



Beyond Penn's Treaty

The Bank of Faith and Works United

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DATE: 1819

LOCATION: Swarthmore College

AUTHOR: Dorothy Ripley (1767-1831)

SUMMARY: Nondenominational, itinerant evangelist from Whitby, England. She was the daughter of a Methodist preacher but her beliefs closely paralleled those of Friends and she travelled “under the appearance and character of a Quaker.” Ripley travelled to the United States several times for the “good of the poor Africans.” In 1805 she landed in New York and then visited Native Americans at Oneida, South Settlement, Stockbridge, and Brothertown.

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Hand who shutteth the lion's mouth ; and quencheth the violence of fire." I am a monument of Sovereign Grace, and rich mercy ; and stand resigned to suffer and do the Will of God, if it be ever so painful to accomplish it, if I am only kept from evil all the days of my pilgrimage while I am journeying up and down among birds of prey.

I have been twelve nights at Phœbe Taylor's, whom I think a merciful woman, and among the number of the best Methodists in this place. I had a comfortable meeting in the Court-house, among a number of young merchants, who paid great attention to what the Lord enabled me to bring out of His Treasury ; and visited the Jail, and had three meetings with the Africans, who principally were slaves, who rejoiced at the sound of the Gospel of our Lord Jesus Christ, which was much satisfaction to me ; as well as several other meetings roundabout, that I believe will not be labour in vain.

Faith is a precious thing ; the Lord increase my Faith, and confirm my Hope, and perfect me in Love that surpasseth all things for its illumination. [*Albany, 24th 7th mo. 1805.*]

Three of my own sex gave me fifteen dollars, and I set off to Utica, ninety-six miles, which was a long ride for the first day. After I had gone into the Inn, a poor woman and three children, came to ask a drink of water. They told her to go the bar for it, but she returned back, saying, "No one is there." My Merciful Jesus bid me rise and carry this woman a glass of water, which I did immediately : and while I stood by her, a solemn awe clothed my mind, which when I sat down, affected my heart so much, that it seemed like a dagger run into me. I enquired of my Master Jesus what ailed her, and He replied, that "She has no money, and thou must go and see in the yard for her." I went directly, and saw her wringing her hands in the yard, crying out, "Whatever shall I do? whatever shall I do?" "What is the matter with thee?" said I, to which she answered, "I am here a stranger, and know not any person, and I have not one

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shilling in the world, and have one hundred miles to go, to my husband, who is at a new plantation. I have come one hundred miles, where we have moved from, and yesterday I had my pocket book, with my money; but have lost it, and yet I know not how or where!" I went into supper, being sent for, with a pitiful tale, to the company who eat with me, which consisted of eight merchants, and one female; but no impression could be made on any heart, by my arguments of wo, to alleviate the wretched situation of this poor woman, and her three children! therefore, my Gracious God moved my soul to go and give her a part of my money, with this message, "I can but tell thee of one Friend, and that is God; take this money, and He who has provided this for thee to-day, will provide for thee to-morrow: trust in Him." I suppose this person was as much astonished as she could be; for she had got into the waggon to set off, the sun being gone down. What a compassionate Friend is our Heavenly Father! and how mindful is He of all His creatures, who are scattered up and down over the earth! having always servants at hand, to do His Work for Him; unless He intends to honour any of His children, with His extraordinary Love, as He did when He led through the Red Sea six hundred thousand men, besides women and children, for whom the waves divided at the Presence of Jehovah, who appointed them at the first their secret bars.

The 26th I got to Vernon, and was introduced to Calvin Young, who was Innkeeper there. The stranger that requested Calvin Young to be a father to me, came passenger from Utica, and was like a brother to me, rewarding the mercy I manifested the day before. How many times we lose the blessing of God, for want of searching out the miseries of mankind, and supplying them out of our little stock, which is the Lord's, to do his Will!

The 27th of 7th mo. 1805, Calvin Young said he would go with me to Oneida Castle, to see the Indians of the Six Nations, and particularly Skanando, the oldest Chief, who was a great favourite of his, from his sobriety. Before I

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went, I enquired of Calvin Young, what I was in debt to him, having had lodgings and three meals : but his answer was, "I am paid." Who has paid thee? said I; my friend replied, "All I have is lent, and so long as you can be of service to the Indians, you are welcome to stay at my house as a daughter; and I will be to you as a father." This so astonished me, that I could not say more than this at the time, "I am glad thou dost consider all thou hast as lent;" he then assured me, that I "Was welcome to a horse, or a chaise, and that I should have the company of him, or his wife, or daughters, any time when I wanted to ride out;" so that I was humbled to the dust, and saw the fulfilment of the promise of the Lord immediately; for this man was no professor of religion, but stumbling thereat; because the ministers who were in this part, he said, "Were no better than others, and if he ever were converted it should be by a woman's preaching, which gave me to believe the Lord had sent me to his house to seek after his precious soul, being a merciful kind-hearted man. We had a pleasant ride to the Chief's house, which was a good framed building of wood, painted red, two stories high, and two rooms on a floor. Skanando, the Chief, was pleased to see me, and shewed me his wife, introduced his children, grand-children, and great-grand-children with joy and happiness, such I presume, as we do not expect, when we look at their condition, as the heathen. Skanando tried to number his posterity by counting his fingers many times over, and then laughed heartily, and cried out, "I cannot tell:" for I made this enquiry, "How many children, and grand-children hast thou?" My soul was so highly gratified, that I gave Skanando a pair of red stone silver buttons, which was the only thing I had belonging to my honoured mother, who was dead: for the Chief had a shirt on, with his sleeves hanging loose, and was without any coat at this time. He was ninety five, or six years old, and put his hands together, desiring to live to be one hundred; lifting up his eyes to Heaven, with a blessed smile. My friend

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C. Young told me that Skanando was never once intoxicated, and was looked unto with great respect, as king of those Six Nations. The wife of this Chief went into the garden and plucked me seven ears of corn just ripe, saying, "Seven is a goodly number, must have seven:" being pleased with some spoons and coffee, with a tin boiler, which I had given her. I told my friend Calvin Young to leave me till the evening, among them, and I would go from hut to hut: so he did, and I went to one house which was very neat, with a curtain bed, whose husband was a Frenchman, and she was handsome, and had some beautiful children: but was very dirty for want of washing herself, which I made a move for her to do. I was happy to see my friend, when he came for me; having not eat any thing all the day; and rejoiced much in my heart, that my eyes have seen this people, which had many times been shown me in a vision by the Lord, who has brought me here to see a part of the workmanship of His Hand; whom our Lord Jesus Christ died for, when He yielded up His Soul an Offering for sin: but I was much distressed with seeing a number of drunken Indians, who came this night and lay in the ditch: I thought the devil sent them; for they came and lay down close by the Inn where I was. I counted six who were yelling like wild beasts; and had it not been for the goodness of my God, who sent a number of young neat squaws, well dressed, on horse back, I think my mind would not have been able to support under the wretchedness of those miserable Indians, who were levelled with the beasts by their shameful conduct.

One woman, of the name of Tally, was among the squaws, who came early this morning, and she told me, that "She had been to see a new prophet, which has risen up from among an Indian tribe two hundred miles off. Tally said, that this prophet told her, He was formerly very wicked and much given to strong drink; but being sick for three years, he became sober, and one day as he sat by the bed side, one knocked at the door, which the

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prophet opened, and saw a person standing, who enquired if he loved God? to which the prophet answered, "Yes I do," then said the stranger, "You must go with me," to which the prophet agreed and went out, and saw other two, like the person who rapped at the door, who joined them, which he believes to be three angels. The old Indian prophet said, that after they led him some distance from his habitation, they commanded him to look down, where was presented to his view Jesus crucified, which he gazed at some time." Tally then stopped, and hung down her head with eyes full of tears, that she prevented with her fingers, until the fountains flowed over, which affected me so much, that I gave her my handkerchief to wipe the tears away, saying, Tally, keep it for my sake: believing she was sensible of the Love of a Dying Jesus. We both sat silent, weeping very much, and I felt my soul drawn out in fervent supplication that this young Indian woman might feel the virtue of His Death. What undescribable peace did I feel, while hearing of the conversion of this pagan? how was my soul overcome with love also to Tally, whom I requested to proceed when the torrent had got vent from her eyes? I never felt before as at this time, when we wept in solemn silence, respecting the Crucifixion of the Blessed Jesus. At last Tally broke the silence, lifting up her head, and opening her eyes, "The angels, said Tally, led the prophet further, and shewed him a large pit, which was called hell, where he saw the wicked fight, and quarrel, while they appeared drinking and in wickedness, as on earth. After this he was conducted to a place of happiness, called Heaven, where he saw God the Father, and Jesus Christ, sitting at His Right Hand of Glory in perfect bliss, among the angels." Tally intimated, that the prophet did not continue long in this blessed state, but was conveyed back again by the angels, to his own house, where they left him, commanding him to "Refrain from sin, and go and preach to his brethren the Indians." I asked Tally how long she was at this prophet's house? and she answered,

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"Three days" and had this advice from him, her husband being present, "We were not to drink, lie, cheat, nor steal, to correct our children, but not to whip them too much; and when any of our Nation was sick, we must visit, and be kind to them." It was last summer that Tally was there with her husband. She also added, "When the old prophet goes out to preach, he has thirty Indians to protect him from the rage of such as may oppose him."

I have long believed in the ministration of angels, and this is as great a proof as any I have heard of in my travels among the heathen: for those only believe in God, as a Great Spirit. Tally, the Indian squaw, is a respectable woman, and can speak English well; for she was several years with a Quaker's family, who took great pains with her.

28th 7th mo. 1805. This morning at break of day, I found my soul drawn out to pray for the Pagan Indians, who never worship God but once a year, believing only in the Great Spirit. Calvin Young, and his daughter Peggy, with several more went with me; I suppose there were ten horses went through the woods, for the purpose of going to what is called the South Settlement, where the Chief, Blacksmith, nigh an hundred years old, and many more gathered to meet me, for morning worship. The Pagan chief was glad to see me, because he thought it was a true mark of friendship coming there, as they did not assemble to worship with those in Oneida Castle, where there is a good house built for the purpose of gathering together every Sabbath. I never was more affected that I know of in my life: for this old chief, no doubt, was a real Pagan within, as well as outwardly so, and was the strangest figure I ever beheld. Black darkness, I thought, covered his mind; and he appeared as a beast of the earth: yet he conducted himself respectfully to me, smoking his pipe all the time of our being together, accompanied with several younger Chiefs and nigh forty Indian men, and aged women. Before our worship commenced, he got hold of my hand, having it for some time as fast as possible.

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while he stamped earnestly with his feet at the white preachers, whom he said, are " Friendly to us, till they get our trees, and lands, and then they are no more our friends; but the Quakers are good people, and do not serve us so; I love the Quakers," nipping my hands almost together, until I was actually afraid of him, his visage was so horrible, while he stamped on the ground at the white preachers, whom he would not let come near him. I kneeled down in the midst of them in fervent supplication, while they sat on seats all round in the place where they offer their yearly sacrifice. A large pole was standing up, on which they fix a white dog, nigh the top, and then dance round it, imploring the Good Spirit to give them a plentiful crop of corn, from that which is just before put into the ground; rendering Him their thanks for His blessing upon the past crop the preceding summer. They have another white dog which they roast, and eat at the same time, of their sacrifice, that are instead of lambs. The ardour of my soul was great for them, that they might worship the Eternal Spirit, through the medium of His Only Begotten Son. The text I spoke from was, " Alas, my brother!" which was opened to me, by the Revealing Light, so far, as to enable me to testify to them, that I believed they were of Jeroboam's house, who were Israel's seed, that were carried away captives by Shalmaneser, king of Assyria, and so were come thither to keep their sacrifices, which were to typify Jesus the Son of God, who was offered up for them, and would call them back again into their own land, that should flow with milk and honey, and they should all be taught of God, who would be a Righteous King unto them, and join them to Judah, from whom they were separated for rebellion. I also signified, that their forefathers were carried away by Shalmaneser captives, because they worshipped two " Golden calves," which my Interpreter said was made of " *Yellow money*," that they might understand the better: for he was a good Indian, who was a religious man, and of the Tuskerow nation, and spoke English well, as also Indian: but there

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wanted animation in his delivery, which was a great disadvantage ; nevertheless they were very attentive, and fully satisfied by *Doctor Peter's Energetic Speech*, that indicated, "They were thankful that the *Good Spirit* had sent me over the *Great Water* to visit them ; and they hoped the *Great Spirit* would take care of me ; and conduct me safe back again to my own native place, requesting another visit from me next Sabbath morning if I would indulge them with my company." *Doctor Peter* was a Chief, as well as their *Speaker*, and delivered their speech of gratitude with great punctuality, which I lament on account of not having it translated. *Blacksmith*, the old *Pagan Chief*, was highly pleased with my prayer, and sermon, and desired the favour of my "Coming again," when I bid him adieu. His ears were slit, and hanging down, and his forehead, nose, cheeks, and chin were painted red : he had a hairy cap on, with a red tail half a yard long, with a yellow striped ruffled dress, that came down to his feet, and the sleeves thereof to his fingers, bowed together with age, having on his breast a large ornament like a *half moon* of silver. In this part, they who knew him, said that he thought the white people devils, because they never were infested with rats, or crows, till they settled round them. To my eye, he appeared a complete savage : and I venture to say, the remembrance of him in time will never wear off, I was filled with such dread awe while he described the white preachers to me, and I hope his situation will arouse me to pray for the completion of those promises respecting Jesus Christ, "He shall take the heathen for His Heritage, and the uttermost part of the earth for His Possession." "And all shall know the Lord, from the least to the greatest."

In the afternoon, I went two miles to the other settlement of Indians, on the Oneida ground, where numbers collected together with the Indians, and my Interpreter went for the purpose of relieving my anxiety, which was great, from a desire to benefit those whom the Lord my God had caused me to sow in tears for ever since I was a

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wanted animation in hisytf delivery, which was a great disadvantage; nevertheless they were veryytf attentive, and fully satisfied by Doctorytf Peter's Energetic Speech, that indicated, They were thankful that the Good Spirit had sent me over the Greatytf Water to visit them; and they hoped the Great Spirit would take care ofytf me; and conduct me safe back again to my own native place,ytf requesting another visit from me next Sabbath morning if Iytf would indulge them with my company.ytf Doctor Peter was a Chief, as well as theyytf Speaker, and delivered their speech of gratitude with great punctuality,ytf which I lament on account of not having it translated. Blacksmith, the old Pagan Chief, was highlyytf pleased with my prayer, and sermon, and desired the favour of my Coming again, when I bid him adieu. His ears wereytf slit, and hanging down, and his forehead, nose, cheeks, and chin wereytf painted red: he had a hairy cap on, with a red tail half a yard long,ytf with a yellow striped ruffled dress, that came down to his feet, and theytf sleeves thereof to his fingers, bowed together with age, having on his brestytf a large ornament like a half moon of silver. In this part, they whoytf knew him, said that he thought the white people devils, because theyytf never were infested with rats, or crows, till they settled round them. To myytf eye, he appeared a complete savage: and I venture to say, the remembrance ofytf him in time will never wear off, I was filled with such dread awe whileytf he described the white preachers to me, and I hope his situation will arouseytf me to pray for the completion of those promises respecting Jesus Christ,ytf He shall take the heathen for His Heritage, andytf the uttermost part of the earth for His Possession.ytf And all shall know the Lord, from the least to theytf greatest.ytf In the afternoons, I went two miles to the other settlement of Indians, onytf the Oneidaground, where numbers collectedytf together with the Indians, and my Interpreter went for the purpose ofytf relieving my anxiety, which was great, from a desire to benefit those whomytf the Lord my God had caused me to sow in tears for ever since I was aytf

by promise to reward his faith, and crown his hope; his children inheriting it, from generation to generation, until they were driven out of it, for the lack of wisdom, and rebellion. O my soul! praise God for the Gift of Faith, and obedience to live in His Fear, so shalt thou possess the Land of Light, Life, and Peace, which Abraham's obedience entitled him to forever, which was typified by the outward Canaan, that his seed did inherit, by the special Promise of Jehovah, who conversed with him from Heaven. I am surrounded with angelic spirits, who seem to encourage me to be faithful a little longer, then Abraham the father of the faithful, will see one, who went out at the Command of God, not knowing whither she went, but as the Spirit directed her feet in righteousness, to seek the lost sheep of the house of Israel. [*New York, 31st 8th mo. 1805.*]

I had a pleasant reception from my kind friend Abigail Eames, who was rejoiced that the Lord had brought me safe to her in peace, and much better in health than when I left this City, being almost fatigued to death. I walked down Pearl street, and was much surprised to feel myself saluted by the Spirit of God, who awed my mind exceedingly, from this intimation, that "If thou dost stay in this city, and take the yellow fever, thou wilt die," commanding me also, to "Flee for thy life to Boston: for the fever is going to break out." Without one consideration, whether I might be deceived, yea or nay, I went to enquire for a vessel bound to that port, praying all the way that I might be directed to that vessel, which my Master Jesus intended for me, as He knew all things, and required me to move to answer His own purpose by me. I looked for some time among the vessels, and then my friend A. Eames, and I stepped on board of a small sloop that was named Victory, as it passed through my soul like an arrow, "Go in that, for thou always dost get the victory," I was at a word, and subservient to the Spirit, and we enquired immediately what the Captain would take for my passage? he answered, "Ten dollars, and I shall

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child ; leading me in spirit, to contemplate the awful condition both of the house of Judah and Israel, who are trodden under foot until the fulness of the Gentiles. The subject I was led to dwell on, was these words of Jesus, " And He shall set the sheep on His right Hand, but the goats on His left." I could not forbear remarking, what a solemn aspect the Indians wore, and especially the women, who sat pensively weeping, paying great attention to the sentences, as they flowed from my lips. I never had an Interpreter before this day, and was astonished how the words stopped as soon as the sentence was finished, which confirmed me that Jesus Christ lived in me, and spake through my mouth. I have marvelled at the assistance of my *Gracious Master*, this day more than any other : because He stopped the stream, and caused it to flow just as was necessary for them to receive, through the *interpretation* of the *Tuskarow Indian*. After I had given a suitable portion to my Indian brethren and sisters, I then addressed the white people present, and had great liberty to pray with each ; believing the Lord would answer my ardent supplication in behalf of such as desired to be instructed.

In the evening I held the third meeting at Vernon, in a new large barn, belonging to my kind friend *Calvin Young*, which contrited his spirit among the rest who were deeply affected under the Power of that God, who sends by whom He will, and uses the most feeble instruments to glorify His Name, which is had in remembrance by all who revere His *Majestic Person*, for His *Mercy, Love and Justice*. This was a large gathering, and my heart was filled with thankfulness that the Lord had furnished me with strength to go from one part to another this day, and at the close to enable me, in His Fear, to testify, " Her ways are ways of pleasantness, and all Her paths peace," thus *Wisdom* was honoured with the *Lord my God*, who has prepared my way, and given me an increase of *Faith* in *Him* for this people, whom my lot is cast among.

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My friends followed me this day from the *South Settlement* of *Pagans*, to the *Oneida Indians*, and from thence back again to the *Barn*, which is the first I ever preached in ; and in this small village we had at least three hundred people assembled, of whom were many deeply humbled at the goodness of my *Master*, that was mouth and Wisdom to me at each different place. I feel myself much obliged to all who have accompanied me, being a lonely stranger, but more especially to those who prepared my way, and found me a horse to ride through the woods. May the God of Jacob return it back again upon their posterity ; and keep in remembrance my desire to please Him, and profit every individual who has sat under the sound of His Gospel, which was sanctioned by His Adorable Presence. [*Vernon, Oneida County, 30th 7th mo. 1805.*]

I went out to the other end of the village to have a meeting in a school-house, where many assembled to worship God, and hear a stranger. May the blessing of the Highest attend my feeble efforts, for without this, in vain will my labour prove : yet, I am of opinion, that my work will have its reward in that day, when every secret thing shall be made public to all Nations, and this my love, for the salvation of precious souls. I can appeal to Thee, my God, who art the Searcher of all hearts, that the Kingdom of Jesus Christ is my glory, yea, my chiefest joy, that absorbs all my powers of soul and body. When I came from New York, it was to suffer Thy Will ; trusting for mercy from Thy Endless Liberality, that has thus far prepared the hearts of the people to receive my labour, and entertain me as a messenger sent out from God, the Father of our Lord Jesus, and the whole family of Heaven and earth.

Any one who depends upon God, doing His Special Work, will acknowledge that He is with me to provide my daily bread, as occasion requires, which is according to His ancient promise, "They that Fear the Lord shall lack no good thing." The Love of God to His children is great ; how am I made sensible of His Fatherly Care at

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[Vernon, Oneida County, 20th 7th mo. 1805.] ytf meeting in a school-house, where many assembled to worship God, and hear a stranger. ytf May the blessing of the Highest attend my feeble efforts, for without this, in vain will my labour prove: yet, I am of opinion, that my work will have its reward in that day, when every secret thing shall be made public to all Nations, and this my love, for the salvation of precious souls. I can appeal to Thee, my God, who art the Searcher of all hearts, that thy Kingdom of Jesus Christ is my glory, yea, my chiefest joy, that absorbs all my powers of soul and body. When I came from New York, it was to suffer Thy Will; trusting for mercy from Thy Endless Liberality, that has thus far prepared the hearts of the people to receive my labour, and entertain me as a messenger sent out from God, thy Father of our Lord Jesus, and the whole family of Heaven and earth. ytf Any one who depends upon God, doing His Special Work, will acknowledge that He is with me to provide my daily bread, as occasion requires, which is according to His ancient promise, "They that Fear the Lord shall lack no good thing." The Love of God to His children is great; how am I made sensible of His Fatherly Care at

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this time ! when I am as in a wilderness, far from my native land, and all who were once dear to me by the ties of friendship, and my honoured father's house. The Lord assured me He would come along with me, to prepare my way, and prosper my goings : and I can say, thus far His Promises are fulfilled to the joy of my heart.

Yesterday I went to the Indian Castle alone, and walked from one cottage to another, till I had a number of women to join in supplication with me, and feeling great sorrow of heart on their account, I besought the Benign Parent of us each, to open their blind eyes, that they might see Jesus, the Saviour of His people ; and believe in Him, who is the Light of the world. I felt great refreshment in my spirit thereby, and a hope that He who is merciful will meet those after their own way, and according to His unbounded Love and Goodness, which is manifested in and through His Son Jesus. They were very solemn, and sat as still as possible during the time of prayer, while the tears trickled down their cheeks. When I arose they each lifted up their eyes to Heaven, and then looking earnestly at me, lay their hands on their breasts or hearts, still melted in tenderness in my presence, and gave me to understand that they knew something of the God whom I approached, and felt what was said, though it was not in their language, and they knew not mine. We parted in much affection, and I returned home to my friend Young's, and was thankful that I could go and refresh my body with the comforts of life, having fasted from morning to night.

I am no ways calculated to live as the Indian squaws ; yet believe the Lord can enable me to endure great hardship if He sees meet to call me to work in that part of His vineyard, or soften my sorrows, and assuage my grief, by supplying me bountifully, as at this time by His extraordinary kindness, sending me help from a quarter that I might the least expect. I conclude the day with holy aspirations to the Giver of all my Mercies, for His Spirit to whisper peace, and free salvation unto all this people, who appear in a forlorn condition.

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The number of Indians hereabouts are seven or eight hundred ; but those tribes have been greatly diminished, through the wicked white people introducing strong drink among them, to defraud and take every advantage of their weakness and gross ignorance. Was not the Merciful God to provide a little food for them, as He does for the birds of the air, they must utterly perish from off the face of the earth, being almost strangers to economy and industry ; which two things, enrich the most miserable nations, when the " Blessing of Heaven is upon their basket and store." [1st 8th mo. 1805.]

Every day brings me nearer my mansion of bliss, that is prepared for me to dwell in at God's Right Hand. In all my conflicts betwixt flesh and spirit, the world and satan, my prospect is sure : for a determination is in my soul, through Christ's strengthening me, to abide faithful. Fiery baptisms are my lot here ; but they all tend to make me more complete in holiness ; more like the Image of my Lord and Master. Earthly joys cannot delight me ; no, it is the salvation of the lost sons and daughters of Adam, that I am comforted with : therefore, O my God ! give me seals to my ministry, that I may rejoice therein, and be a useful instrument in my day and generation. Thou art growing up in me, and I shall be perfect by Thy Spirit's Covering, by Thy Robe of Righteousness put around me. How beautiful will the King's Daughter be then ! How comely to the eye ! How precious in His Sight ! no cross, no suffering shall I decline ; moving by His direction, and submitting to His justice, when His holy fire burns up the dross of sin, that remains from the contaminating influence of satan, whose dark influence is poured forth all around this world, while he walks up and down, to and fro, seeking whom he may overturn or devour.

Calvin Young lent me his chaise this morning, to go to see the Christian Chief Skanando, who was very glad to see me again, and told me he was formerly a warrior, and shewed me how his ears were cut in the midst, and his neck with powder marked to distinguish him thereby,

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which he said made him shriek aloud. Such things as I could spare, I took and divided among them, trusting in the Lord for a future supply, knowing all fulness is in Him. The women were well pleased to accept of my linen shifts, which I spun in England, and told me they would make gowns of them, as they do without under garments, and almost every necessary of apparel, we conceive that we want. Some Christian professing sisters, who abound in garments and gold and silver, charged me thus, as I was coming along, "You must take care of your trunks and clothes; for the Indians are great thieves, they will steal what you have." I answered, "I mean to save them the trouble of stealing my clothes, for I shall give them," and so have taken the first opportunity to disperse abroad whatever I have, believing it my duty to try to gain their affection by shewing disinterestedness unto them, while I am here. The women opened their boxes and shewed me all they had, which surprised some of the white people so much, that they said, "We have seen more of the Indians since you came than we have for years, while we have lived in this neighbourhood: for they do not put confidence in us, as they do in you." I answered, I do not wonder they can trust me, as I have prayed for them many years; and have shed thousands of tears for their miserable situation. Marks of their gratitude, in being thankful for the smallest favours, cheered my heart, and revived my spirits for a few moments; but on comparing my line of inheritance with theirs, I was ready to sink into despair, and was overwhelmed in the midst of them: however, I again bowed in the Presence of Him, who is our Wise Creator, and besought His Divine Favour, and the Light of His Reconciling Countenance to shine upon their dark minds. My heart was truly affected while praying with them, lamenting the disadvantage they laboured under for want of cultivation, both in spiritual and natural things: but I was sharply reprov'd by the Lord with this language, "The foolishness of God is wiser than the wisdom of men." I learnt by His Spirit, that He had

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placed them so remote in the earth, that they might evidence "The foolishness of God," that should display itself in His time "Wiser than the wisdom of men." Thus did I return home weeping, with perfect acquiescence to His hidden mystery, while I remained silent, and full of sorrow, having my mind awed through the rebuke of the King of Saints, and was afterwards abundantly filled with praise and love, to my Creator, for His Distinguishing Mercies, that I have partook of all my life long to the present: and I desire every breath to utter forth thanks, which are due to His Great Name: and to tell of His Loving Kindness in chastening my foolish heart, that would dispute, and judge His Marvellous Providence, who has required of my hands diligence, obedience, and a faithful reliance on His Promises; that I may perform His Sovereign Will, and answer His Divine Purpose, as a child of His Wisdom, who shall be justified at the last in the sight of all Nations, having suffered His Will, and done all which the Lord my God appointed, while among mutable creatures; born to give an account at the last for every thought, word, and action in time. [3d 8th mo. 1805, *Vernon, Oneida County.*]

This morning, my friend Eve Young, went with me to Judge Dean's, to ask if he would interpret for me, as he knew the Indian language, being among them much when a child; he said, "Few know an Indian's heart, but I do; and I think, they are not of the same species which we are." I smiled with contempt at his opinion, believing the Lord will visit them with a gracious outpouring of His Spirit; then shall it be evidenced, their genius, or mental powers, are bright as ours: and that their hearts are as susceptible of divine impressions: for my part, I believe many of them are wrought upon by the Light, but their dwelling in the woods obscurely, have made them appear in the eyes of men, almost like the brute creation. The white people, who are of a bad principle, receive their clothes, and small necessities for rum, or money to procure it, which I think should be severely punished. There is a fine for

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taking advantage over them by selling rum to them, but it is so trifling, that it is not regarded by the wicked professors of Christianity. One poor Indian came into one of those professing Christian's house, with a brass candlestick, that was worth four shillings sterling, and begged two shilling loaves of bread for it, but the inhuman woman only gave him one loaf, which I was ashamed at, and am sorry that she is the mother of children; knowing this is not the way to secure bread here for them, neither lay up riches in Eternity, which will not wax old. I was invited to stay there, and was told by this person, that the man where I stayed was a deist: but I answered, He acts like a Christian to me, being merciful. What a strange view must the Indians have of the Christian religion; no wonder they do refuse to practise it, and dare not place confidence in the fruitless professors: for it must be acknowledged, that they have made many of the Indians two fold more the children of the devil, by bringing strong drink unto them, and setting an example of wickedness before their eyes, which a Holy God will punish them severely for, as they were taught to believe Jesus Christ has Died to take away sin: and can avail themselves with the privilege of reading the inspired writings of Moses and the Prophets, and the Miracles of our Lord and Saviour, who crowned His life with Mercy, Love, and Righteousness, and His followers must obey Him if they worship His Sceptre of holiness, that rules in the heart of every believer who submits to the Government of King Immanuel, the Prince of Peace.

I was not sorry that Judge Dean gave me a refusal: for as soon as I saw him, it passed through my mind, that he was not a suitable person to administer spiritual comfort; he might do to make treaties, and receive of their lands a reward, if they were disposed to trust him so far. Our riding eighteen miles, will not lose its reward of the Lord my God, who has heard the sentiments of this wise man, respecting his poor Indian brethren: and I have no doubt, when all Nations are at the Bar of the Eternal

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taking advantage over them by selling rum to them, but it is soytf trifling, that it is not regarded by the wicked professors ofytft Christianity. One poor Indian came into one of those professing Christian'sytf house, with a brass candlestick, that was worth four shillings sterling, andytf begged two shilling loaves of bread for it, but the inhuman womanytf only gave him one loaf, which I was ashamed at, and am sorry that she isytf the mother of children; knowing this is not the way to secure bread here forytf them, neither lay up riches in Eternity, which will not wax old. I wasytf invited to stay there, and was told by this person, that the man wherytf I stayed was a deist: but I answered, He acts like a Christian to me, beingytf merciful. What a strange view must the Indians have of the Christianytf religion; no wonder they do refuse to practise it, and dare not placeytf confidence in the fruitless professors: for it must be acknowledged, thatytf they have made many of the Indians two fold more the children of the devil,ytf by bringing strong drink unto them, and setting an exampleytf of wickedness before their eyes, which a Holy God will punish theytf severely for, as they were taught to believe Jesus Christ has Died to takeytf away sin: and can avail themselves with the privilege of reading theytf inspired writings of Moses and the Prophets, and the Miracles ofytft our Lord and Saviour, who crowned His life with Mercy, Love, andytf Righteousness, and His followers must obey Him if they worship His Sceptreytf of holiness, that rules in the heart of every believer who submits to theytf Government of King Immanuel, the Prince of Peace.ytf I was not sorry that Judge Dean gave me aytf refusal: for as soon as I saw him, it passed through my mind, that heytf was not a suitable person to administer spiritual comfort; he might do toytf make treaties, and receive of their lands a reward, if they were disposed toytf trust him so far. Our riding eighteen miles, will not lose its reward ofytft the Lord my God, who has heard the sentiments of this wise man,ytf respecting his poor Indian brethren: and I have no doubt, when all Nationsytf are at the Bar of the Eternal

Judge, that he will see those stand with him there, although he thinks they are not of the same species with us. God grant that none of them may rise up to condemn him in the awful day of Judgment, when all shall receive according to the mercy they manifest in this world. [4th 8th mo. 1805, *Vernon, Oneida County, New York State.*]

As I continued in this part, I went among the Pagans again, and sat in silence with them sometime at the place where I held the last meeting. All the week I had travailed in my spirit for *Blacksmith*, the *Chief*, who was nigh an hundred years old, and in a state of gross darkness, which has bowed down my mind in awful silence before God, during the last night, that I might be a "Savour of life unto him, and a sweet smelling Savour to the Lord my God," who has crowned my life with His Loving Kindness, and Rich Mercy, from the consequence of being offered unto Him before I was born, by a man of faith, to succeed him in his Gospel Labour; for, before he expired, he cried out, "When you are doing well, if it be possible, I will look down from Heaven, and smile on you," which has come into my mind at this present moment, expecting this little service of mine will give additional pleasure to him, from whose loins I proceeded, to glorify his God and mine, in the regions of blessedness, when time is swallowed up in Eternity.

The *Old Chief* received me with cordiality; but my Interpreter was gone a long journey, and I had to apply to the Spirit to make them understand, as He did by the same Spirit in the day of Pentecost, when they all had the revelation of Jesus Christ made manifest in their hearts through the outpouring of the *Spirit*, while they were assembled together. As I was praying, my desire was very great for the Salvation of their precious souls; and I saw the heart of *Blacksmith* exceeding hard and dark, like a *beast's heart*, such as *King Nebuchadnezzar's* when in his state of degradation in the field grazing: but continuing in supplication with great ardency of spirit, the *Lord* shewed me, through His *Revealing Power*, that He

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would give *him a new heart*, or change his *nature to grace*, and *clothe him with His own Spirit*, which I have no doubt concerning, as the Lord is more ready to shew mercy than we are to accept of it. I have faith to believe *God will convert this man*, and my desire is, that I may never forget his situation, till he is a *changed, renewed creature*, to *glorify King Jesus*, who shall *reign over the Heritage of the heathen*, and *Rule them with His Righteous Sceptre to endless Ages*. I took my leave of this part of the *Indians*, called the *Pagan party*: and had the pleasure to see them well satisfied with my *labour of love*, which I am thankful for; knowing my *God will give His Blessing* thereunto, as well as cause *them to hear with the utmost attention*, all *paying respect* unto my *ministration*, by their *act of friendship*, in *smoking their pipes* till I had *finished*, which, as it is their *distinguishable mark of approbation to testify their love*, I can, in as much *charity* receive it, as any other *custom or form* among the *professing Christians*; whereby *they manifest their sincrity or gratitude*: for I am fully convinced that *our God looks beyond all forms, customs, and appearances outwardly*; and *regardeth the motives which influence man*, whether they are *good or bad*; therefore the *heathens*, *He will judge as such*, and the *Christians* after their *profession*; yet, know, O *man!* no *act of mercy, love, or obedience to His Spirit*, which is in every one according to *their mental ability*, shall go *unnoticed by the Father of all Nations*, whose *prerogative alone it is to weigh all thoughts, words, or actions*; *seeing all hearts*, and *knowing all things from Eternity to Eternity*.

After I went to my lodgings, I set off three miles, to attend an appointment, which I had engaged for five this evening; and I am thankful I can say, my Great Master accompanied me thither, and opened my mouth to testify that He was made a *Mock King* for our sakes, although Heaven was His *Throne*, and Earth His *Footstool*. His submitting to have His *Back scourged by Pilate*, who made long furrows thereon, affected me so much, that I could

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have spent my last breath in testifying of His Dying Love to all people, created by His Inimitable Wisdom, who formed all flesh for His own pleasure, and man for His special Glory, so that it is no wonder that He should lay down His own Life to influence them to serve, love, and adore Him, as their Lord and God forever, having not only Power to take up His own Life again on the third day, according to the prophecy, or sign of Jonah the prophet, but also is the Resurrection, or Life, of all who are in the tomb, waiting for His Voice to call them forth, when the Mystery of Righteousness is fulfilled, and the Kingdom of our Lord Jesus Christ completed, so that there requireth no longer an High Priest to atone for sin: but He shall be adored as God over all, by the seed whom He has redeemed through the Spilling of His Most Precious Blood, an eternal sign to them of His Merit and Sovereign Love, which undertook the cause of all, to reinstate them in paradisaical happiness, which was lost when satan beguiled our first parents, when the milk of human kindness flowed from each heart, to one another; and innocence was sealed on their forehead, as a mark of divine favour, which they lost the moment they both transgressed, and found they were naked, having bereaved themselves of inherent Righteousness, that might be compared to Life Eternal, which is found only in Jesus Christ, the Second Adam, whose Life is diffused into every true believer on His Name, who calls Himself the Resurrection and Life. [6th 8th mo. 1805, *Vernon, Oneida.*]

Yesterday Peggy Young, daughter of Calvin and Eve Young, rode with me nine miles further to the West, to have a meeting with a Presbyterian congregation. As we were going the horse stopped all on a sudden, and would not go one step, but as I expected we both should be thrown out, as we were on the midst of a hill, which scared my dear companion so much that I was obliged to force her to jump out of the chaise, to prevent her fainting away, which she did, as she reached her father's residence, running thither for some one to make the horse move.

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[6th 8th mo. 1805.ytf Vernon, Oneida.]

When my dear young friend was going, I fell a weeping, thinking my case very hard : but as my tears were flowing from a heart, which desired to know the Will of God, it immediately passed through my mind that "Balaam's Ass," would not go once because an angel stood before it with a drawn sword ; I therefore besought the Lord to reveal His Will to me, that I might know why the horse would stand still there ; and the answer was , " I do not want thee to go further West than Oneida, where the Indians are." Astonished at this salute, I recollected, that the week before, I had a meeting appointed at the same house for worship, and such a heavy rain came, that no person could go with me, and I knew not the road, so put it by, saying, " I would go next week," but I suppose, did not either add " If God permit," or else forgot to enquire of the Lord whether I should accept of this offer, yea, or nay, being solicited to go fifty miles further, to appoint meetings all round the neighbourhood. With dread awe, I ventured to request the Lord to permit me to go and fulfil my engagement, in pity to the people, acknowledging my folly, in hastily complying to go any where un-sent of Him ; also acquiescing with His Providential Will, who had limited me to answer His own purpose, which I should find was right when I saw it fulfilled ; and in order to shew my willingness to comply with His Divine Command, I agreed to eat no bread there, if He required me to return back the nine miles in the evening ; to which was answered, " Thou mayest go if thou wilt appoint no more meetings there," and immediately my horse started without my speaking ; and I went back for the dear young woman, who had been in a fainting fit all the time that the direction of God was given me. She was so alarmed, that I expected I should be obliged to go without her, but as I assured her no further harm would befall us, and I would not stay there all night, once more she resumed her office, and was a very pleasant companion to me although not " Born again," the second time. Very short notice collected the people, who were disappointed

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the last week : but while I sat with them in silence, they kept whispering all the time, which made me bow in reverential awe before God, and afterwards in the name of the Lord commanded all thus, " Watch therefore, for ye know neither the day, nor the hour wherein the Son of man cometh." The foolish virgins were awfully set before me, and it appeared that individuals there would be in that situation at the last; and I should witness against them, having exhorted them to a preparation by enforcing the necessity of furnishing their vessels with spiritual oil; that is, get grace in their hearts, that their lamps of profession may burn bright; testifying to them, that some present, had a lamp of profession, but no oil in their vessels, and therefore their light did not shine, signifying now was their day of visitation; now the best time to apply for spiritual oil in their soul and body. As the minister was present, I observed to him, how improper it was for the people to whisper while we were silently waiting on the Lord: but he made a very handsome apology for them, by saying, " They were not accustomed to this manner of worship, and thought the meeting did not begin, till the minister begun." I begged him to reprove them, as I was not at liberty to make any remark on their conduct, having to exhort them to the pursuit of righteousness, by an ample supply of grace, which was free for all, who sought the Lord while He may be found.

We got safe home, and I feel thankful that the God of Jacob preserved our lives; and I am fully satisfied with my journey, and can assign a sufficient reason at the close of this day, why I was stopped on the road, which I have learnt from an *Indian*, who has come to inquire, "*Why I did not go to Stockbridge, four miles off, yesterday?*" as the *hunters*, and the *fishing Indians* stayed at home, having been informed, that *I intended going there*; which was a mistake from some who took a wrong message. In all my ways may I acknowledge the Hand of Jehovah, which guards my naked head.

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In peace I shall lay down this night, with a conscience void of offence towards God and man; desiring to walk humbly all the days of my pilgrimage, while a resident of time.

I went to-day to take my leave of the *Indians* settled on the *Oneida ground*, which is a beautiful tract of land, and I could not but notice how love to them unites my heart to the Lord more abundantly; for, *He delights in His creatures shewing mercy one to another.* An *Indian woman* lent me her horse to ride on, from one hut to the other, till I paid many visits: but, not being accustomed to ride on horseback without saddle or pillion, the horse was going to throw me off, which perceiving, I took the advantage of the creature, and jumped several yards, and it was out of sight before I recovered from the surprise and stun that I received by falling heavy on the ground after I alighted: but even in this instance, I have to say, the *Delivering Hand* of God was ready to assist in this solitary place, when only a little *Indian boy* was with me; for, on looking behind me I saw a chaise, with two men, advancing forward as fast as possible; having seen me fly, and the horse take its departure, who cried out to me, while I sat on the ground, “Don’t go after the horse; we will go after it,” and the youngest lifted me into the chaise, and then enquired where I was going, and set me safe at the cottage, with the politeness of *Christians* or merciful men, which I praise God on the account; and that my bones were not broken by His not suffering me to dash myself against a stone, believing death, and ten thousand dangers at all times, surround all mortals.

I was greatly led into sympathy with my *Indian sisters*, and their little helpless infants, whom with pleasure I could aid, was the Lord to give ability to a heart filled with generous sentiments to all His offspring. The women brought me some *Indian corn bread*, with large beans stuck all over it, which I thought were raisins: but, found my mistake as soon as I took one: and it being very sad, and boiled, I chose to fast all day till night, rather than eat it;

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which suited one of my poor sisters very well: for, observing my uncommon delicacy, she looked at me, and made me understand that she was hungry, and could eat it fast enough; so I gave it her, and she wrapped it up as the richest dainty with thankfulness, which was a lesson I mean ever to remember, while I sojourn below.

In returning home alone I saw a number of Indians lying all their length on the ground, with a small fire in the midst, smoking their pipes; and as I looked up to Heaven, for a blessing to come upon them through an outpouring of His Spirit, they all cried, "Sago, sago," which I accepted as a salutation of their love. I might, and should have been alarmed at this sight of miserable looking men, had not my mind recollected, that I felt love, and good will to all; neither would I injure a worm, could I pass by it without trampling thereon. The Lord was with me, though I had no other companion that day; for I thought I would try and go alone, which I did several other times, unnoticed here; and I feel thankful, that I can say some of bad disposition said, "No Indian hurt you, need not fear them:" which, I answered, that I believe; for I love, and pray for them all. [7th 8th mo. 1805, Vernon, Oneida County.]

A solitary ride of twelve miles has been my lot to-day, being scarcely able to sit up all the time: and as I was going I heard a terrible howling, which threw a damp on my spirit; but pursuing further my journey a drunken Indian of the Pagan party, advanced me, crying out like one almost scared to death, stung with remorse and the rebuke of the Spirit. I stopped the chaise, and hearkened to what he had to say, which was, "Lord! Lord! you madam, you madam," and then he remained silent; for he was quite ashamed of his conduct, having a few days before made me believe that he felt very good when I was preaching among the Pagans, telling me where, by laying his hands on his breast; bemoaning at the same time, that he had no one to boil his pot; for his wife was killed by one of the wicked Indians, who pretended she was a witch; he told me they came and took him a great distance; and then went into

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which suited one of my poor sisters veryyt well: for, observing my uncommon delicacy, she looked at me, andyt made me understand that she was hungry, and could it fast enough; so Iytf gave it to her, and she wrapped it up as the richest dainty withyt thankfulness, which was a lesson I mean ever to remember, while I sojournyt below.ytf In returning home alone I saw a number of Indians lying all their length onyt the ground, with a small fire in the midst, smoking their pipes; and as Iytf looked up to Heaven, for a blessing to come upon them through anytf outpouring of His Spirit, they all cried, Sago, sago, which I accepted as a salutation ofyt their love. I might, and should have been alarmed at this sight of miserableyt looking men, had not my mind recollected, that I felt love, and goodytf will to all; neither would I injure a worm, could I pass by it I had noyt other companion that day; for I thought I would try and go alone, which Iytf did several other times, unnoticed here; and I feel thankful, that I canyt say some of bad disposition said, No Indian hurt you, need not fearytf them: which, I answered, that I believe; for I love, and praytf for them all.ytf [7th 8th mo. 1805, Vernon, Oneidaytf County.]ytf ytf A solitary ride of twelve

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his log house and knocked her down with an axe : but being a strong woman, she got up again, and endeavoured to make her escape from those instruments of cruelty, who cut her throat from ear to ear, and then buried her, and laying earth several inches deep over her, made a fire on the earth to burn out the spirit of witchcraft that they said was in her. Two women were served thus by this wicked Indian, who pretended to be wiser than his brethren. This circumstance happened two years ago. I passed by his house, that was desolate : for he was hated by the rest of his brethren, and obliged to leave the place. A third woman was condemned to die for witchcraft, but being innocent, and willing to die, she desired that they would let her dress herself, that she might die decently : so they let her put on a white gown, which after she had done, she then said, " I am willing to die, but my blood will be upon you ; for I die innocent." This so affected some of the feeling Indians, that they let her depart in peace to her own home. While I stood by the poor man, who had lost his wife thus barbarously, I thought I would say something to him for yelling in this manner, throwing his arms about as he came along : but my Merciful Jesus made me stand as one dumb, for the space of five minutes, and then we parted, which seemed to confound the Indian more than ten thousand words would have done.

There was a youth with me in the chaise, who was much surprised that I was not afraid ; he said, " There is not a woman in this neighbourhood, who durst have gone by that Indian," but I fear the Lord, who has made the wildest beast of the field, and therefore, I trust He will have compassion on me and preserve me from every harm : but His Will be done.

I have held this day, a meeting in a large barn, where many assembled together. The attention of the people was fixed upon me, which I laboured to draw to that Gracious God, who restored David's soul, and led him in " The paths of righteousness for His Name's sake." I told my hearers they must pass through a death unto sin, if

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ever they walked in the paths of righteousness, or witnessed a table spread for them in the midst of their enemies, which by faith the Lord's people partake of, eating His Body, and drinking His Blood mystically.

I think, without God had aided me in my soul and body, it would have been impossible for me to support under what I felt for the people this day, as they were many of them in total darkness. Few are the number of Christians in this part; but may they be increased by the faithful labourers, exercising their graces upon the Merits and Mercy of a Redeemer: for He it is who restoreth from the fall, and maketh true Christians. I am anxious for the kingdoms of this world, to become the Kingdom of our Lord Jesus Christ. [*Petersburg, 8th 8th mo. 1805.*]

From Petersburg, I returned back to Vernon this morning, and am rejoiced that I have got nearer Eternity, that pleasant sound, the Saint's delight. There I shall not pass through one spiritual baptism for sinners, neither feel the fatigue one moment that I go through now, because the children of men are so unlike their Maker, and are swallowed up with trifles of the meanest sort. In this world the Kingdom of Grace is my glory: How much more will it be in Eternity? There I shall never weep for the souls of men; nor feel pain, or weariness of flesh or spirit, occasioned by moving to and fro, and refusing to be comforted, knowing Israel's seed is sifted over the earth, and fast bound in the captive chains of the devil; but that happy day is hastening, when satan shall be bound, and his power lost for a thousand years; then the Lord my God will comfort His saints, and great shall be their peace, who have laboured to build up Jesus Christ's Kingdom, by precept and example; doing and suffering His Will from one year to another. May the purity of my soul, qualify me to enjoy complete happiness in Christ, in God, my only Friend, my sure support, when the mountains melt as wax before the fire, and all the proud shall stand aghast, confounded by His Might. I tremble for the unwise, when I contemplate their awful situation,

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when the Mediatorial Office of the Great High Priest will be finished, Jesus no longer being appointed an Intercessor, to plead with God for rebellious man. No: His Office must be changed from an High Priest, to a Judge, who must pass sentence upon all the proud monarchs, all the unrighteous nobles, judges, and the wicked of every description, who have despised His Clemency, and refused the visitation of His Dying Love and Sovereign Mercy, which have at last ceased, unto all the impenitent sons and daughters, who choose death, darkness, horror, despair, banishment from God and the holy angels, to become servants of sin, and slaves to their own lusts forever, being companions to the dragon, whose "Tail drew a third part of the stars," or angels of God after it, when he was cast out of Heaven, in enmity to Jesus Christ, Heir of all things, in Heaven and earth. [9th 8th mo. 1805, *Vernon, Oneida County.*]

As I was desiring the Lord to enlarge my coast, a person came for me with a horse, to hold a meeting five miles from this, so I immediately went, and found already a people gathered in a barn. After sitting a little in silence, I arose with the words of King David, "The Lord is my Shepherd, I shall not want." I felt renewed life and power to rise in me, which covered the place; and others bore testimony, that it was good for them to be there. Having no where to lodge this night, a woman of the name of Webster asked me home with her when the congregation separated. The house was a small log one, made with two places for light to come in, but no glass to keep the air out; and it being a damp night, the cold seized me, and my body was brought into affliction, which made me groan under the weight of a corruptible house, that I shall be as glad to part with, as the log one. How many times when I am comfortable, am I made restless by the Spirit of the Living God, who moves me to stir up the gift of faith in my heart, and thereby seek the lost, that have wandered from the Sheepfold of Jesus Christ, my Merciful Master, who ever excites His servants to suffer

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His Will, as well as delight to do it. My trials are many and complicated, yet Thou, Lord, deliverest my soul at all seasons, out of the hand of the adversary, who seeketh my life by various means, and has tried every new temptation to beguile and entangle my soul; knowing my delight and glory is the overthrow of his kingdom of darkness, in the hearts of poor sinners, whom I feel much for on account of being misled by his base machinations, wherewith millions are undone, choosing to yield the members of their bodies servants to sin, and their souls an habitation for all manner of uncleanness and worldly lusts. I feel myself called upon also, to exalt the Redeemer of the world, as a Gracious, Long suffering God, full of pity to the children of men, whose clemency is so great to all, that each must be his own accuser at His Righteous Bar, condemned by their reiterated sins, which have been violations of His Just, and Holy Law, made to model the life of man by, or that whereby his actions shall be examined: for the Law is fixed in the heart of man, and therefore many are a Law to themselves who never saw the Tables of Stone, or read the Outward Letter. "The Grace of our Lord Jesus Christ hath appeared unto all men, teaching them to deny themselves of all ungodliness, and worldly lusts," that they may live soberly, righteously, and godlily in this present evil world. [11th 8th mo. 1805.]

Having rode five miles in the burning sun this morning, I feel like Jonah, and mourned for a shade, as he did for his pleasant Gourd, which withered away for his instruction. The person who went with me, left me in Stockbridge, at the house of Abraham Serjeant, who has been a missionary to that Tribe of Indians nineteen years successively, and since he first visited the Indians, he told me "It was thirty." Feeling much distressed by a violent pain in my head, first with cold, and then with heat, I could not take the satisfaction I would, in case I had been well: nevertheless, it was a duty lay on me to visit some of the Indian women, whom I felt dear to me. Kneeling in the midst, my prayer was offered in faith for them and

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their children, that they might feel renewed by the Power of the Holy Ghost, and live the true life of Faith. These women could all understand English; and several of them professed to be Born again. Eve, the oldest squaw, said "I have been a Christian thirty years," being four-score years old; yet walked one day to hear me preach four miles, which my Master bid me reward her for it double. I was sorry that it was not in my power to clothe them with necessary things; for I had but four gowns, and I gave them three of my little number, and from one dozen pieces of new linen, I left but one change: so the God of Heaven and Earth, put it into the hearts of my rich Christian sisters to supply my returning wants, when I go among them; and above all, clothe my poor Red sisters with the saint's pure white linen, that I may meet them in the Kingdom of our Lord Jesus Christ.

I saw a white woman among the rest of the females, who was from the State of New Jersey, she was smoking, and had two children naked, being married to an Indian. I was told that she had a third child, an infant; but last winter it perished for want of clothes: poor babe! its sorrows are at an end, and it is shining with the robe of Jesu's Righteousness! I told her, "She ought to be a pattern to the Indian women; and to induce her, I gave her a long morning gown, to make her helpless children each one, requesting Abraham Serjeant to let his daughter make them: but he said "It is too good." "It will last the better I replied, for being fine and good." Afterwards I had the pleasure to see this white woman at a meeting: for she with many others came a long way, and I had an opportunity to preach repentance and Faith in Jesus Christ, and was blessed in my own soul abundantly, for feeling the miseries of my fellow-creatures in every direction, attending to the Spirit of God in me. [12th 8th mo. 1805, Stockbridge.]

Much concern I feel for the Indians here, as well as for those I have mentioned: but those have better houses, and have a school for their children, and many

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can speak English so as to be understood. I went to their church, which is distinguished by a steeple, that you can see some distance off. It is a neat, clean, wood building, with glass windows, and a handsome entrance, having a gallery all round excepting where the minister sits. The minister took his seat in the pulpit, desiring me to sit in a pew underneath, where three of his daughter sat along side of me, dressed as fashionable as any women in middle rank, although there were but few to see them, except the Indians, who all came with a blanket round them, unless it were the young men and women, who where foolishly hung with feathers, and head tires of bright tin mettle. The Indians fantastically dressed, sung a psalm feelingly, which moved my passion of love, so that I wept all the time tears of joy. After this Abraham Serjeant prayed in Indian, and then in English, and gave out a second psalm, which was sung as the other admirably. The minister then read part of the fourteenth chapter of Mark, which Captain Hendrick, a Chief, read also in Indian; and I was at liberty then to preach to them, and had Captain Hendrick to interpret for me as long as I thought proper, or in other words, while my Master furnished me with matter for the occasion, having desired Him to be both Mouth and Wisdom to me, and also to lead me to that passage which would be the most enlightening to them: for I much delighted to be a messenger of peace individually to them. My subject I took from Isaiah, who prophetically said, "He was wounded for our transgressions: He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His Stripes we are healed." I felt alive in the Truth, therefore delivered each sentence with energetic love and streaming eyes, shewing in what manner the Blessed Jesus was wounded and bruised for us! I do not remember a time that I could more freely excite to believe on Him by Faith, which I told them was His Gift, and He would dispense it to them if they would seek it by prayer, and avoiding all sin that offended Him who was without sin: for He

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was an obedient Son, and never transgressed : yet the Father laid upon Him the iniquity of us all. The ardency of mind which I felt was great, and I am thankful the spirit of prayer was imparted to me, that I might intercede thereby for the application of His Virtuous Blood, which poured forth from His Wounds, when He hung a Spectacle in the air, Dying for all Nations, who were Made by Him. I gave Captain Hendrick my pocket book, as I had not a crown to reward him with, for interpretation. When I came out, many of the Indians gladly took me by the hand, which affectionately I saluted after the same manner, knowing, One God was our Father, Redeemer, and Sanctifier of all, who are made whole with His Stripes.

I went a few miles, and held a second meeting in a barn : for the people, in many places, have to assemble thus, being not able to accommodate themselves better. My text was, "Master which is the first and great commandment?" The fervency of my spirit made me bold as a lion, and I thought I could finish my life in exciting them to love the Lord their God with all their heart, soul, mind, and strength. This is my experience, said I, and O that it was each of your's ! Several times I stood silent, being powerfully prevented by weeping ; no wonder if some from this evening, love God with all their heart, and keep me in remembrance, for the exercise of my faith and prayer. The day was finished by riding five miles alone, contemplating the Love of God in Christ to me. [13th 8th mo. 1805, *Vernon, Oneida county.*]

Appointments are made for me in five places, one for each day ; so my work follows me, though I feared being kept idle. The insatiate thirst for souls which I feel, is a thousand times more than for my daily bread, or necessary raiment, therefore I am continually brought into perplexities and doubts for the different situations of my hearers. In many corners here, I find some desiring to know what they shall do to obtain Life Eternal ; which I am baptised for, as I pass along from one place to another,

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County.]ytf

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Surely, no one's sorrows are equal to mine ; because my heart seems to share in the bitterness of every one whom I mix with.

I am going to the Centre, six miles from this, and my feeble fabric can scarcely support itself ; but obedience is required if I faint by the way. This is the consequence of leaving some of my morning's work to do at noon. Take warning, O reader ! and do the work of thy life seasonably, then thou wilt be at liberty to rest in pain, and thy vigorous hours will honour Him, who finished His work at noon, by thirty-three, being Obedient all His Days. Had I gone forth at the first call of my Heavenly Father, my flesh and bones would now have rested in hope, and my spirit entered the pearly gate of the City of the New Jerusalem, which is free, and the Mother of us all, who are sealed to the Day of Redemption, when our bodies shall be raised from the dust and formed a celestial temple, for the glorified soul and Spirit of the Living God to dwell in forever. "It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body : and so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit." "And as we have borne the image of the earthy, we shall also bear the image of the Heavenly : " "For the trumpet shall sound ; and the dead shall be raised incorruptible, and we shall be changed." [14th 8th mo. 1805, *Vernon, Oneida County.*]

Samuel Kirkland, a Presbyterian missionary to the Oneida Indians, called upon me this day to give me an invitation to his residence. I felt unwilling for the present to comply with his request ; but my aged friend appeared determined to have me home with him. He said, "Skanando, the old Oneida Chief, had come thirteen miles after him, to bring me again, for my last Interpreter had not done me justice, when I took my leave of them : besides, he could not trust any so well as his old friend Kirkland, who administered the bread and wine unto him ; being the only man, and Chief, who joined the Indian

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squaws in that holy ordinance : for the women are much better than the men, and have a greater knowledge of God before their eyes, which preserves them from intoxication, and other evils, that the men are liable to be overtaken with, when they are deprived of their reason by strong drink. I told my friend Kirkland that "I had taken my leave of the Oneida Indians, but was willing to go again in case they might be benefited." We parted, and I rode with a sick head-ache to the Centre, six miles off, and the first salutation I received was, that "Many were determined to hinder me of preaching, declaring a woman had no right to preach." I was very still, and kept silence till the way opened of itself, without my making one effort to promote it ; for the Lord stirred up a goodly number, who positively said, "I should preach, and if I could not be accommodated with the Presbyterian church, I should have the school-house, as it was free for all." I had no companion, and knew not one soul among all this confusion : therefore I relied on the Arm of Jehovah, my strong defence, and saw satan once more defeated by the God of Jacob ; for I had patiently waited for the Lord to put him to flight who had rose up an host against me, to cause me to be confounded before my opposers.

As I had made the best of it that I could, strength was given me to evidence to all present that I feared none but the Living God, saying in the midst of my subject, "Wo ! be to me if I preach not the gospel," feeling as my day of suffering was, my inward peace and power abounded, which was a fresh manifestation of the Father's Love unto me, and confirmation that I still moved in the line of my duty.

When the meeting closed, six persons came unto me, to request I would go with them, each having a horse ; but I was as much at a stand to know how I should dispose of myself after meeting ! as to comprehend how I should obtain admission among them ! One cried out, "You must go with me," another, "She shall go with me," and my friend Samuel Kirkland, missionary to the Oneida Indians,

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said, "I have come six miles for her, and will not be excused from taking her to my house : therefore she must come with me ; for I have promised to take her to Oneida next Sabbath, as Skanando, the old Chief, will not be satisfied without it."

The contest was finished, and I thought I was richly rewarded for my faithfulness, having exhorted them to be ready for the approach of the Bridegroom, who would come in such an hour as they thought not of. As I went home with S. K. we had a very solemn ride, and our tears flowed reciprocally : for the Lord our God, had been with us in ten thousand dangers, where death threatened us in the most poignant manner. He told me that he has been minister forty years, and twenty of that time he adopted an Indian's life, living among them for their benefit. When his lot was first cast there, he was fixed with the best man they had, who died a few days after ; which they attributed to him, and were determined to have revenge, life for life. He said, "I was commanded to fall asleep," and a fire was prepared ; but while they were all around me, I kept singing hymns, trusting in God to deliver me, yet they often said to me, "Go to sleep, why do you sing?" at last one of the Chiefs was wrought on, and made an affecting speech, signifying, that "This brother had fallen down a few steps short of their forefathers, and because he had fallen short a few paces, were they to kill a white brother for it," saying, "It will bring innocent blood upon our Nation if we kill him : " therefore they hearkened unto this Chief, and I was marvellously delivered from the jaws of death. Another wonderful escape I had through the goodness of God : I had taught a number of the young Indians to sing psalms, and they used to come and sing with me, and I prayed, so that many of them were become civilized, and did not like to go out among the warriors, which enraged the men of war much, so that they agreed to take my life from me, saying, "I wanted to teach them to milk, and hoe, and make women of them." The night they fixed for putting me to death, I was fast asleep, and

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an old woman came and tried to wake me, knowing their intention, crying, "Up; up; up;" many times, and then left me; but being very sound, I did not regard what was said unto me, and therefore lay still, till she came and shook me by the shoulders, and said, "Up; up; flee; flee for life;" giving me a blanket to hide me; I run among some thick bushes, and covered myself all over, laying down under them, which I had no sooner done, but I heard them march along, sounding through the woods, singing their warlike songs and passed by me, to go to the hut where I came from, and sought me with great fury, threatening the aged woman that they would kill her unless she would tell where I was, but she said I "Was not there," and then cried out pitiably, "What! kill an old granny! kill an old granny!" so they went away, and I remained to hide myself several days, until their rage was pacified against me."

I was pleased to hear the deliverance that God wrought out for my friend, and remarked, that if he had been more faithful, the Lord then would have blessed his labours more abundantly, which he with tears acknowledged he believed; yet said, "I have seen fruit of my labour: for there are thirteen women brought to believe on our Lord Jesus, and Skanando, the old Chief, is a Christian," weeping all the way. Let the time past suffice, I cried, but if thou hadst only taken thought for the Indians, God would have cared for thee and thy children; and I am fully sensible that no one will ever profit the Indians unless they can lay aside their own interest, and I am thankful that thou hast done the good thou hast: but I wish thou wouldst let the time past suffice, and what thy hand findest to do, do it with all thy might. My aged brother, with tears said, he "Would take my advice: for what I had advanced was the truth;" and I found great peace in declaring what I did, and hope that useful lesson, which the Lord my God taught me by His Spirit to give him, will be put in practice by myself, in every point of view, as touching my spiritual labour in His Vineyard; for unless

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the heart is centred in Him, and weaned from all worldly attainments, or earthly possessions, it is not possible that He will honour us with spiritual riches, and qualify us to bring home many souls to Him, as instruments in His own Hands, to bring about that wonderful event, when the outpouring of His Spirit causeth All to know the Lord, from the least unto the greatest. [15th 8th mo. 1805. *Paris.*]

Eliza Kirkland, an amiable young woman, daughter of S. K. took me in a chaise to a Quaker's house, four miles off, where I had a solemn meeting, which was in a barn, and warned the scoffers there whom I felt for, lest they should be of the number of such who would inwardly groan, saying, "We fools thought their lives madness, and their end to be without honour." It was a satisfactory time, notwithstanding some scorers being there. The Quaker took me home to his house, where I abode that night in great sorrow of mind for some of the family not fearing God.

The 16th I went to Brothertown, to collect the Indians there together, in the school-house. My advice to them was, "Seek ye first the Kingdom of God and His Righteousness, and all these things shall be added unto you." Which things I explained, were the necessities of life, that the Christians are entitled to, by the special promises and care of our Heavenly Father, who watches over His children from day to day. Those Indians were Baptists, divided in two classes, one part believed in election, and the other in free salvation. Where I was, they had refused their minister, because they said "They would not worship such a cruel God as he served, as He only took care of a part of his creatures," and drew this comparison, by asking a question concerning their women: "Would not she be a cruel mother, who having two children, took the one and nursed it; and left the other to perish? so we will worship a God who takes care of all His children;" which I think was an excellent conclusion, and a sound argument was advanced to shew how far an Indian is capable of believing in the Living and True God, who

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is no Respector of persons, further than they disregard his Righteous Commandments and slight His offered mercy.

After meeting, I rode eight miles, and slept very little in the night, by reason of poor accommodations, for we all lodged in one room, where I could see the firmament from a breach which had been made by fire. The sky attracted my notice, and prevented my sleeping, as I had not before met with such poor lodgings, yet I had the best this miserable log house afforded, being welcome there.

A large number assembled on the 17th for worship, who had come, from two miles to ten round this neighbourhood ; but having no other place better than a school-house, when it was full, the people came and requested me to "Go out into the open air, to accommodate them who had come so far." I therefore got into a cart, and lift up my voice with authority, and said in the words of my Lord and Master, "Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven." I was much favoured with the Presence of God ; for this opportunity required great fortitude, as I never was before called to stand out in the air, exposed to the burning sun, though I screened myself as well as I could. There is great courage also necessary for such a calling as this, which females are not in general possessed of ; because a false delicacy prevails over the mind that is termed refinement, which shudders at the very idea of standing a gazing stock to men of the basest passions ; unless they have been betrayed, and desire to insnare their fellow-mortals, which is now become so common, that a prudent woman must be very guarded to shun the censure of the vulgar, if she wish to maintain her character, as a virtuous woman, among mankind.

When I had opened the passage, and stood a considerable time, I gave over, and was succeeded by one of my sisters, who appeared astonished at me, and longed for a vacant moment to testify, that, "The spirit of prophecy was not to continue always within the narrow limits of our brotherhood, as male and female, are one in our Lord

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Jesus, when they become members of One Mystical Body, even the Spiritual Body, or Bride of Christ, whom He will remain Head of, or Bridegroom to, forever, by lawful inheritance," having "Swallowed up death in victory." As soon as she had finished, I made way for another, by sanctioning what was already advanced; and then, the third time, I resumed my office, almost like a mother in Israel, although but a babe, comparatively speaking. It was a time which will be remembered, I verily believe, because no other person spoke, or prayed, but us three women, who never had seen each other's face before. We witnessed according to this declaration, "Where the Spirit is, there is Liberty," and I am of opinion, if we never see one another again in the flesh, we shall be admitted into that Mansion, where there is joy and peace, and everlasting pleasure, to reward every soul, who have denied themselves of all ungodliness, and worldly lusts, and taken up the Cross of our Lord Jesus Christ.

A person asked me home with her, two miles off, whose name was Sloan, who was a tender hearted woman, a Baptist by profession: thus I mix among all, regarding no name, if only the image of Jesus Christ is there. I had to lodge again in the same room where the whole family were, it being a log house, with poor accommodations.

On the 17th, William Sloan went with me from Augusta to Stockbridge; and this merciful man having but one horse, walked four long miles through the woods and mud, to let me ride on his valuable creature. This person was a Scotchman, who fought for the Americans, and in the war received a ball that passed under his left shoulder blade to his back bone, where it has been twenty-eight years. I offered him out of my little stock of money, half a dollar, but he would only take two shillings.

A meeting was held again in Stockbridge, for the instruction of the poor Natives, who are dear to me. There are some of the Jersey Indians among this tribe, and the whole number here, are rising three hundred, which infor-

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mation I got from A. S. their minister. This day two of the missionaries, and a young clergyman were present, while my soul was earnestly engaged for the good of the Indians : but I verily believe by their proceedings, it was their opinion that a woman ought not to preach : for one of them said afterwards, had I " Come to teach them to knit and sew, it would be very well." From two until six, I abode, and told them I hoped to see them among Christ's sheep at His Right Hand. The women presented me an address, written by Capt. Hendrick, an Indian Chief, who was my interpreter. This address was to shew their affection and gratitude, for crossing the Great Ocean, to call them to the Fold of Jesus, which some already are in, being Lambs of His Care, and Sheep of His Pasture. I felt sorry to be obliged to trouble A. S. for a horse, but if it be ever in my power, I will reward him; and I am equally obliged to him for his kindness, in setting me four miles to Vernon, to the residence of my kind father Young. [19th 8th mo. 1805, Vernon, Oneida County.]

AN ADDRESS

From the Women of the Muhheconnuk nation of Indians, written on their behalf, in their native language, and translated into English by Captain Hendrick, one of the Indian chiefs, and presented to Dorothy Ripley, on her departure from amongst them.

DEAR SISTER,

WE, the poor women of the Muhheconnuk nation, wish to speak few words to you, to inform you, that while our forefathers were sitting by the side of their ancient fire-place, about eighty years ago, our father, Rev. Mr. Sergeant's father, came amongst them with the message of the Great and Good Spirit, which he then began to deliver to them. He was the first minister of the gospel that ever preached to our fathers, and the Great and Good Spirit blessed his labours, by which means many of our poor natives were turned from darkness to light.

Our ancestors loved their minister, whom they looked

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From the Women of the Muhheconnukytf nation of Indians, written on their behalf, in theyrtyf native language, and translated into English by Captain Hendrick, one of the Indianytf chiefs, and presented to Dorothy Ripley, on her departure fromytf amongst them. DEAR SISTER,ytf WE, the poor women of the Muhheconnukytf wish to speak few words to you, to inform you,ytf that while our forefathers were sitting by the side of theyrtyf ancient fire-place, about eighty years ago, our father, Rev. Mr. Sergeant's father, cameytf amongst them with the message of the Great and Good Spirit, which heytf then began to deliver to them. He was the first minister of theytf gospel that ever preached to our fathers, and the Great andytf Good Spirit blessed his labours, by which means many of our poorytf natives were turned from darkness to light.ytf Our ancestors loved their minister, whom they looked

upon as father, because he was willing to live and die with them.

Sister, We will also inform you, that since our father, Mr. Sergeant's father died, he began to manifest a compassionate feeling towards our dismal situation ; he in the first place began to teach us to read and write, this he did several years ; after this he then began to deliver the word of the Good Spirit, and his labours have been blessed, by which means we who are commonly called by the white people Squaws, are enquiring the way to Zion.

Sister, While we were sitting by the side of our fireplace here, we saw you coming, and when you opened your mouth we believed you was sent by the Great and Good Spirit to visit us (poor natives of this Island.) We feel thankful to Him that He has put such a love in your heart, that you was willing to undertake such a long and tedious journey on purpose to deliver His message to us. We thank the Great Good Spirit that He has protected you on the way, that you arrived here safely.

Sister, In behalf of the rest of our women, we now heartily thank you for your kindness and for the pains you have taken to visit us.

We hope by the help of the Great Good Spirit, we shall ever remember you, and the good words which you delivered to us. Although we do not expect ever to see you again, yet we believe that the Lord Jesus is able to help us that we may hold out unto the end, that we may see you among His Sheep on His Right, where we shall never be parted again.

May the Good Spirit protect you on your way, that you may have pleasant journey unto the end, farewell.

Lydia Suhquauwkhuh, or Hendrick.

Catharine Quauquwchon.

Eliz. Maukhtoauquawusquch, or Jersey.

Catharine Quinney.

Eve Knohtcaunmeu. In behalf of the rest.

New Stockbridge, 19th August, 1805.

In the State of New York.

Transcription

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Samuel Kirkland took me to have my appointment fulfilled, which he engaged me to perform agreeable to the request of Skanando, the old Chief, king of the Oneida nation: but when I got there, the Presbyterian minister came, who said "She had better teach them to knit and sew, as preach to them," enquiring "What apology he should make to them for my preaching, as they did not teach the Indians, that women had any right to preach?" I told him candidly, to "Save himself trouble; for no one had any business to interfere respecting this, since I was accountable to no one but God, who had brought me hither, neither was any answerable for what I did." I was sitting in silence a little, with a large collection of Indians, when this missionary walked in with a pompous air into the pulpit, unlike an humble preacher of the Righteousness of our Meek and Lowly Jesus: however, I thought it best to set him an example of love, so permitted him to partake of the opportunity, which had been mercifully prepared for me, by the Providential Mercy of God. "Woman why weepest thou? whom seekest thou?" was my text, therefore I confined myself to my Indian sisters; and told the men, as there were two preachers there, I left them to the instruction of those missionaries; testifying, boldly, "That if the disciples had watched with the same assiduousness, as Mary did at the Sepulchre, they would have had the joyful tidings to preach, "That Jesus Christ the Lord was Risen from the Dead;" this chagrined the missionaries so much, who opposed me among the Indians, that I believe the next woman whom the Lord sendeth, he will not dare to insult: for the Indian women resented it with great indignation, having proved me their sympathizing sister, who felt for their bodies and souls, and desired no reward, further than their present peace.

Samuel Kirkland, their stationed minister and father, who had been with them forty years, acted as a kind brother to me, interpreting for me, as the Lord my God gave ability to us each. Although satan was seeking an occasion to sow tares, or make discord among us, I trust He

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would give this people to see where their help must come from, as it appeared my duty to impress their minds with the great obligation they owed to the Lord Jesus, who waited to bring them into His Fold of Love, that He might be their Merciful Shepherd, and Guide them as His Flock, being "The True Light, which lighteth every man that cometh into the world."

After we separated, I went to Skanando's, the oldest Chief's house, where the good women all followed me, that we might have another opportunity; for we had been interrupted by the uncivil minister, who followed me with my friend Kirkland; but I was determined that there should be none present, who wanted the true mark of Christ's Disciples, even Love: therefore told him to "Go away, and attend to his own preaching elsewhere," which he did, when he found I was resolute and saw the displeasure which he had raised in the breasts of the women universally. S. K. rejoiced the heart of Skanando and the women by telling them, "If I were spared, I intended to return back again to see them;" and we had a favoured time, with God's parting blessing.

Returning to Vernon, Calvin Young signified that I "Could go no where, that they were more wicked than there," and requested me to stay a month longer, to have meetings up and down, in the neighbourhood; and, as an inducement, he proposed taking me to Albany in his carriage, with his wife, which was above one hundred miles off, at the end of that period, having to go there: but enquiring of my Master Jesus, I was commanded to return back, as my work was done there, and I was wanted elsewhere. Knowing I had not money sufficient to pay my expenses, I desired the Lord to incline the heart of my generous friend to give me one dollar, which I thought would be enough, with economy, to take me to Albany, where the Lord had richly supplied me with money to come thither. I was astonished immediately, when I acquainted my friend that I could not stay another day, that he answered the desire of my heart so cheerfully, by taking

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a silver dollar out of his pocket, saying, "Well, if you will stay no longer, take this piece of money," which made me burst into a flood of tears, and acknowledge, that "No sum of gold could ever reward him for his disinterested love, and fatherly care over me, in a strange land, where I knew no mortal when I came here; begging the Lord to return his mercy upon his children;" having three amiable women, whom I loved as sisters, who were a credit to him, and his beloved wife, who with himself, will ever be gratefully remembered, as friends raised up by God, to answer His own Purpose by me; and I trust when all the children of God will be received into the Kingdom, I shall see them, and hear it said unto them, among His sheep, "Verily I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me." We parted with much affection, and my friends gave me this letter to keep in remembrance their names. [20th 8th mo. 1805, Paris.]

A testimonial received from Calvin Young, who introduced Dorothy Ripley to the Oneida Tribe, or Pagan Party.

VERNON, JULY 26, 1805.

A LADY from England, by the name of Dorothy Ripley, was introduced to me by a gentleman who came passenger with her in the mail stage, for the purpose of preaching to the Oneida and the neighbouring Indians. On Sunday, the 28th, I had the pleasure of introducing her to a part of the Oneida Tribe, called the Pagan Party, who believe not in the Christian Religion, but in worshipping the Great Spirit, by sacrificing and dancing. I informed the Great Chief that she had come a great way to preach to them. This Chief is called the Blacksmith, and is a complete savage in every respect, and very envious to the white people; but in this instance seemed to be well pleased with her visit, and expressed himself in this manner, "That the white people generally came to them under a pretence of friendship, that after they had obtained

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their object they were no more friends, but treated them unkindly and destroy their property, but said he liked the people called Quakers, that they were good people and would do them no harm." After the meeting was over, they generally expressed a wish that she would pay them another visit. This is the only instance that I ever knew this Chief to be pleased with white people coming amongst them, or paying any attention to the preaching of the Gospel.

CALVIN YOUNG,
EVE YOUNG.

My friends set me to Augusta, where I had a favoured meeting, but was obliged to go into the woods, for the house would not hold the people collected from various motives. I sat in silence for some minutes, and then stood upon the stump of a tree, and looking steadfastly at a well dressed man, I pronounced those words, "If they hear not Moses, and the prophets, neither will they be persuaded though one rose from the dead." I signified there were such present, who neither believed in Moses, nor the prophets; and although my soul was risen from the dead spiritually, they would not give credit to it unless they believed in the outward Record, which testified of Him who was the Resurrection of soul, as well as body, and who was beheld by the children of Israel, when Moses lifted up the brazen serpent on a pole, for those stung by serpents to behold, as though they beheld the Son of Man, the Son of God lifted up, who should Cure the deadly wound of the old serpent, even satan, who brought a spiritual death into the souls of all, since the day that Adam fell by disobeying the Righteous Commandment of the Living God. I laboured until I had no more strength, either to pray or preach, as I thought, and therefore gave over; and the man whom I particularly addressed, when he could no longer stand the Truth, slipped off out of my sight. I was told, "He had been educated a Quaker; but had not been at a meeting for religious worship for twenty

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years, being a professed Deist in this part, and made this excuse for coming to day, "As it is a woman who is going to preach, I will go and hear what she has to say:" therefore it was no wonder that the Merciful Jesus should find him out among the multitude. Had I known the man was a Deist, and despised the sect of religious professors, I could not have reached him with a more suitable testimony; but I am better pleased, that the Spirit, who searcheth all things, directed my heart and eyes to him: for he must think it strange, as I was not known by any there.

Coming out of the woods, many "Besought me to return back, as they had come unseasonably, four and six miles distance; and did not know that the meeting was so early." Standing to know the Will of my Gracious Master, I was surprised with the Spirit of prayer, which came on me in the twinkling of an eye, and I supplicated Heaven for a parting blessing upon this people, who had come to hear a stranger, who had left all to follow Jesus, the Friend of sinners; that I might be an instrument in His Hands to seek out the lost sheep of the house of Israel.

Isaac Wobby came for me, and we rode together six miles, from Augusta to Paris. This man was an Indian from Long-Island, who lives in Brothertown, and teaches some of that Tribe, as God giveth him ability. He told me he was converted fourteen years ago, and fell away, and was very wicked; but since that, he was restored to Divine Favour, and now enjoys the Love of Jesus Christ. I rode on one of his horses, for the white people did not lend me one, which I think was a great neglect, as I was willing to spend my strength, and last breath in promoting the Gospel of our Lord and Saviour, any where that His Spirit leads me to suffer, or do His Will.

Though I have in this part had many kind friends, yet various have been my sorrows, which have come from unexpected quarters, and from such who should heal, and not try to wound. My friend Samuel Kirkland's daughter Eliza, has treated me as a sister, and conducted me to

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Brothertown, where we had a very good meeting, at Isaac Wobby's place for worship, among the Close Communicants, who are separated from the rest of their Baptist brethren, called the Open Communicants, if I am rightly informed. I had a meeting with the others before. The Indians here strive to imitate the white people, and there is no need of an interpreter, as they speak English. My young friend took me back in her father's chaise, which he lent us, after meeting; as I have been much fatigued with having to go beyond my strength: but to lay on a good bed, in a comfortable clean house, revived my spirits, knowing I was welcome there, and invited to tarry to rest myself, and bring up my journal. The friendship of this family, I desire to record to the honour of Samuel Kirkland and his wife Mary; who sympathized with me in my solitude, and administered a little comfort to my tribulated spirit, which I offer my thanks unto the Lord my God, who alone Has all Power, to open and shut the hearts He Has made.

Catharine Quachemut, an Indian sister, being much grieved at the incivility of the missionary who opposed women's preaching, wrote me the following letter; and then walked eight miles to bring it.

A Letter from an Indian Squaw (woman,) addressed to Dorothy Ripley, and received when in America.

DEAR SISTER IN THE LORD,

I BELIEVE that there is but One, the Only, the Living and True God, and that he is the Maker and Preserver of our lives, and upholder of all things here below, and that he sent his Only Begotten Son into this world to be the Saviour of mankind, and that all those who believe and confess the Lord Jesus with their mouth, and believe in their hearts, that God the Father of our Lord Jesus did raise him up from the dead, shall he healed by His stripes, as thou hast very well observed to us; and I hope and pray God, that thou mayest be the means of stirring up our stony hearts to turn unto Him, the Living and the

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True God, and that the words which thou hast dropped among us may take deep impression upon our hearts. Dear Sister, be pleased to pray for us, that we may be enabled through divine assistance to worship God in spirit and in truth. I fully believe that thou art sent by the Great and Good Spirit into this part of the world to do good to thy fellow creatures, to preach the gospel unto every kind of people ; and although many people are led to believe that it is not the duty of women to preach, still I pray God that thou mayest not be discouraged, there being many infallible proofs in the scriptures of women labouring in the gospel ; one great encouragement is, our Lord Jesus appeared to a woman first after His Resurrection. I hope therefore my dear sister, thou mayest keep on in thy gospel labour, and may that Great and Good Spirit who is able to protect thee by His Almighty Power through all the changing scenes of this life, guide thee by His Wisdom, and bless all thy endeavours, and crown them with success wheresoever He in His Wisdom may cast thy lot.

My dear sister, although we are uncertain whether ever we shall see each other's faces again, and though the billows and the wide ocean may roll between us, still I hope our hearts will be united together in love, and one voice in glorifying God, and in celebrating His praises for His unbounded Love for such vile creatures as we are. And now my dear sister, as I am about to bid thee farewell, I must beg of thee to remember me in thy prayers ; as for my part I shall never forget thee, but shall ever pray that thou mayest be preserved through all thy trials on this earth, and be preserved by the Almighty's protection to arrive safely on thy native shore, and finally that we may meet when our day's work is done here, at the right hand of God the Father, amongst the lambs of His fold, and never to part again, which is the sincere prayer of thy sister in the Lord, who wishes thy welfare both here and hereafter.

CATHARINE QUACHEMUT.

Neyuh Dinnaukomuh,

New Stockbridge, 8th mo. 19th, 1805.

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DinnaukomuhNew Stockbridg

This woman, who is a Christian, went three hundred miles to Philadelphia Yearly Meeting in 1802, when I was there, the last time I was in the country. [*Utica, 21st 8th mo. 1805.*]

This day I took my leave of Samuel Kirkland's family, whom I hope to meet in the Kingdom of our Lord Jesus Christ, if I see them no more in time. Eliza was a very pleasant companion, and assuaged my grief, in bringing me hither in her father's chaise, being almost spent: for I have preached, prayed, and inwardly groaned so much, hungering and thirsting after Righteousness for the Indians of the South Settlement, Oneida, Stockbridge, and Brothertown, that they may know the Love of Jesus, and witness the Power of God. I bid all those different Tribes adieu, believing my seed sown among them, shall be watered by Him who has richly provided for me, amidst so many scenes of wo and poverty that my eyes have beheld.

The white people, whom I have mixed among, are principally dead in trespasses and sins; and have a worse chance of salvation than their neighbouring brethren, whom they despise; because they conceive themselves a little better off than those; being able to contrive better than they, who have laboured under so many disadvantages from the want of the peculiar Smile of an Indulgent Parent, who will Justify all His Proceedings at the last, and require of us all according to what knowledge he imparts. My friend Eliza Kirkland copied me this Address at my request: for, I thought it proved the Indians are capable of improvement when their day of knowledge approaches by the Special Providence of God, who setteth up one and putteth down another, that it may be seen by all, He Ruleth on earth as well as in Heaven, being the Only Potentate, who seeth all things. [*22d 8th mo. 1805, Little Falls.*]

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man who had uniformly been friendly to Indians ; he immediately demanded redress, consequently a number of the young man's friends waited on the offended person, and one of them made the following speech : it loses much of its native beauty in the translation, owing to the wide difference between the idioms of the two languages.

“ Brothers of the Oneida Nation here convened ; open your ears and listen—you likewise, our brother the white man, attend.

“ *Brothers*, the preservation of our lives, to the bright shining of the sun this morning, must be ascribed to God our Maker, who resides in the Heavens, but extends the Arm of His Power to all his creatures.

“ *Brothers*, let us all be thankful and duly acknowledge the Mercy of God our Creator.

“ *Brothers*, the occasion of the present meeting reminds us of the uncertainty of human life, and the instability of man's resolutions. Our brother, the *white man*, thinks he narrowly escaped being killed by one of our men, so lately as yesterday morning, and this young Indian man but a little while ago, made a solemn promise to refrain for ever from the intoxicating draught, which disarms the man of his *right mind*. Alas ! how uncertain our enjoyments, both as to life and its peace and quiet ! had blood been spilled, this day would have been darkness to us ! and we all buried in a flood of tears and grief ! Let us all again thank *God*, that no vein has been opened to endanger human life ; the wound of friendship can easily be healed. It is truly a grief to us, that the abuse was given to a man who has always been friendly to us Indians, and never did them an injury since the time he first came by their *fire-side*. But other *white-skins* have whipped and beaten some of us poor *Indians*, because of our frailties and follies ; and chased them from their houses, with such whips as they use upon refractory horses. Alas ! how are the times changed ; in the days of the glory of our forefathers it was not so, the language then was “ *Brother walk in, sit down, rest yourself, here is a dish, refresh yourself,*

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and sleep by my fire-side." Brother *White Man*, be not angry at what I say: though you individually may wash your hands in innocence, the *white skin* race, as a body, are become *proud*, and some of you *too proud*: you glory in your riches, your great and commodious houses, your large fields and your plenty; you wear a *white shirt*, and sometimes ruffled; and you *despise* us *Indians*, for our poverty, our low huts, our *scanty allowance*, and our *dirty shirts*: but, brother *white skin*, do your people think that *God our Maker*, who is in the Heavens, will make such a discrimination in the end? Will the *White man*, with his riches, his fine house, and his *white clean shirt*, fare so much better than the poor *Indian* in his mean cottage, with his *dirty shirt*, and *tattered jacket*? He looks not only on the outside, but carefully examines what is within. A *foul spirit* may be *concealed* in a *body gorgeously clothed*; and a *pure heart* may reside *unseen* in a *body covered only with a dirty, tattered garment*. *God our Maker* will judge right, in respect to the worth of souls, *whatever complexion the bodies wear*. But *Brother*, be not *angry*, I have rather stepped aside from the direct object of our present meeting, and have been addressing you as in the place of the *white skin* race at large. But I am an *Indian*, and have lively feelings for my nation, especially when I see them abused. I don't think it is right for the *White people* to give so much *rum* to the *Indians*, when they know the *weakness of Indians*; and that they are not blessed with that *capacity* and resolution which some white people possess, who can make use of *strong drink*, without injury to themselves, or disturbing the peace of society. But I must remark, lest you should be *too much lifted up*, that there are to be found among *white skinned* people, some, or now and then one, who has brought himself quite on a level with *Indians*. And if we *Indians* must bear this reproach of loving *rum*, the *white man* certainly loves money; which will deserve the heaviest punishment, I presume not to determine.

I consider myself as in the presence of *God our Maker*,

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who resides in the *Heavens*. Our father (Mr. Kirkland) the Minister, sees and hears me. I can say, I believe he is full of thoughts, and many anxious ones have revolved in his mind, since this council was called.

Brother, enough has been said ; what is your wish ? tell us plainly ! Do you want money to repair the breach and heal the wound made in your heart ? or do you prefer a confession from the young man, who thus insulted you, and a request for your forgiveness, promising before all the Chiefs, that he will never do the like again ? and can you on these conditions, *freely*, and from the *heart*, *forgive* him ? if so, the Chiefs will be responsible for the young man."

The latter proposition was accepted ; a noble and generous confession was made by the young Indian, and he received the full pardon of the *White Man*, to the great joy of all present.

ELIZA KIRKLAND.

[Copied for her friend DOROTHY RIPLEY.]

I feel very languid with riding 22 miles in the stage, yet have appointed a meeting in the Presbyterian church, which I held to great satisfaction, many people attending from curiosity, which I hope will be profited, and my soul free from their blood. As I was on my journey I knew not how to get the day over, but comforted myself with this prospect, Eternity is my resting place, where all my joys will commence.

A person of the name of Alexander, who keeps store here, invited me to sup and lodge ; thus the Lord still follows me with earthly mercies, which makes me pass over many insults ; and I had rather ten thousand pierced me by vile reports, as myself be found once in the practice of evil. To-morrow I purpose leaving here, though Wm. Carr, Inn keeper, has told me if I tarry with them over first day, to have a meeting, it shall be no expense to me. My money I hope will hold out, that I may not want in this quarter, where it seems so scarce ; for I am more

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this quarter, ytf where it seems so scarce; for I am more

ready to give to the necessitous than receive from such who offer it.

A kind Quaker, who heard me in Augusta, gave me one dollar, which is the second I have received during five weeks, and I have relieved three or four with it. This friend attended a meeting before, and spoke admirably, from the "Dry bones in Ezekiel," which after he had done, I arose and sanctioned it, as life and power were in the testimony. When I sat down, he got up, and told that people, his concern of this day had impressed his mind twenty years, which he had believed it his duty to come and pay them a visit: but the way never opened until that time, which had relieved his spirit much. He again sat down, and I resumed my place, feeling great love and faith, with an ardent solicitude to benefit all present: which stirred up the Gift of my aged brother, whom the Lord sent after me to help in His vineyard: therefore, our meeting continued long, and the people were favoured to hear the sound of his voice the third time, which quickened the fire of Celestial Love in my heart, so that I was induced to supplicate the Throne of Mercy for preservation, and an increase of faith and love for each, when he had closed his message, and then endeavoured to conclude the meeting: but, a Methodist preacher requested I would permit him to say something to the people, which I was free to do, and he with tears told all present, to "Treasure up what they had heard; for in Jesus Christ male and female were one. When you go home, don't you say as I said last week, "It is only a woman." My brethren and sisters, I went to hear this woman in a barn, and the Word reached me powerfully, and followed me home, and has brought me miles to-day, to testify this among you; for before this, I did not think a woman ought to preach: but now I am convinced God has sent her to preach Jesus Christ's Gospel." This person sat down, and an Indian sister rose immediately, and testified thus, "If I was to hold my tongue, and not tell that it is thirty-three years since I became a Christian, those beams would speak

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against me: and I believe I may call this my sister: for I think it is in the scriptures, that strangers shall be our sisters, and I feel united to her." Much more was said by this man and woman, which proved our gathering together was of the Lord, and we at last parted as children of one Heavenly Father, who made us to love one another. [25th 8th mo. 1805, *Albany*.]

Yesterday I had a long tiresome ride, which wearied me exceedingly, and caused my spirits to feel great depression, so that I knew not how to endure under the pressure of mortality, having felt great darkness covered the minds of the people, as I passed along the road, from village to village, in the stage!

As I had but three shillings left, I thought I would go and ask J. Taylor to give me lodgings: and he calmly replied, "I feel free, tell your wants to my wife and daughters: for it is my desire they should be kind to you." I thought this a particular mark of the Love of God to me, whom I have unbounded favours from. I suppose if my money had not been spent, it would have been my inclination to abide at an Inn.

When I sat down, two letters were given me from my precious friend Abigail Eames, in New York, wherein was testified great love and sympathy to a little one, and a fresh supply of money from her and J—— E——, who had sent me a letter from N. Y. requesting me to call upon an acquaintance of his in Albany for the sum of six dollars, fearing my necessity would be great among the Natives; but I could not feel free to take it of another in his name, lest a bad use should be made of it: so he gave it to a dear friend here, to hand me on my return, which I am unfeignedly thankful for, unto my God, He being the moving cause of this benevolence, and all other mercies that I am blessed with.

I could not sleep last night, for the Love of God to me in those fresh instances of His care, in continuing me the favour of my old friends, whom I esteem far above rubies or fine gold. Abigail Eames is entitled to a daugh-

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ter's affection from me, because in sickness she forsook me not : but performed a mother's part to me, a stranger in a strange land, when many passed by, and noticed not the sorrows that came on me, to qualify me to seek the salvation of mankind in general.

Albany, New York State, 26th 8th mo. 1805.

MY ENDEARED FRIEND A. E.,

LAST evening I returned from my visit to the Indians of Oneida, South Settlement, Stockbridge, and Brothertown, and I was presented with two letters from thee, whom I am united to by the strongest ties of Christian friendship, that will no doubt end in the full felicity of our spirits, when they enter into the City of our God. Here our joys are mixed with pain ; our love with anxious desire, that causes bitterness of spirit, through a separation : but in Heaven, one Object will attract our notice, even the Spiritual Bridegroom, who is now the Head of the Invisible Church, as well as the Visible One, which we are members of. Since we were parted, many have been the baptisms my soul hath endured for the children of men, while I have travelled five hundred miles, and have had above thirty appointments, which were held in the Court-house, Steeple-houses, School-rooms, Barns, Fields, or Woods ; yet there has been sufficient time for me to think of my precious A. E. although I assure thee, I watch with a godly jealousy over my natural affections, lest I give to thee, or any other sincere acquaintance, more than is due to mutable creatures. Thou must acknowledge God, the Father of us each, is entitled to our ardency of soul, and continual thoughts ; and I believe, as we are more weaned from terrestrial objects (in whom we should place no confidence) we shall have our minds subjected, and lay passively in His Hand, doing His Will, and suffering patiently for His sake, while employing the whole of our time, which I imagine thou dost call "One business." If I were to indulge myself in expression at this time, I should use strong tender words to thee : but I

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must forbear, or else the past uneasiness will return, which Grace has conquered by her attractive charms, when solitary saying, I hope my precious friend hath not forgot me.

When I came hither, a little money was acceptable from such who were disposed to watch my necessity, so far distant as New York. Please to present my love and thanks to J. E. for his care in supplying my present necessity; tell him I had not quite an half dollar, and I hope this will be returned when he is on an errand of love for my Master Jesus. I have been much tried with J. T. this evening. He told me scornfully, I might do to instruct the Indians, or Blacks; but said, "As for white people, they have good preachers, and enough of preaching from them." My answer was, I had rather teach the Indians and Africans, than white people: for their souls were more precious to me, having suffered much for them. He then told me thus, "You are on the Pinnacle, and as for your talents they are very small, though you think much of yourself." Why he spoke after this manner was, because I faithfully let him know, he was but half a Christian, although he had been a Methodist almost twenty years. I made him no further answer, but went to my trunk, and prepared for leaving them to-morrow, while he continued talking all the time, which I suppose was to provoke me; and then he finished the day, with family prayer. I thought his place was, to lay his hand on his mouth, not daring to utter words before God, whom I am certain will reprove him for this conduct; but I pray the Long suffering Father, not to lay this sin to his charge, for the sake of Him, who became a Sin Offering in our stead, that the folly of man might be passed over. I am bound under new obligations to the Lord, to serve Him with my remaining strength, while a probationer in time: for His Delivering Goodness, and Mercy, that is magnified in my preservation thus far: knowing that by my own ability, it was not possible to pass through such complicated exercises as have fallen to my lot, during this year, which

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provoke me; and then he finished the day, with family
prayer. ytf I thought his place was, to lay his head on his
mouth, not daring to ytf utter words before God, whom I am
certain will reprove him for this ytf conduct; but I pray the
Long suffering Father, not to lay this sin ytf to his charge, for
the sake of Him, who became a Sin Offering in our ytf stead,
that the folly of man might be passed over. I am ytf bound
under new obligations to the Lord, to serve Him with ytf my
rearing strength, while a probationer in time; for ytf His
Delivering Goodness, and Mercy, that is magnified in ytf my
preservation thus far: knowing that by my own ability,
it was ytf not possible to pass through such complicated ex-
ercises as have ytf fallen to my lot, during this year, which

the annals of Eternity will shew forth, when my day's work is finished to the Glory of King Jesus, my Everlasting Spouse, whom I adore in the temple of my soul. I would rehearse to thee, many of the blessings of my life, since our separation; but hope thou wilt be spared, to read the dealings of my God in my journal; which I have recorded to honour Him forever: as, He by His Spirit directed thereunto, when on the brink of the grave, raised up for the Special Purpose of shewing forth His Love, Mercy, Power, and Goodness, to the children of men.

With much affection I conclude, and remain thy sincere sister in the Lord Jesus Christ.

DOROTHY RIPLEY.

29th 8th mo. 1805, on board of Sloop

William, to New York.

I have been two nights in this sloop, which Captain L. Hackstaff commands. We have three passengers besides myself, and one is a complete Deist. Openly he said, "I have been a Methodist, Presbyterian, Universalist, and now am a Deist." I told him I believed he would make another change before he died yet: "What is that?" he cried, "A Christian," my answer was; for I had felt uncommonly distressed about him, before he so daringly said he was thus changeable; and I have a hope that satan will be disappointed of this bold servant of his, whom he employs to lay waste the Religion of the Redeemer of the World. I shall say right, if add, I never saw one so profane before, yet have faith in Jesus Christ to believe for him, knowing all things are possible to him that believeth; and it may be, that the Lord will deliver his soul out of the gin, which he blindly has been insnared with; being in gross darkness, and under the power of temptation. It is probable that we shall get into New York in a few hours, and then his language will not cause my soul to be exceeding sorrowful! no; I shall be with some of the righteous, where we shall recount the Lord's tender Mercies since our separation. How dismal is my situation, when I am but one day with the ungodly!

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What then would Eternity be, if it were to spend with them? O for a pure spirit! that I may behold my God forever! O for an holy soul and body! that I may adore Him, who by His Wisdom, strengthened me, to "Choose the good, and refuse the evil." This is a beautiful river we are going down: but my heart is in Heaven, and all earthly things are too mean to divert me (this moment) from my inheritance, which fadeth not away. My rest draws near, and sorrow will soon take its flight, and joys rapay the tedious days I mourn for sinners.

In all my ways, I long to speak good of the Name of my God, who leads me by His Spirit, and protects me from the rage of the dragon, who insults me often by his agents, when I am obliged to reprove them for sin, and exhort them to repentance, and believe on the "Lamb of God which taketh away the sin of the world." I am under a necessity of paying my vow unto the Lord; of rendering Him my grateful thanks for the preservation of my life; and although my stock of raiment is reduced much, by contributing to the wants of my Indian sisters; yet I am blessed with this consideration, that my heart was open to relieve them with such as the Lord made me a steward over: therefore, I may expect the "True Riches of His Kingdom" in return, as no one hitherto hath been kind enough to give me the least piece of raiment, in travelling six hundred and sixty miles. Array me with the royal vestment of innocence, that I may worship with the angels, Thee, whom my soul loveth intensely; so that at Thy request, I can follow Thee every where, strengthened by Thee, to complete that which Thou dost design me to do, for Thy poor dying mortals like myself, who live, to ripen for Eternity; or, as fewel, will be cast into the fiery furnace, where there is wailing and gnashing of teeth.

In seven weeks, I have finished this arduous journey, setting off alone, in the Name of Abraham's God, who took care of him, when he went forth at the Voice of His Command, to view the land, which afterwards he gave him

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