs of joy.

Come sweet union kind and strong
 Come fit thy standard in this plain
 Union has kept us all along —
 And union brot us back again &c

So you are all heartily welcome to such fare as we have

which is very dreary, for some had to sleep in wagons and some under green trees; but we were all on the ground again.

Now all the particulars that took place from 1814 to 1824 I shall leave for private talk, for I have neither time, patience nor paper to write it, only this much I can state, we went to work and made a comfortable living as to food and raiment - erected mills and good buildings and kept a good measure of faith and gospel order, and in a few years we had things in a pretty good condition and I believe our equal portion of what is entailed to the people of God, which is tribulation & suffering.

In some of the first years we had much sickness and many deaths - One season I remember we had 112 down at one time - Myself and one more brother were all that were able to work for some weeks, yet not one died save a little boy with fits -

But all this never discouraged nor scarcely distressed me, for I felt confident that God would deliver us from all these evils, if we were faithful - but my distress was

the plague of that old Israelitish spirit, thrown out by some proud unmortified creatures - "you have brot us into this place to perish"! But God is my witness that I bore it with all the patience I had and that I did them all the good I was able to do, and did all the work I was able to - yet I did not work for the Quakers as vain idlers and turnoffs talk about - Nay I worked easy, because I loved to do all the good I could; now after I had stated a few other circumstances I shall leave Bassarow to its fate.

Soon after we returned to Bassarow in 1814 Eldress Ruth Darrow was taken sick, and deceased the 18th day of December the same year. This was a heavy stroke to us for she was a lovely woman of God. Eldress Salome Dennis filled her place for awhile, who was faithful in her calling - After awhile Eldress Martha Sanford was sent to help us, and was a blessing to us, but she had a lingering disorder and on the 19th October 1823 she also deceased, and left us against noon.

Now before I leave Bassarow altogether I shall relate some matters that took place while we lived there, We had

some hot persecutions when we first went there; among the rest was one Old Sevon (not exactly Sevil), He was a Baptist Preacher lived on Patoce River— had a congregation there and preached a long sermon to his people warning them to be aware of them Snakers— stated their cruel orders. Among the rest, if a man slept with his wife he had to pay a fine of 25 cents, or a Cow's skin and so on—

It so happened that Robert Gill and I were passing thro' that settlement, we called at one Humphrey's to warm and he informed us he had lately been Baptized— I told him I expected he would need dipping again when the earth quake was over, for these earth quake baptists will need dipping often, and he was a little snuffed (Now the earth quake had frightened a great number into the water) But on our return Humphrey ran out and invited us to come on for there was a great meeting— three Preachers, and he would feed our horses; so we told him we would leave the Meeting just when we felt without giving offence, and he said we might. So we turned in and while we stood in the door yard the people gathered around us— Well said Humphrey

I don't know but we shall all have to go up to Buzum to get our sins pardoned, we understand that you can forgive sins there - He said I, can you not do it here? He said he we dare not attempt such a thing - Well said I, I had no expectation there was charity enough among the Baptists to forgive sins, but how do you expect to be forgiven, if you forgive not one another, and so I went on untill the people were thunder struck; but the Preachers looked out at the door and called them away, for they were afraid there was mischief going on.

After awhile they gathered for meeting and old Devon preached first & Br McTeay was to preach next - Old Devon took his text "Who is on the Lord's side" First negatively to show who was not on the Lord's side, and he rejected every good honest being on the earth as not on the Lord's side. Now I will tell you, (said he) who is on the Lord's side - It is that man or that woman who has set out to serve God, and after awhile they back slide and are perhaps 2 or 10 years off in that backsliden situation, and then the Lord calls them back again; this is

a positive evidence they are on the Lords side — After he had done speaking he opened a wide door for any one to speak and correct his errors — I arose and told them it was time we were moving on our way, but seeing there was so wide a door opened to correct errors I had a feeling to speak my mind, for I had never heard before that God esteemed a backslider so much before a good honest soul that stands fast, but always that he had cursed them since Adams fall, and I believe, said I, that all that the speaker has said is wrong and foremost —

Then Old Deem rose up in haste, and said, I move that this man and I have a talk together before you all instead of Br McHays preaching — Agreed — and as it is we went, and as the saying is I run the old man up a stump and the people saw it, and they cried out reconsider the vote and let Br McHays preach, They did so — Now, said Old Deem, I am determined to talk with this man and all who are a mind to hear Br McHays preach may stay and the rest follow me I out he went and the people all followed but four — The P T

sat down on an old block sled and went at it, and it was not long until his own people were all against him and would testify to what I said — "that is truth". The old man saw it and at last broke out; "well your doctrine surely is more wholesome than I thought it was — But now I must ask you one question — but it will sting you — Well never mind that — Well I will ask you but I know it will sting you — Well you need not be afraid for you have no more sting for one than a white face wasp has in the fall

Well, don't you have ten thousand ~~hundred~~ stings in a day — what do you do with them stings? Shall I answer you in scripture language? — That is best of all — Well "the weapons of warfare are not carnal, but mighty thro' God to the bringing down strong holds, casting down imaginations and every high thing that exalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ"

You have answered well, said he, but I can not do that — Well, said I, it is because you have not the

gospel; and there is as much difference between you and a man that has the gospel, as there is between a natural fool and a man of common sense, to go down here on to Patoca bottoms, where the musquetoes are like a cloud, and a fool will sit down and let them suck all his blood out - but a man of common sense will get him a bush and drive them away -

Well said he we will shake hands in good will; so all the people came round and shook hand very loving and peaceably - One of our brethren was down at Patoca a short time after and a man there told him, "your little Old Yankee came along here the other day and he cut old Devons ears off -"

Now all this I have written not to please myself but to please somebody else, but yet it shows the horrid darkness of man

I shall not leave Bussorun until I relate one more circumstance which should have been mentioned in its place - It is to show Governor Carrisons fault, - At the time he made us the offer aforementioned, he addres you

will have to take some method to secure yourselves, for you are very much exposed, tho I do not believe that any of the Indians will harm you except the Pattowatsnies, and there is no trust to be put in them, and if they should come and scalp the women and children it would all be laid to the Elders — Now I have no trick that you are afraid of dying, for if I was as sure of heaven as you are I should not be afraid of death, but I know I am not —

I shall not take up time and paper to relate any thing further, seeing it is all known to our friends and no doubt recorded; but shall state that on the 29 day of January 1824, I started on a journey to Kentucky by way of Union Village — When I arrived at Union Village, Father David told me, that he did not intend that I should go back to Bassorn again, for he had enough for me to do here — This was a pleasing crop to me and after a few weeks I was sent with Samuel Hooser (from Kentucky) to visit the Believers at North Union, near Lake Erie and also to go by the way of Toar, and visit that

society of Dutch People

The third day after we started, in the month of March having a very scary horse, and showers of snow were falling I took off my hat to shake off the snow, and my horse started, caught the bit in his teeth and ran away with me into the woods, and would not quit until he had thrown me, and as I fell he sent both of his sharp corked heels and hit my leg on the shin bone just below the knee, and cut a large gash—

Samuel caught the horse, and I got on him again I rode 30 miles that day, before I examined it, tho' it pained me very much— Then I went on three days after that wound until my leg was as large as two legs and as black as brown and I expected it would cost me my life— I plead with God and reasoned thus— that I had helped lay out a number of burying grounds among my brethren in the West, and now could it be right that I should be buried among strangers after all this? And God heard my groanings and gave me a gracious promise, that I should return

to my brethren. This filled me with perfect reconciliation
which I kept thro' out all my sufferings -

When I arrived at Zoar a number of kind young
men took me off my horse and carried me into the
house, and that was about the last that I can remember
accurately, for I was seized with a violent fever, and
laid on a bed 47 days, and never was moved in all
that time but by two careful nurses, and whether I
had common sense all that time I can not say, and
whether I was in this world or not God knoweth, But
I hid myself among the dead to keep out of the way of
death so that I might save my life to return home with

Notwithstanding my distress I was most of the time in
great labour - I lost no time - I was striving to gather
a people into a joint interest, and tho' they seemed zealous
to effect it, yet I could not get them to touch it in its
order - At the end of these 47 days good Bro. Seaborn
Morrell and good Bro. Charles Hampton came from Union
Village by Father Davids advice to see what had become
of me, having just received the news! Then I found

I had a living soul full of joy and everlasting love - And Father David's love which they bro't me, was better to me than all worlds that I knew anything about - No matter about my body, there was not much of it left anyhow; but home, home was what I was after; and after I had embraced them in love and joy they went to talking to the Dutch people about me, how that it would not do to move me for I would not live to go 5 miles - This grieved me then they saw my grief and resolution, felt my faith & confidence, and said he will go! This was joy to me -

The Monday following good Bro Matthew Houston came on with a carriage and on Wednesday I was put into the carriage on a straw bed, and after settling with these kind people, for their care and trouble with me (which was nothing but our kind thanks, and was all we could persuade them to take) we started homeward, and these kind brethren nursed me like an infant all the way; carried me in and out to my lodging, and fed me with everything that my stomach would bear, for which kind and loving due I shall love and esteem them forever -

In 9 days we arrived safely at Union Village 214 miles, where we were received with great joy; and I was as full of joy as I could hold, but no bodily powers to express it, for I returned with little more than bones and sinews — I lost my hair, my nails and most of my flesh and skin, and escaped with the skin of my teeth. || But the good nurses took me in hand and healed up ~~the~~ foot, where it had bursted and in two weeks after I arrived I was able to stand alone on my feet; and in just 3 months from the time I lay down at Loar, which was the 4th of April to the 4th of July I was able to kneel and smoke the pipe for the first time — As soon as I was able I visited ~~all~~ the family at Union Village, and in August I was sent with Br. Matthew F.C. & two sisters to visit the young believers at White Water, and took a great deal of comfort with them, and after 5 or 6 days tarry with them we returned —

Some days after Father Davis told me, if I felt able he wanted me to make another trial of a visit to North Union. So James McVernar Elder Malinda Pratt

and Susanna Stout started with me in a carriage the 2nd day of September, and we stopp'd at Kingson and preached, so that it took us about 9 days to get to North Union — We tarried there 16 days & help'd them all we could and left them comfortable, returned home by the way of Loar, made them a short visit then went on & arriv'd safe home on the 11th of October.

Next I was call'd to go and take the charge of the people at Waterloo's — This I was oppos'd to with every feeling I had about me, but dare not refuse, so on the 24th day of Oct. 1824 I start'd with Br Joshua Worley and arriv'd at Waterloo's 22 miles and was gladly receiv'd — After awhile the Ministry made us a visit — Trustees were appointed, and in a month they paid off their debts, finish'd off the North Brick House, and mov'd a family into it between Christmas and new year's — and on the first day of January 1825 we all came together and agreed without a dissenting voice to build a Meeting house. We went at it like men and on the 26th of May the same year it was

raised with the help of the young men from the village

The house is a framed house 40 by 50 feet - In the month of June we held meeting in it and had a joyful dance -

On the 21st of June 1823 we were informed that our much beloved Eld David Darrow had left this world aged 75 years and 6 days - The greatest part of us in this place went down to Union Village and attended his funeral - I tarried there until the fourth of July and then returned home

This people while humble and obedient were prospered in all things equal to any in the land. They bit 100 acres of land for which they paid \$2000 without difficulty and built a two storie house on it for the young order 30 by 40 feet - built a first rate saw mill with two saws an excellent grist mill with two run of stones - all finished off in the best manner, besides their meeting house & many other improvements; yea they were a prosperous people, and I was in perpetual fear, for I found they began to be lifted up, and I warned them often of it

And when the Devil broke loose in the west there were a number there, as well as in other places, who became as a certain man's children - he said, they were too cunning to obey the gospel; they waxed fat and kicked

Now on the 8th day of June 1826, Elder Archibald and company from Busseron arrived at Union Village & Elder Archibald & Dr Andrew Houston went on a visit to the East and I was requested by Eld Palmun to go and make a visit at Busseron - Accordingly on the 29th day of July I started in Eld Archibald's carriage with Dr Joshua Worley, Eldref Salme Dennis & Sr Eunice Beadle - We arrived at Busseron the 4th day of August ensuing - Our labours were to reconcile them to be of one mind in case a removal should take place

Here we staid about two weeks and laboured with them all, heared them open their minds, and strengthened them all we could - I was very unwell, yet I started on horse back with Dr Joshua Worley, leaving the Sisters there and in 5 days arrived at Pleasant Hill 190 miles where we were gladly welcomed and very kindly treated

Here we tarried several days; we found their faith in most of them was precious; but we also found a number of those wild creatures who had begun to weave their spiders webs, and hatch their cockatrice eggs and I expected then they would soon break out into a viper - which came to pass in the year 1824 -

When the Bassem society broke up, there were a number who took advantage of this move to strengthen their unbelief that the gospel is not what it was testified to be; - that all other societies were liable to be broken up as well as that!

But to return - We started homeward and Elder Samuel Turner with us, and got safe to Union Village in about 4 days 140 miles. I tarried there a short time and informed the Ministry of all the affairs at Bassem in full - Then went to Watoulet in company with Elder Samuel T. and arrived on the 19th day of September 162 miles from Pleasant Hill and 352 from Bassem -

Here we were recieved with welcome joy and kindness and when I arrived I could not feel any of this poison stuff among the people here - But in the year 1824 it came

floating thro' the air like fog) — It seemed to be a complete fulfilment of Rev. Crawley's prophecy of the universal war that was to be ushered in by a sudden revival of Atheism, which he said would take place that very year — It seemed really wonderful how artfully they would spew out their spurious doctrines of unbelief, and how it would catch even in the minds of those who had been esteemed promising Believers; but, it came to pass as it is written — "their words did eat as doth the canker —"

From the time the removal took place from Pupun which was in March 1827 every proud creature in every place was trying to invent some plan to get rid of the cross, O! what a trying day it was, but blessed are those who endured thro' it all

On the first day of June 1830 I started with El^d. Solomon on a visit to the East, to visit our ancient friends in the land of our nativity — We went first to North Union where we had a comfortable visit; then on Lake Erie in a Steam Boat to Buffalo, thence down the Erie canal to Lyons; then went and visited our friends at Port Bay — then

took the canal again at Lyons and in a few days arrived at Waterloo; the place of my former residence — This began to feel like a new world, We visited and feasted on love and good will and every other good thing for about 10 days; then went on to New Seham where the Lord, the God and Father of our Lord Jesus Christ and Mother Ann has placed his name forever — Here we tarried a few days blessed with every good thing — Thence we were conducted to Hancock where we found great peace and comfort visiting a number of days. From there we were taken by deacon Daniel Goodrich in a carriage to Tyringham and tarried a few days enjoying the same blessing.

From thence we were taken by the same good Deacon Daniel to Enfield; Conn. Here we found a goodly land and a goodly people crowned with honor and blessing and were made welcome to all the good things they possessed, & after we had tarried a number of days, we visited all the families, viewed all their possessions, feasted on their beautiful songs, loving company and good conversation we took a lasting farewell, parting at the last with a sweet farewell song, and

then went on our way back to Hancock

There we tarried a number of days, and were favoured with every privilege we could wish for - thence to New Lebanon again, and their kindness and their loveliness was one steady stream in every place; and there was no end to their goodness, yet we must leave them after all!

When we had finished our visit and received all the counsel from the Ministry that was needful, and all the blessing from Ministry and people we could hold we closed our visit with a most loving and lasting farewell, and thence were accompanied by Brother Rufus Bishop and Br Seth G. Wells - in a carriage to Waterbury, where we made a short and last visit - But a very sweet one -

And now we had to bid farewell to the land of our Fathers, and return to the land of trouble, so it was farewell in love and farewell in kisses of love; and we were then accompanied by Br Rufus and Br Frederick Wicker in a carriage as far as Schenectady where we went on board a Packet boat for the west -

In 5 days we were at North Union 80 miles - Here we tarried a number of days and helped them and took com.

port with them, and blessed them, and took a kind farewell
 thence in a carriage accompanied by the Elders to Cleveland
 took our last farewell with the Elders went on board a canal
 boat, and on to Newark, then took the stage to Columbus &
 from thence to Springfield where we hired a waggon and
 went on to Waterloo, arrived there the 29 day of August 1830
 and were made truly welcome again by the good souls in
 that place

But I found to my sorrow there had been an increase
 of apostacy while I was gone for those cavillers had been
 very free with their Br Turnoffs and had hit upon the
 same plan that apostates in other places were trying to bring
 about, that was to get to be the strongest party and then
 divide the inheritance! but they found that a sacred cove-
 nant was not so easy to break, either before God, or the rulers
 of the land as they had calculated, so they escaped naked
 and wounded — But thanks to God they took nothing with
 them that was good — And they left the gospel and
 a precious number of blessed souls in the enjoyment of it
 and for these faithful good souls, and for the goodness of God

to them, and for the goodness of God to me I will give thanks to God forever and ever - world without end Amen!

Now since I have undertaken the laborious task of giving a short sketch of my life and experience (and it is but a sketch after all) let I have ransacked my ~~whole~~ life according to the best of my remembrance, from the year 1758 to the 26 of March 1833, and it has been my sincere endeavour not to state anything but what was fact, and to avoid exaggeration as much as possible, yet it is more than possible that thro' forgetfulness some things may be misstated, for which the candid will excuse me for I should never have undertaken this heavy task at my advanced age, had I not been strongly solicited by some of my best friends who urged it as a duty to have a record of these things behind me, for the satisfaction of those who come after me - And this is my sincere desire and earnest prayer that the reader may shun the course of the first half of my life, for it is here written for an ensample unto them, that they should not follow my steps, but the last half of my life they may

follow my steps and better them, as much as they can
 for they began to lead toward God, For when I was
 3^y years of age I did seek God in good earnest, and
 I never gave up my earnest pursuit, till I found him
 in his sanctuary - and O! how my bowels have been
 moved ever since for mankind! O that they would seek
 after God, because I know he is found of all who seek
 him early and seek him aright - But I have seen
 and felt the deception there is in the world thro' lust,
 among all classes of people, Thousands, yea millions who
 profess the christian name, and not one to a thousand of
 them that were ever even convicted of sin, nor never desire
 to be; - they love it too dearly and instead of seeking
 after God they have been seeking after a cloak to cover
 their sins - And I will venture to testify there is not
 a man or woman on this earth who has had true con-
 viction of sin and have broken up the fallow ground of
 their hearts to God's acceptance, that can ever meddle
 with the flesh or gratify one fleshly lust lawful or unlaw-
 ful (since the days of Jesus Christ) without coming under

immediate condemnation, as a transgressor of the pure and holy law of Christ! But the matter is they have got as much conviction as they want; they do not wish to see the bottom of that hellish den, where they hide all their sweet treasures of pride, lust, and deceit and, keep it covered

But God will kindle a fire shortly, that will burn to the lowest parts of their hell that they have made an agreement with, and will uncover their secret parts and strip them naked and bare! and then look at them ye suffering followers of the Lamb and see what a show it will make, without ruffe or waistband—fillic and covered with meane and leane—not as broad across the hips as they are in these good times; Nay, nay;—they will curse their God and their King and look upward!!

Now I must turn the battle to the gate; with sorrow and distress of soul I have seen it and with sorrow I write it to leave behind me—That which I have seen and experienced declare I unto you—

How many, in this day of God Almighty, have I seen who have received the everlasting gospel of Christ in this

day of his second appearance - the very word of Life - believed it and received it with joy, turn away from it like the dog to his own vomit for no other reason but this, because they had not a good and honest heart, where they might have had it if they would have sought for it. But the old heart would answer their purpose in many cases, where an honest heart would not answer at all.

I have laboured with such people often, and it is like throwing water against a gooses heart - it can not enter. They do not wish their heart broken, they chuse to keep it whole, and such a heart never die nor never will, bring forth fruit unto God. For this is the very work and the first work that God by the Prophets - by Jesus Christ - by the Apostles and by Mother and all the Elders in this day called on mankind to do first; to break that proud heart to pieces; because it is deceitful above all things and desperately wicked, and have a new heart such as God has promised to give to the honest.

But such whole hearted creatures are now and always were among the people of God, and what is the use of asking

the question so many times, (in this day or in any other day) what did they leave the people of God for? What is the reason they left the Shakers? May the very reason of their apostacy is plainly marked out in the holy scriptures — "they went out from us because they were not of us; for if they had been of us, they would have no doubt continued with us, but they went out from us, that it might be made manifest they were not of us."

This one would judge was answer enough for any questions; yet a wise Solomon has to inquire further into the matter — "Therefore is there a price put into the hands of a fool to get wisdom, seeing he hath no heart to it."

Now seeing that these are my last days, and that it is the close of the account I have given of my life and experience, I shall close by leaving my last will and testament; that all I have may be divided among the good and honest believers, and a double portion to youth — And since I have neither goods nor chattels

lands nor tenements to bequeath I shall bestow on them a more rich and durable treasure, which is my love and blessing - This is all that I have to leave, for every body knows or may know, that I have owned no other property for more than 30 years, but my interest and my treasure has been hid in a good honest hearted state, and I have reserved it for such, for this was all the way I knew of to lay up treasure in heaven, and to them I bequeath the whole of my love and blessing - But to those who are falsehearted - halfhearted - and hardhearted I bequeath the last drop of my testimony, as hot as coals of Juniper, against the lust of the flesh the lust of the eye and the pride of life; which three are treasured up in all such unsatisfied hearts - And now as I freely bestow all the treasure I possess, at my decease, it feels proper to me that I should leave some counsel to my legatees, and particularly to the youth and young class who need a double portion -

And the beginning is "Remember thy Creator in the days of thy youth, before the evil day come" for they

will come and then you will need what you may gain in your youth - Always consider that childhood and youth are vanity, and in opposition to this vanity receive good counsel and obey it; and in opposing this vanity by the cross, you will soon find out the plague of your own hearts; this is the time for you to begin your own work, which is to make a new heart and this no doubt will cost you many tears and strong cries to God, who is ready to help you, and will do it if you are in earnest -

And without this effectual work is wrought in you, and by you; all that pious parents - godly ministers - Jesus Christ, or God the Father have done or may do will only add to your load of condemnation, for this Noah Daniel, and Job were here in this day they shall save neither son or daughter - they shall save but their own soul - "so let the wicked forsake his way and the unrighteous his thoughts - let them turn to the Lord and he will have mercy on them, and unto our God for he will abundantly pardon" -

My last Will & Testament

1782

A testament is not of force, Till the testator dies
 Till then his heirs remain of course, Under his guardian eyes
 Now strong in mind & sound in health, My will must stand ^{the test}
 To those who can esteem my wealth, I leave all I possess

In a preceding page you'll find

My will in love is given

Yet there's an item still behind

I leave my way to Heaven —

You'll find it safe, there's no mistake

'Tis yours at my decease

And if this trying way you'll take

You'll close your days in peace —

A suffering life has been my lot

For thirty seven years,

And all the good I ever got

I gain'd by cries and tears —

For as it pleas'd the mind of God


Who plan'd the perfect way —

He made our Captain tread this road
 Of sufferings day by day —
 And if with Christ we ever reign
 And go where he has gone
 I will be thro sorrow grief and pain
 And suffering on and on —
 So never think that you are wrong
 When sorrow weighs you down
 But keep this suffering way along,
 Till you have won the crown —
 For joy and comfort feeds the soul
 In hopes of the reward
 Yet joy will not the flesh controll
 Like suffering with the Lord —
 In this safe way we will rejoice
 That we are worthy found
 To suffer with the Lord of choice
 And keep his holy ground

Apology

I have here to make some apology for living so long, but be assured it was none of my calculation, neither was it my desire, and if my legatees had not a treasure of their own they would have been out of patience waiting for my decease to receive the legacy I bequeathed them in my last will & testament, and all the reason I can render for it and all the excuse I can make about it, only amounts to this — I could not help it —

When I was seventy years of age, I felt as tho God had been very merciful and kind to me to honor me with a good old age, seeing I had so narrowly escaped with my life so many hundreds of times, and a number of them been at death's door —

I felt so thankful I concluded I would notice that birth day for the first time I had ever noticed one in my life and perhaps the last — So I called all the society together that evening and told them I was going to make a feast & we had a joyful meeting and the following poem was exhibited — entitled — 

The Author's birthday soliloquy Jun 29th 1828

God of my life my mortal race is run
 Altho my brightest day has just begun
 I've just filled up the common age of men,
 And lavished out my three score years & ten
 Hard 70 years to trace my countless ways
 Two 23 thousand five hundred and fifty days
 Six hundred thousand hours don't fill the score
 Add thirteen thousand and two hundred more

2nd

This just completes my life in time that's past
 And few and evil are my days at last!
 I thank my God, who's kept me on the stage
 And honored me with such a good old age
 Full thirteen thousand wretched days I've spent
 And all my flower of life to nothing went
 These thirty seven years I lived accursed
 And smothered all my life in sordid lust

3rd

Then thou O God my stupid soul didst rend

And showed with stern rebuke my dreadful end
 Overwhelmed with horrid guilt how I did cry
 And swift to Lucifer's mouth was forced to fly
 To meet thy dreadful law which I had broke
 And suck in burning wrath like fire and smoke
 Full forty days and nights in dark despair
 To judgement I was called, but knew not where

At the

My ignorance Lord did ~~there~~ they pity move
 Thou sent a loving spirit from above
 Which filled my soul with such celestial power
 It banished death and Hell for nineteen hours
 My joyful soul cried out this comes from God
 And now I taste the sweets of his abode
 Such peace and joy comes from no other source
 And I'll return to God the strictest course

of the

But thro' a sad mistake I missed the road
 Thro' Antichrist's dark world I sought for God
 Two thousand & six hundred days & more

Which lost my years to nearly forty four
 Sunk with the loss of these last seven years
 And nothing gained but trouble double & fears;
 Where, where, O God, I cried shall I retreat?
 Where shall I go to find thy judgement seat?
 6th

To Lebanon that sweet delightful hill
 I forced my way against my carnal will,
 There, there O God thy judgement seat I found
 There I broke up my fruitful fallow ground
 There I exposed my hidden works of night
 Before thy face, and bro't my sins to light
 There at thy burning altar I released
 My burdened soul & sacrificed my beast
 17th

There I first heard and saw what God had done
 And how salvation's work was going on
 There I was taught the way that leads to God
 And could not miss the strait and narrow road -
 There I took up my cross and bid adieu

To world, to filthy flesh and devil too
 There I forgot my years and days I knew
 And clenched Eternal Life with all my powers—
 & M

And from that time I've kept the faith entire
 Bought every beast that plead for base desire
 I've sought to boast, O God, of what I've done
 I've done my duty and my race is run
 Now Lord what more of time I have to fill
 Shall be devoted to thy righteous will,

I'll travel with a self-denying heart

And never from thy righteous law depart

Now, I verily trust at that time, that I had but a few days more to spend in this world, altho my health was usually good, and could do a good days work in the garden and could ride to Union Village any time in 4 hours (22 miles) — I could not find that I had failed much, yet I that I had lived long enough, tho the people would often tell me that I had got to live 20 years longer yet, for I could dance & play in meetings about as spry as any

of them " In the year 1830 I went in company with
 Old Solomon on a visit to the East and I could stand
 hardships rather better than he could, and after I returned
 from the East I kept in my charge of the people at Water
 vliet till the year 1832 when I was released from especial
 care and Chayer Wright took my place - In this same
 year I was urged by Elders Deacons & others to write my
 life which I did - In these times my good old com-
 panion Old Benjamin kept inviting me to make them
 a visit, and I had liberty to go; so in the 1833 I wrote
 to Old Benjamin and informed him that if he would
 come and make us a visit that spring I would go home
 with him Accordingly he came and made us a
 lovely visit and on the 27 of May we started from Watervliet
 with good company in a carriage for Union Village, made
 a good visit there, then went on to White Water and
 visited, thence accompanied by Old Archibald & others
 to Cincinnati - then on board a steambot for Louisville
 leaving all our good company behind, - arrived at Louis-
 ville in 12 hours, took the stage for Bowling Green, then

hired a little one horse carriage and went on, I arrived safely at South Union, where we were welcomed with joy without mistake

Here I stayed taking comfort for there was nothing to make me uncomfortable - Here I could dance, preach pray or sing with perfect freedom for I was among my old acquaintances - I took more satisfaction here than I can describe for it felt good all round about -

After I had tarried here 36 days I was taken in a carriage in company with deacon Rev. Ranken, Eld St. Malinda Buchanan Eld St. Susan Robinson & Nancy Moore to Pleasant Hill 130 miles - We arrived safe in five days and were joyfully received - Here we had hearty visiting for my South Union company stayed more than a week and we had joyful times. Here I stayed and took comfort in visiting, preaching, singing & dancing. However the latter part of the time I was quite unwell but all the kindness was bestowed on me from the nurses from every quarter that was possible, but I was afraid I should have to be buried in Kentucky, for

here I had to stay longer than I meant to waiting for Old Benjamin to come for the people at Pleasant Hill were determined to see us both together once more in this world and he and I had agreed to have it so—

About the last of August Old Benjamin came on by stage and we went at our business, we visited every family, Benjamin & Spachar together once more like former times which was a great satisfaction—

Then preparation was made for my return home, Thomas Shain, Zachariah Burnet, Charlotte Runyon & Polly Congleton were appointed to accompany me home in a carriage and on the 6th day of September 1833 we started for Ohio—my Beloved Old Benjamin and others accompanying me across the river where we exchanged a few kisses and bid a last farewell as I supposed— I having tarried in Kentucky visiting more than three months

We went on our journey, and arrived at Union Village in about 5 days, 140 miles—where we were welcomed—

Here we tarried a number of days, and I had to do my best to keep up and visit with my little lovely company

who came with me, for I was sick enough to be in bed

After a few days we went to Wateroliet where we were joyfully received, and I was glad that I had got once more so near to my grave where I expected shortly to be laid (the place I had appointed myself) but I kept up & about while the visitors stayed, so that I settled up with them in love and kind thanks and took a last farewell and they departed -

But my complaint increased, I had a violent palpitation of the heart, swelling and inflammation of the bowels, cold feet and legs, and I expected to go to my grave shortly; so I called the Elders into my room and made my will verbally, that what was given me for my accommodations such as horses, carriage and a number of other articles; that these should remain with them in the Elders order at my decease, and that they should bury me in the spot of ground I had before chosen. They agreed to all this

Then I went into close ruminations concerning all that I had been thro' what it would all amount to supposing I should undertake to make a charge, and how much

of my labours would bear inspection, before God, and I cried out nothing—nothing and concluded to refer it to a future trial and so composed a little poem on the subject, entitled,

Thoughts on a future Reward

Lord I have run my mortal race
 My days are at a close
 I soon must leave this dreary place
 And seek my last repose —
 And what have I to take with me
 To recommend me there
 I have to go just as I be
 And take my final fare
 2nd

If ever I did any good
 'Tis not for me to tell
 When things are rightly understood
 My Judge must say "done well"
 And if I have my duty done
 Pray what is the amount.

The tedious race that I have run
 Adds naught to my account
 God

So when I trace my travel thro'
 I'm poor with all my stuff
 The last that I can say or do
 I hope I'm poor enough
 I know I've fought a zealous fight
 I've kept the faith thro' strife
 The Judge will give me what is right
 Perhaps a crown of life
 Amen

So here with patience I will wait
 All my appointed days
 I'll calmly risk my future state
 Till I to future raise
 Then if I gain the lowest seat
 Where Mother's children dwell
 I'm sure my joy will be complete
 I'll say to time farewell —

My sufferings still increased notwithstanding every thing was done for me that could be thot of — At length Old Solomon sent up good Bro John Ald by my request who took me thro' three operations in the Trimmer's order; this relieved me in a good measure and I kept on gaining slowly untill the spring opened, and I then got into my garden and nurseries, and this was the best nurse I had found — I kept about my work all summer, but not without pain sorrow and affliction, for it felt to me that I had no more business in this world and I did not see any use in my living in it

This same season, 1834 Bro Rufus Bishop and Isaac N. Haungs made us a visit from the East, This refreshed many a heart. They continued their labours and visits in Ohio & Kentucky, thro the season untill October, and bot a blessing with them — and left a blessing behind them, and no doubt in exchange took a heavy burden home with them; but I know that they did not take all my burden home with them. They started home in October, and their names will always be remem-

bered with gratitude in the West—

Now after I had got all my garden stuff secured and the garden manured, on the 11th of November I started for Union Village, and there I went to making baskets with the Bro Francis Beadle & Joseph Strub, and there stayed until the first of January 1835, when I returned to Waterliet and made willow baskets till the 27 of the same month, then back to Union Village and worked at baskets until the 9th of March, then returned to Waterliet and about this time received a letter from the Ministry at New Lebanon with an invitation in it for me to come home (as it was called) Then I thought of my grave! but no way to get into it without help and no one to help me! But O! Lord God! Why was I born to sup so long forever! But there is no discharge in this war— I must go!— and how can I! and yet I must go!!

So I was informed in the letter that Elders Mercy P. and Elders Chapewell C. were to go also and that Eld Benjamin Youngs was to be in the company on a visit—

So I wrote to Kentucky about the matter and sent
 them a farewell in a poem — to see them no more
 And Old Benjamin wrote back, stating the day that
 I might meet them at Cincinnati — Here is the

Farewell to the West 1835

Farewell Western World I must bid you adieu
 And all your deep waters that I've waded thro'
 I've made you a visit of thirty long years
 The most of the time spent in fighting & fears —

2nd

But now I must leave you and move to the East
 All debts and demands I am from you released
 Thro' all your wild regions I've settled my bill
 And now owe you nothing but love and good will

3rd

I have finished the labours for which I was sent
 I have preached the pure gospel wherever I went
 I have plainly declared what God has revealed
 In faith and good conscience kept nothing concealed

4th

Now if you will give me just what I desire
I think you will grant me a western reserve
I still hold a claim on your Western soil
Altho' I must leave it with grief for awhile

5th

I have a rich treasure deposited there
More precious to me than what nature can bear
Tis all my whole earnings for thirty long years
And now I shall leave it well watered with tears

6th

For God's chosen people to which I lay claim
I'll hold you forever in Mother's pure name
With you I have suffered, with you I have reigned
With you in good union I've ever remained

7th

But I must move forward there's no standing still
Obedience I value above my own will
So here I will shorten my muse at a blow
I'll love you and bless you and eastward I'll go,

8th

The Ministry Elders and Deacons I've blessed
 Dear brethren and sisters, who live in the West
 I'll love you and bless you wherever you dwell
 And with a clear conscience I say Fare you well

So I wandered up and down, bewailing my fate, but all to no purpose. I must go and leave my people who felt dearer to me than my natural life, for if I could have died and been buried on the ground that I had purchased with my life, I could have laid my old head down in peace.

But perhaps the reader will say I am exposing myself, that it shows an unreconciled mind— well what of that I am writing my experience and I mean to be honest about it. Perhaps you may get the brains beat out of your soul some day, and then you will know what heartrending sorrow is, and not till then.

On the 15th of April 1835 I went with a brother and two sisters to Union Village to take my last visit— I stayed at the office, where I was visited daily with all the comforting songs they could compose— But after all I must go! I started there, grinding!!— till the 29th when I returned to Waterliet and

made preparations to leave the Western World. — and O if it had been to leave this present world; it would have been joy to me; but I must go!! —

So all things were made ready and a company chosen to take me in a carriage across the country to Circleville 60 miles — there to join Eld Benjamin's company on the canal, and we were to start the 14th day of May — My loving company were Thomas Williams — Eldrs Salome Dennis & Eunice Beede and Elizabeth Simington —

On the day before we started I composed a little farewell poem for the family which was exhibited that evening in meeting, with tears.

Farewell

I've spent this day in sorrow
 My parting muse begins
 Since I must start tomorrow
 To leave my Western Friends
 No more to see their faces,
 Nor speak nor act a thing
 No more in heavenly places —

With you to dance and sing

2nd

I'll take my cup and drink it

And let my vitals throb

It has been hard to think it

But worse to do the job

But I will be obedient

I've little more to say

Perhaps it is expedient

That I should go away

3rd

May Jesus Christ and Mother

Attend me on the way

May sister child and brother

For me poor pilgrim pray

That I may be protected

And on my journey blessed

Altho as much dejected

Yet find a place of rest

4th

May the Almighty Saviour
 Whose sufferings I have felt
 Bless you in good behavior
 And all high feelings melt
 I leave with you my blessing
 With you my love shall dwell
 Now hear my heart addressing
 Farewell my friends - farewell -

On the morning of the 14th we placed ourselves in a carriage
 and after a loving farewell song was sung we moved on
 So I started to leave the Western World the 14th day
 of May 1833, being just 30 years - 4 months and 14
 days since I started to enter into it, and I believe I
 lost more sorrow out of it than I took into it, yet I am
 confident that there is that foundation of salvation laid
 in that Western world which will produce joy in abundance
 in a future day, for altho sorrow may endure for a night
 yet joy cometh in the morning - -

We went on our way like loving children & altho!
 I was full of sorrow, yet I could take comfort with my company

Told Sr Cunice that as this was my retreat, I would
 sing her a little tune by that title, which I have played
 on a pipe many a time, but I never had such a retreat
 before, and if she would learn the tune, I would send her
 some to it if I should live to get thro', so she learned it and
 I sent her the words, and as this all belongs to my experience
 I shall write it

The Retreat

Time is like a bubble floating on the main
 Puffed with joy or trouble, bursts and forms again
 On high waves a fleeting, takes its windy race
 Down 'tis next retreating, takes the lowest place

2^d

So in all my motions, tossing up and down
 Puffed with various notions, how I'll win the crown
 Time will still be fleeting, ripels all my plans,

Half the time retreating, not one notion stands

300

Time is always changing, never standing still
 And I am always ranging right against my will
 In a joyful meeting if I fix my stand
 Next I am retreating to some distant land

400

O let time forever, be removed from me

O Eternal Savior take me home to thee

I am sick of fleeting, let my days be few

I'll in my last retreating, bid Old Time adieu

So on the third day, in the A.M. we arrived at the canal,
 Old Benjamin and Company were there, and the boat
 waiting. We had our things aboard quick and but a short
 time to take a farewell — and I am not going to tell you
 how I felt!

Each party went their own way. We went on to Cleveland
 there we staid better than two days, and the Elders from
 North Union visited us one day — On Saturday we shipped
 aboard the Steamboat William Penn and arrived in Buffalo

in 30 hours, then stepped into a canal boat and went on to Schenectady, hired a carriage and from thence to Waterloo where we were kindly received and well treated.

Here we staid and visited more than a week; we visited every family and I took all the comfort that I had any room to receive, for there was comfort enough to have comforted a regiment of men if they could have had any place in them for it; — there was nothing but kindness, love & comforting feelings ministered to us, but what effect could all these have on a Job, when he was curdled like cheese; and his gall poured out on the ground — Now you will think I am exposing myself again; well let it be so, I am writing my experience!

We arrived at Waterloo on the 30th day of May 1835 and on the 9th day of June, we were taken in a carriage to New Lebanon by Daniel Copley and Frederick Wicker and arrived safe at the Office that day where we were taken in and kindly entertained.

The next day I had the privilege to pour out my soul to the Ministry, and all this I had not a doubt of their being

full of mercy, charity and pity, yet nothing there for me but I might have the privilege to go and make my home to the Second Order in the Church — I waived the matter for that time, but the next day I told the office sisters that I must gather up my things and go to the 2nd Order and try to make a home there, but I had nothing to make it with but a pen knife

What good Eld^r W^r Samuel Johnson came and filled me home, and they welcomed me and showed nothing but kindness and love all over the house, and they were justified according to the testimony of Christ, for I was really a stranger and they took me in, altho' as far from being a member as Ohio is from New Sebanon —

Yet they were labouring all over the society to make me comfortable, old and young, Ministry & People — I had not a doubt of that, but what effect would all this have on a Rachel, seeing the children were not!!

Every where I went and every believer I met was full of loving kindness and tender compassion for me and I believe that they loved me, and I knew that I loved them, but they

almost provoked me to anger, with this repeated saying
 - Be comfortable - Be comfortable when they might as well
 have told a toad to be comfortable under a harrow; for
 I could not reach it. - it was my hour of temptation

But I soon got to work in the garden where I could vent
 some of my feelings on the weeds; first in Br. Pidem Hibber's
 Botanical garden at the 2nd Order, and then at the Lodge
 garden where I got acquainted with Br. Elias Harlow &
 Garrett W. Lawrence; - picked roses for the Nurses - picked
 over herbs in the Dry House with the sisters, got some ac-
 quainted with them and could feel a little freedom, I
 found that they were a lovely people and I admire their
 lovely meetings, tho' I could not feel that freedom in them
 which they did, because I was a stranger -

Now the beloved Ministry in a short time showed their
 mercy and kind charity to me, as well as to others; for
 they sent Old Br. David Meachem - Eldref Betsy Has-
 tings - Luther Capley & Joanna Wetchell to help them
 beloved children in the West & this took off a pound or
 two of burden from me

After awhile Elder Solomon, Elders Rachel and Eliza Sharp came on in company with Bro Luther Copley, and this took off a few more pounds, for what was in my favour. Elders Rachel came into the family where I lived, and I had my old Mother again, tho' I had some good Mothers here before.

After a few weeks the good Ministry sent Daniel Hawkins and Stephen Wells, (both Deacons) to help these beloved in their outward affairs — This took off a little more burden —

And after Eld Bro David returned home with Eld Matthew Houston, I was glad, and when I had privilege with him & he had related how matters were regulated there, I was gladder yet, for I was perfectly satisfied with all that was done & this took off full half my burden.

But I kept about my work all these times, for this was the greatest salvation that I could find, "to labour, dilligently working with my hands, which thing is good" saith the book and I knew there was no danger in doing good.

After I had kept the weeds conquered all summer and

first stepped in to help me, then I went to work with Br Eliab at the Brick Shop, pressing and putting up roots & herbs, and here was a comfortable soul to work with, and when he and Br Garrett were both there or either of them it was impossible for me to feel uncomfortable, for I had hardly time to think of anything but their comfortable spirits and agreeable conversation —

About this time I found some more good news. The good Ministry had been at Waterloes and had appointed Br Freegift Stells to go with Old Matthew to the West, so that my burden still grows lighter and lighter —

Now after I had done pressing and putting up roots and herbs, I went to making willow baskets — I made 28, generally holding from 1 to 5 bushels, and when I got thro with that I had liberty from the Ministry to make a visit to Waterloes.

So I started with Br Jehro Tomer, I stayed there better than two weeks and had a lovely visit — Then Br Justice Hearwood conveyed us back to Lebanon —

And now here I am this 8th day of April 1836

and here I have been living (or preparing to live) ten months lacking 3 days — at New Lebanon at the 2nd Order of the friars church on earth.

Now tell me you that are skillful, what is the reason why I am not as happy all the time as a Prince — This is a glorious place — The People all look glorious to me — they look handsome, lovely, pretty and altogether beautiful and while need I feel any of the time like one grinding in the prison house? — Well if you don't choose to tell me I reckon I shall find it out myself, before all is over —

Now I wrote this manuscript to the 125th page in 1832 I was then in the 75th year of my age, and by request I have added the rest of the confused years of my life to the present date Apr 8th 1836 — which leaves me in the 79 year of my age since Jan^y 29th — "Few and evil have been the days of the years of thy servant" and now if the reader can be merciful to my unworthiness; and pass by my awkward expressions, and blind scribbling I will close this painful task with my once dying words — "Then if I gain the lowest seat, Where Mother's children dwell, I'm sure my joy will be complete, I'll say to time — Farewell"

Salvation by the cross of Christ, in suffering the loss of all things

By Issachar — Bates

1st

Let those gather near me, Who're friends to the cross,
 All sing if you'll hear me, The sufferings and loss,
 That our Elder Brother, In anguish went thro',
 And our Blessed Mother, What she suffered too,
 And we'll sing the matter thro'

2nd

It was not fear of dying That caused them to sigh
 Nor was their strong crying For fear they should die
 But sin on them falling & Constrained them to bleed
 For their daily calling, Was dying indeed
 And we'll sing &c —

3rd

While Jesus was subject, To his earthly kin
 His trade being an object, The world was his friend
 By all his employers, His genius was known
 And Doctors & Lawyers, Could let him alone
 And well sing we

4th

In Nazareth residing In favour he stands
 And no way providing To strengthen his hands,
 The Priesthood concluded, He'd do them no ill
 Tho' somewhat deluded, He's harmless and still
 And well sing we

5th

But when he'd completed, That order of life
 Instead of being seated And choosing a wife
 A full separation Forever takes place
 He denies all relation, To the fallen race
 And well sing we

6th

In union with heaven He takes up his cross
 And soon he was driven To feel his deep loss,

The power of lost nature . Encircled him round,
 He was the first creature Such feelings had found,
 And well sing) &c.

7th

O who is sufficient To open his life,
 Not one that's deficient In bearing his cross,
 But faithful crossbearers Can feel every breath
 That with him they're sharers In sufferings and death
 And well sing) &c.

8th

He bore the same nature That all others had
 But being a flesh hater They said he was mad,
 His whole conversation His life and his way
 Was all a reprobation To those in that day -
 And well sing) &c.

9th

A few honest creatures . Came out in that day
 Denied their lost natures And walked the same way
 And with him were hated In total disgrace
 Being truly translated From this fallen race
 And well sing) &c.

10th

The basest behavior That ever took place
 Was charged on the Saviour By this fallen race
 Tho' he did no evil And they lived in sin
 Yet he was the Devil And they honest men
 And well sing &c

11th

He was so pestiferous In breaking their peace
 His plan so mysterious To stop its increase
 Blasphemy & treason Were proved at a breath
 And without law or reason They put him to death
 And well sing &c

12th

But 'twas not yet ended The work was not thro
 The unction descended In his faithful few
 Sedition still spreading All over the land
 The Nations all dreading His pestilent hand
 And well sing &c

13th

With sorrow and trouble They made their complaints
 Their forces they doubled And wore out the saints

The Father's deceased At their bloody hands
 And falsehood increased All over the land
 And well sing De

14th

When crossbearing ceased They fixed a new birth
 And converts increased All over the Earth
 They fix that base dreamer Whose life they despise
 As their great Redeemer Beyond the blue skies,
 And De.

15th

Now sins are forgiven Tho' they in them lie
 And they'll go to heaven As soon as they die
 Their father killed Jesus And they drink his blood
 And this fully pleases An angry God
 And well sing De

16th

Thro' twelve gloomy centuries According to John
 Religion inventors With fury went on
 In Christ's name employing Their swords & their pens
 And madly destroying All true godly men
 And well sing De

17th

The time of this slaughter
Then harken O daughter
The unctious descended
And Michael contended

Being come to an end
Was God's last command
In Mother to dwell
And overcame hell
And well sing &c

18th

But see the wise Devil —
Tho' he's done in heaven
He stirs up the Nations
Here's a witch for salvation

Now he is cast out
The Earth is his rout
And fills them with rage
Against her engage-
And well sing &c

19th

Widow Mother remained
Her name was unstained
She'd one branch of hutting
And wrought at pen cutting

In calling of life
A decent young wife
In Manchester then
And lived in Good Lane
And well sing &c

20th

But when she was wedded
And went forth to spread it

To truth from on high
To those who were nigh

Proclaiming salvation . Completely from sin
 This shook the foundation That Satan dwells in
 And we'll sing De

21st

The power she received Could not be withstood
 Sound reason believed 'Twas surely from God
 But their first evasion Was craftily wrought
 To blast her reputation And set her at naught
 And we'll sing De

22nd

Now she whose behavior Was courteous before
 Must be like her Saviour And called his whore
 The basest lewd woman That ever was seen
 No act unbecoming But what she was in
 And we'll sing De

23rd

Their slanders diffused All proving a sham
 Then had they abused That innocent Lamb
 They drove her to prison With clubs & with stones
 And bruised without reason Her flesh to her bones
 And we'll sing De

24th

'Our life was surrounded as Jesus' was
 With threatenings & wounded All for the same cause
 All crimes that's committed By this fallen race
 On these two were fitted - To bear the disgrace
 And will sing &c

25th

If Father and Mother	Are equally base
Then sister & Brother	Born of the same race
Must surely be numbered	Among the same clod
Wife Father & Mother	Are called Belgebud
	And will sing &c

26th

Now who in high station	Feels able to come
And own such relation	To gain the Kingdom
And sacrifice pleasure	And honor and life
With all earthly treasure	On husband & wife
	And will sing &c

27th

Well this is our calling	Dear brethren & friends
If this is too calling	Then die in your sins

It will be made no sweeter It's been tried twice
 It can't come no cheaper 'Tis the stated price
 And we've sung the matter thrice

The letter kills B. J. B.

Still learning learning is the cry
 Now I've got learning, who but I -
 I've learned the arts of earth and hell
 And think - and think I'm doing well!
 You'll think and think and think again
 But never think the state you're in
 Take one degree in Wisdom's school
 Then think you are a puffy fool -
 2nd

The letter kills, this you may read,
 Still in the letters you'll proceed
 And while you plague your restless head
 Your stupid soul is worse than dead
 Give me thy spirit, God of power,
 Then while they build the Babel tower

I'll hate all books of party names
 And gladly see them all in flames—

Industry By I.B.
 112

All nature calls for busy hands

e g a a c a a g e
 For this is heaven's decree,

d e d e f g a
 The beasts, the birds, the insects stand

e g a a f a c d d e
 Announcer for me

e a e f b a a l
 The little busy artful bee

f a c d e f e b e t a
 Works every shining bow

a a e g a e
 And her industry I can see

d e a e a a e d e d
 In every opening flower
 e a f b a a

2nd

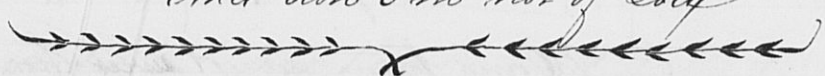
The little ant no time delays
 But will provide her store
 Go sluggard, view her busy ways
 And waste your time no more
 Of all the beasts and fowls that fly
 And reptiles of the worst
 An idle soul in Wisdom's eye
 Is most of all accursed

3rd

For there's the den where devils dwell
 They plan their mischief there
 And while they drave along to hell
 They other souls ensnare
 But mark the pure industrious hands
 Who ask for no reward,
 They study no mischievous plans
 But work to serve the Lord
 With such industrious faithful souls
 I'll join in heart and hand
 'Tis those who have an hundred fold

And share the Promised Land
 This is industry, crowned with fruit
 Which God required at first
 For want of this in branch and root
 The whole Creation's cursed —
 S.H.

But I for one feel much inclined
 To work for one and all
 And when I lose this liberal mind
 I shall not work at all
 For if the needy do not share
 In all my works abroad
 I'll settle down in black despair
 And own I'm not of God



A few words spoken by Abigail Wells shortly before her decease
 Forgive O Lord my trespasses — As I forgive all others
 And may I overlook the faults, Of sister and of brother
 So shall my union & my peace Be flowing like a river
 And I shall grow in the increase That will abide forever

Sweet Home

1st

Midst a world fill'd with sorrow, vice, folly & crime

And with misery replete in each Nation & clime

How sweet to the soul who in sorrow did roam

To find with believers a sweet tranquil home

Come, home, sweet sweet home

The heart broken wanderer, can here find a home

Come, home, sweet sweet home

The heart broken wanderer can here find a home

Tune by G. H. Lawrence

2nd

Here the dear bonds of friendship & kindred ones sweet
 Hold this firm little band in a union compact
 And the tempests and bellows around them may foam
 Sweet peace spreads her wings o'er this thine happy home

Come, home sweet home

There's no place on the earth, like a true Shakers home

3rd

The soul that of sin, vice and folly is sick
 Who can take up their cross & renounce that Old Nick
 That has led the world captive; ~~with~~ sincerely can come
 With true self-denial, for such there's a home

Come home sweet home

The soul that is sin sick, will here find a home

4th

And if it be true that beyond death's dark vale
 There exists a bright world, where just spirits inhale
 The pure air of heaven, in that blest world to come
 These people must find a most glorious home

Come, home, sweet home

In heaven these Shakers will be quite at home

3th

But be not deceived, it is truly a way
 That's too strait and narrow, for the vain proud & gay
 For the meek and the humble, there ever is room
 And to such this is truly a most blessed home
 Come, home sweet sweet home

The contrite alone can here find a sweet home

6th

The cold selfish snuckworn whose God is vile self
 Who bows down to mammon, pays homage to self
 No entrance can find, the strait gate makes no room
 For the lover of self to pollute their pure home
 Come, home, sweet, sweet home

The vile speculator can here find no home —

7th

Here the filthy corrupter of nature's pure laws
 May seek to squeeze thro' and defile the good cause
 But his doings referious, to the light all must come
 E'er among these queer Snakers, he'll find a sweet home
 Come home sweet sweet home

Just all must be crossed for a Snakers pure home

8th

'Tis a Turnets nest this, to the votary of sin;
 As well ring in hell, or spin rhymes mid the din
 And confused uproar of natures last damn
 As for sinners with Snakers to find a calm home
 'Come, home, sweet, sweet home

The pure in heart only can here find a home -

Behold ye despisers ^{Words by Robert Smith} By I.B.
 1st

'Behold ye despisers and wonder and fear

I work a strange work in you day

For my holy Kingdom, on earth sure does flourish

I call but ye will not obey

'How often I warn you your Sodom to leave

And flee to the mountains in view -

Your hearts are so darkened you will not believe

No an Angel declare it to you —

2nd

Your own carnal pleasures engross all your care

For Mammon hath blinded your eyes

The mark of the beast in your forehead you wear

And trust in a refuge of lies

In darkness you seek your base deeds to conceal

You think they shall not be revealed

But certainly God will your secrets reveal

When the veil from all flesh is removed

3rd

You call yourselves christians, and wear a long face

You handle God's word without fear

You say you are changed from nature to grace

But still in your sins persevere

You call God your father but practice all-evil

And plead that Christ suffered for you

But ye are the sons of your Father, the Devil
 And the lusts of your father you do
 A. M.

You torture the scripture to suit your own lust
 That you to the flesh pots may cleave
 For this is your God to serve if you must
 And still you blame Adam & Eve —

By your holy ord'nance you sanctify the deed
 By which into sin Adam fell
 Ye serpents, ye vipers, what now will you plead
 To escape the damnation of Hell

Heralds of the Gospel

122

The first gospel heralds, that Christ did ordain

Were poor and despised we know

Their manners were simple, their language was plain

Their calling contemptibly low
 By humble mechanics, and men of such grade
 As the learned Priesthood abhor
 These truths of the gospel were simply displaced
 Which but on the first holy war -

2nd

They had no diploma, obtained from the schools
 Declaring them masters of art
 But looked like a set of poor ignorant fools
 With nothing but Christ in their hearts
 Without horse or saddle or fine leather boots
 They cheerfully travelled abroad
 And walked in their sandals & mean fishing coats
 To preach the salvation of God -

3rd

171
Their sermons were simple, and easy prepared
Nor could they be much at a loss,
So long as their daily deportment declared
The doctrine and life of the cross,
Their sacred commission if any dispute
And wanted a manifest seal
The tree can be certainly known by its fruit
Was still the true Preachers appeal —

4th

All those who were faithful to war against sin
In whatever way they were sent
Were justly ordained by a Saviour within
To preach him wherever they went
Thus all the disciples were preachers indeed
And in their high calling, we know
From all other duties were lawfully freed
The true christian spirit to show

5th

Of modern Believers what then shall we say
When they have to mix with the vile

Shall not the pure gospel of this latter day
 Be preached in the primitive style
 If seven times ten were dispersed about
 To show the good spirits they feel
 The seventy disciples that Jesus sent out
 Will serve for a lawful appeal
 C. W.

Each faithful believer, must stand in their lot
 Devoted to Heaven's employ
 And National duties in justice can not
 Our office and calling destroy
 If Christ has a people, in whom he will reign
 Compared to the innocent dove
 The truth of the gospel we have to maintain
 By gentleness, kindness and love

The only Potentate, of heaven and earth
 Our conscience and faith must controul
 And all other objects we think little worth
 Compared to a justified soul

Our conscience of duty we'll honestly plead
 Altho we are silent and dumb,
 We'll fill up the office of Preachers indeed
 To show that Christ Jesus will come —

Gloria of Zion By B. N. P.

Now my song I'll begin on the glory of Zion
 e | g | a b | c e d | e e b | a g | e b | a g |
 And tell the inquirer what makes me to sing
 e | g | a g | e d | e d | e g a | d e | e |
 'Tis because I have found what at last has appeared
 g | a b | c e d | e e e | e e | d e |
 A Church on the earth where Emanuel's King
 e | a | b | c e d | e b | a g | a b |
 Where he reigns in his glory, and every believer
 e | a | g e | e e | c e d | e e e | e d e |
 The Kingdom and power he has purchased forever
 e | a | b | c e d | e e | e g | a d e | e |

And now is the time he has come to deliver
 And they who are with him are faithful & true

2nd

This his journey was long as he once intimated
 His country was far from the blood guilty whose
 Yet the time being expired which the Father appointed
 He's come in his temple to leave it no more
 And now we are built on his last revelation
 Receiving the Kingdom, the strength & salvation
 And here we have found our Eternal relation
 To God and the Lamb— Alleluia— Amen—

3rd

Now the old man awakes from his drunken delusion
 And cries out alas the deceivers are here
 You old drunken Priests this is what you've been reading
 I'll come like a thief & I'll come like a snare
 And now you are taken, your house shall be broken—
 For strong is the Lord by which this was spoken

You need not to seek for a sign or a token
I'll cut you afunder and cast you away
A.M.

To arms cries the shepards of old bloody Lion
We'll warn all the people to fly from the sword
Ye drunkards of Ephraim your lusts have deceived you
Ye can not escape 'tis the sword of the Lord
And you and your flock shall be broken afunder
Tis that mighty word which is roaring like thunder
And you and your people shall perish in wonder
And your bloody wall shall come tumbling down

B.M.

You are old in your witchcraft, bloodshed and whoredom
You always have hated the light that was new
You have killed the just who have strove to retain it
And made haughty sinners companions for you
And now your destruction has come to perfection
Rouse old rusty creeds and your fatal election
With your carnal hope of a flesh resurrection
Shall go with the beast to the pit whence it came

Come ye afflicted come out from among them
 And leave all your fleshy connections behind
 You must hate all the garments of this generation
 If ever you mean your redemption to find
 Come away to the mount where the Lamb stands perfect
 There you will find rest & be safely protected
 Where thousands of souls have already collected
 And sing the sweet anthem of New & Newer joy

Prescriptions By Annice Withers
 1848

Come let us arise and run for the prize

Leave Pickflaw to mowm and cavil

We'll banish those Pimps, those vagabond imps

That always would hinder our travel

2nd

We'll finally quit with Old Frowning Fred
 He's poison to every Believer
 We'll banish Hard Times from these happy climes
 Our pathway is easy as ever

3rd

We'll banish Old Stirks or put him to work
 And all be alive and a doing
 Those demms will say, if this be the way
 It's better for us to be going

4th

Now onward we'll move in bonds of pure love
 And travel together in union
 This ill favoured race shall here find no place
 We'll banish them from our communion

The Morning Pillar B. II. B.

1st

Summers hate the true - believe
 Moving still from place to place
 Who will follow such deceivers
 Who this system will embrace

Chorus { O the bright mysterious Pillar
 When it moves along the way
 When the morning trumpet is sounded
 Then farewell to all who stay

2nd

Israel started from Rameses,
 Then to Canaan they go on
 But we find their camping places
 Were no less than forty one - O the bright &c
 God

Passing thro the land of Egypt
 All their camps were only three
 Then they left the coasts of Pharaoh
 Then from bondage they were free - O &c

4th

Marah gave them bitter waters
Then to Elim they ascend
There they found twelve living fountains
And Palm trees three score and ten - C. &c

5th

Three more camps were formed backward
Many corpses there did stink
Then they journeyed to Rephidim
And found nothing there to drink - C. &c

6th

Next they move to Sinai's borders
Where they get the fiery laws
Graves of lust come next in order
Called Hebroth Kattavah - C. &c

7th

As they journeyed to Mount Pisgah.
Seven camps were on their way
Then they left their captain Moses
There he dropped his house of clay - C. &c

S.P.

Their last move was over Jordan
 Then they entered into rest
 There they found the Promised Garden
 Then with plenty they were blessed — C.P.

9^m

Like the Jews I've been a rover
 Never long upon a stand
 Untill Jordan I passed over
 And obtained the Promised Land

{ Blessed Pillar keep your station
 { Faithful Elder give the sign
 { O the final seperation
 { Egypt now is left behind



The Zealous Labourer S.P.

S.P.

Now by my motions I shall prove

How much the work of God I love

For on the tree the fruit which shows
 Is round the limbs, on which it grows
 Then let my limbs with fruit be string
 While labouring such a living song
 Come all my active powers arise
 And make a living sacrifice

2nd

Stand up my soul and clear thy way
 And give me room to dance and play
 O cut me loose from every drag
 As Samueel hewed the base Agag -
 For why should sluggish flesh controll
 And hind my ever living soul
 Such lawless bondage shall not be
 As God is true I will be free -

3rd

O how I long to be released
 From every feeling of the beast
 No more to feel me poison'd dark
 Of his vile stuff about my heart
 But while I'm labouring with my might
 This hateful beast will haunt in sight
 And every living step I tread
 I try to place it on his head

4th

I need not think of gaining much
 To give the floor an easy touch
 Or labour in some handsome form
 That scarce will keep my ankles warm
 For I have not so far increased
 That I can manage such a beast
 Without my blood is nicely heat
 And my whole body flows with sweat

5th

Tell me no more it is not good
 To labour sharp and heat the blood

For this is but a vain excuse
 To let a fleshly nature loose
 For I have proved the matter thro'
 Whatever work I have to do
 Unless I do it with my might
 I never feel I'm doing right
 6th

Now here's my faith I speak in plain
 And let my feet the sense explain
 With zeal to labour and write
 With every gift that comes to light
 If in back order, there I spring
 If in step manner or to sing
 If shuffling I will do my best
 To keep my mind with the rest
 7th

The reason why I sing so long
 And step the notes so quick & strong
 Is just because that God hath done
 What he hath promised by his Son

He sent the everlasting key
 Which opens heaven where I be
 This animates me while I move
 For this strong key is truth and love
 (8th)

Now every one that helps me sing
 May their meat offerings freely bring
 For here's an altar blazing hot
 To burn the sluggard and the sot
 So let the house be filled with smoke
 That every wanton beast may choke
 Then round the altar we will play
 And glorify this blessed day —

Lines composed while on a journey from Ohio. By H. B. n
 1822

My soul looks back to Lebanon[#] To view the Heaven born sinner there
 O could she brush her horse Down How sweetly she would cut the air
 2nd

Hail! highly favoured Turtle Creek Thru Lebanon which once did yield
[#] In Ohio.

Nothing but leaves; yet O how quick, Thou hast become a fruitful field
3rd

Let the vain world esteem your songs, Base as their own infernal motto
Thou shalt break forth in glittering trumps, and be the glory of the earth
4th

Lift up your heads ye holy seed, Strong is the Lord who leads you way
Be Virgins undefiled indeed, In this glad resurrection day
5th

Let all your songs and all your dance Be tried by an impartial search
Thou like an armed host advance And sing the resurrection march

Humble Prayer By J. B.
1st

O mighty Savior hear my prayer
G | a | a | a | g | t | a | g | e
O heal my soul with sorrow torn
u | t | c | d | e | e | t | e | a | a | i |
A wounded spirit who can bear
t | e | e | e | c | a | t | g | a | g | e
Nyet by thy help it can be borne
e | g | t | a | a | g | e | g | t | a | e | t | a |

2nd

Give me O God repenting power
 To crush my haughty spirit low
 To make me watchful every hour
 And guard my steps where'er I go

3rd

Thy mercy Lord from time to time
 Has reached my soul when sore oppressed
 Thou did'st pass by my every crime
 I with forgiving love was blessed

4th

Once more kind Savior condescend
 To satiate this soul of sin
 And from henceforth till time shall end
 This soul forever shall be thine

5th

Thou hast declared all souls are thine
 And I'll confirm thy righteous claim
 And for a proof I'll give up mine
 In honor to thy sacred name

6th

So I'll relinquish all demands
For any good I've ever done
I throw myself into thy hands
And trust thy mercy - that alone

Composed in 1837 shortly before his decease

Went the New Summer B. I. B.

O God of forbearance and pity

e *e* *g* *g* *a* *g* *g* | *e* *g*
How pleasant the atmosphere feels
e *d* *e* | *b* *d* *e* |

It makes every muscle feel pretty

e *g* *d* | *e* *e* *e* *g*

It warms the cold ankles and heels

g | *a* *b* *c* *d* *e* *b* | *c* |

We've passed the cold dreary wet summer[#]

e *g* *g* *g* | *e* *g* *g* | *b* *d*

Which ended just as it began

d *e* *e* *e* | *e* *d* *e* *f* |

[#] Written Oct. 1835

Now hail the right welcome new comer

e d g g | e a l g e
 We're glad the old summer is done

c | d e l d e s | c

2nd

We thank thee for these pleasant feelings

While we with weak nature conclude

It shows us thy merciful dealings

But this is no food to the soul

We're waiting for something more blessed

Since thou hast thy Kingdom begun

Altho our tired souls are oppressed

We pray that thy will may be done -

3rd

Lord Jesus we long in the spirit

That thy final harvest foretold

May come that our souls may inherit

A summer that'll never wax cold

Lord may we now humbly entreat thee

To hasten thy work to the end -

And we will make ready to meet thee
In mercy or judgment. — Amen —

A dialogue on Soldiering By J. B.
Part 1st
1st

What times fellow soldier, you seemed quite enraged
Pray tell me old mess mate, what all this is for
You had your own choice, for the term you engaged
You entered your name to be during the war
Ans — I know I enlisted and that to my sorrow
But I was quite ignorant for what it was for
And I have some thots of deserting tomorrow
For I can not bear to be during the war

2nd

Do you not remember in times of recruiting
We both turned out, without mention of years?
Received our bounty; — what drinking and shooting
Hurrah for our country! were free volunteers
Ans — All that I remember and I was well suited

My bounty went free at the grogshops and bar
 But when a full quota of troops were recruited
 Away I must march to be during the war —

3rd

You can not plead ignorance, 'twas pointedly told us
 When we took our bounty what end it was for
 Our officers stated this money would hold us
 As soldiers forever or during the war

Ans — All that I acknowledge, but they have misused me
 They've ordered me round like a common Jack Tar
 And let the proud sergeants and corp'sals abuse me
 Till I have no heart to be during the war

Ath
 11

No mortals on earth ever treated men better
 Than our good commanders have used us thus far
 And if they appoint me their corp'sal or waiter
 I mean to stick to them all during the war

Ans — Well I am too proud to be instantly jogging
 When ordered on guard, or fatigue, or elsewhere
 But if I refuse I'm sure of a flogging
 And this makes me hate to be during the war

5th

The life of a soldier consists in subjection
 To all his superiors who ever they ~~love~~
 And then he is sure of their aid and protection
 For him there's no flogging all during the war
 And — But when I am subject my clothing & rations
 Are often kept from me while others can draw
 And some can get furloughs to see their relations
 But I'm kept in bondage enduring the war —

6th

O quit your complaint about clothing and rations
 You've shared with the rest and your sense I abhor
 A soldier a whining about his relations
 A free volunteer 'listed during the war!
 And But I can not stand it to be so kept under
 In hottest of battles I must not withdraw
 When we've took the spoil I've my share of the plunder
 And no private property during the war

7th

Our government clothes us and feeds and equips us
 And this is the whole we have any use for

Tho they keep the plunder it does not eclipse us
 We've no use for property during the war
 So stick to your duty and quit your mean story
 And let our commanders know who we are for
 And then in bright laurels of victory and glory
 Like heroes will shine at the end of the war

Part 2nd The foregoing Spiritualized
 1st

What grinds you my brother since you're not impeach'd
 Pray tell me what makes you so dry and morose
 You had a free choice when the gospel was preach'd
 To die in your sins or to take up your cross
 Ans - I know I believ'd and made a confession
 But I was quite ignorant in counting the cost
 And now I have thro' to renounce my profession
 For I have gain'd nothing by bearing my cross.
 2nd

You have not forgotten the times of our doubting
 You opened our minds, and dispell'd all our fears

Received the good spirit; what dancing & shouting
 O glory to Jesus - ever free volunteers
 And - All that I remember, 'twas joy without measure
 I thot I was wholly redeemed from my loss
 But when some began to give up their whole treasure
 Then I must move forward & bear a full cross
 3rd

This could not be ignorance, 'twas pointedly taught us
 When we heard the gospel the price it would cost
 Our Elders declared the gospel they brot us
 Would fit by destruction, or save by the cross
 And I know what they taught us, but they have perplexed me
 From station to station I'm constantly vexed
 They've set the Trustees & the deacons to vex me
 Till I have no feeling to bear such a cross
 4th

Could Angels or men ever use more forbearance
 Than our loving Elders who feel all our loss
 I mean to submit like a child to its parent
 And live and obey them by bearing my cross
 And - Well I'm too important to show such submission
 Yet when I refuse I am full of remorse
 And this fills the people and me with suspicion
 That I have no notion of bearing my cross

'Tis life for believers in love and subjection
 To honor their leaders, whose love they engross,
 All such will have union, with peace & protection
 They show their subjection, by bearing the cross
 And while some can have plenty, they boast of subjection
 While I am half naked exposed to the frost
 While others can visit their natural relations
 But I'm kept in bondage, nail'd fast to the cross

6

What folly to fret about clothes and relations
 Such childish excuses betoken your loss
 For what you call bondage I count my salvation
 I care not how tight I am nail'd to the cross
 And I gave up my interest, and what can come tighter
 I work like a slave tho' my labour is lost
 If I could own something, I wou'd make it some lighter
 But I must claim nothing but faith & the cross

7

Our order supports us with food and with raiment
 And all other plunder I reckon as dropp
 Since we have no call to make contract or payment
 We've no other burden but bearing the cross—
 So be reconcil'd, deny your own pleasure
 And count all behind you as dung & as dropp
 Thus you will be bless'd with an immortal treasure
 And a righteous crown at the end of the cross— *Finis*

