

THE
CHRISTIAN TRAVELLER.

IN FIVE PARTS.

INCLUDING

NINE YEARS, AND EIGHTEEN THOUSAND MILES.

"Many shall run to and fro, and knowledge shall be increased."

"An idle day is a guilty day."

BY ISAAC REED, A.M.

*Born Aug. 27, 1787 - Hamville, N.Y.
Died Jan. 15, 1858 - Cherry, N.H.*

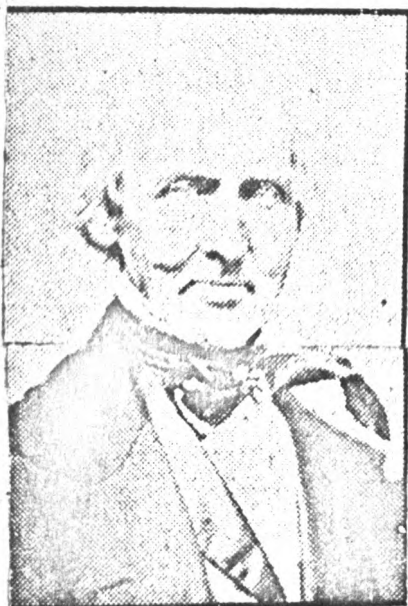
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1828.

FRIDAY, JUNE 19, 191

SCHOOL PIONEERS



THE REV. ISAAC REED.

Reed organized the first Sunday school in Indiana, at New Albany, in 1818. Mr. Hawley formed a Bible class at Logansport, in 1829. Mr. Reed was a brother-in-law of Bayard R. Hall, author of "The New Purchase, or Seven and a Half Years in the Far West," and was originally Bishop Hillsbury of "The New Purchase." Mr. Hall was the secretary of the Presbyterian minister ordained in 1825 at the state seminary at Bloomington, April 13, 1825.

Williams

Southern District of New-York, ss.

BE IT REMEMBERED, That on the 22d day of May, A. D. 1828, in the fifty-second year of the Independence of the United States of America, Isaac Reed, of the said district, hath deposited in this office the title of a book, the right whereof he claims as author, in the words following, to wit:—

"The Christian Traveller. In Five Parts. Including Nine Years and Eighteen Thousand Miles. By Isaac Reed, A.M.

'Many shall run to and fro, and knowledge shall be increased.'
'An idle day is a guilty day.'"

In conformity to the Act of Congress of the United States, entitled "An Act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned:" and also to an Act, entitled "An Act, supplementary to an Act, entitled An Act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

FRED. I. BETTS,

Clerk of the Southern District of New-York.

**TO THE
CONNECTICUT MISSIONARY SOCIETY, .
AND THE
AMERICAN HOME MISSIONARY SOCIETY,**

ON account of their enlightened and liberal views,—their ardent zeal,—their vigorous, persevering, and well directed exertions to supply the destitute parts of our country with the preached Gospel, the Divinely appointed means for the conversion of the world,—and their exertions of various kinds to promote Christian love and good works, and thus to advance the kingdom of our blessed Lord and Saviour Jesus Christ among men,

**THE FOLLOWING WORK IS HUMBLY
DEDICATED,**

**By their fellow-servant in the fellowship
and labours, the trials
and consolations, of the
glorious Gospel of the
SON OF GOD,**

ISAAC REED.

TO THE READERS
OF THE
CHRISTIAN TRAVELLER.

IN the following work, the traveller, or writer, has aimed at simplicity and brevity in the narration. He hopes to interest the reader by continually presenting him with facts, just as the writer saw them ; and with events, as they occurred at the times and places of which he writes. He assumes to speak of the places named in the book, only at the times of the dates.* *This* the reader is desired to keep continually in his mind. For the writer does not assume to give an account of these places, much less of the country *generally*, before the time of these dates ; nor to insinuate, that they have remained the same after this time. The truth is, and every discerning reader must perceive it, these travels were made, and these years passed, in a part of our country which is subject to continual changes. Many of these changes are great in a short time. Much of the country under observation in the work, is newly opening. The settlements were then very young—im-

provements were in their infancy. In such parts even one year, sometimes, makes a great alteration. Much more may such alterations have taken place, between the dates of the writer's travels in the book, and the time of its publication.

It has not been my design to tell my readers *things* which I did not *see and hear, and think and do*; but such *things* as I did *see and hear, and observe and act*. And I have aimed to present even these things collectively and summarily, and not minutely. PLAINNESS and TRUTH are, I believe, the characteristics of the work. Those readers, who shall be pleased with these characteristics, in a book of travels, will, I suppose, be pleased with this work. The account of Indiana, given in the latter part of PART IV, in a series of numbers under the title, "Indiana a Country," &c. was designed to represent the State as it was, in the spring of 1826, immediately preceding the writer's leaving it. That there have been changes since that time, the writer knows well; for he spent six weeks there in the summer of 1827. In this time he travelled 750 miles in the state. In these travels he found that the places and districts which were vacant of ministers, in 1826, were still vacant. There was not one Presbyterian minister, from Indianapolis to Vincennes;—nor one, in all the settlements of the State, lying northward, west of a line

between these two places. The churches in Putnam and Green counties, formed by his ministry in 1825, had not had a single Sabbath supply of preaching, from the time the writer had been with them in the spring of 1826 ; and his own little Bethany Church, in Owen county, had been supplied two Sabbaths only from the same time ; and he was constrained to tell the inhabitants, many of whom seem to be hungering and thirsting for the preached gospel, that he looked upon it to be his duty, as he viewed the leadings of Providence, to return with his family, and to watch over churches, and to form new ones in Indiana.

I. REED.

THE
CHRISTIAN TRAVELLER.

PART I.

**HIS TOUR FROM NEW-ENGLAND THROUGH THE MOUNTAINS
OF VIRGINIA, BY WAY OF THE WARM SPRINGS, NEW RI-
VER, AND KANHAWA RIVER, INTO KENTUCKY, IN THE
AUTUMN OF 1817.—TRAVELS IN KENTUCKY AND INDIANA,
TILL HIS LOCATION AT NEW-ALBANY, OCT. 1818.**

THE CHRISTIAN TRAVELLER.

LETTER I.

Garrard County, Kentucky, Feb. 4, 1818.

My dear C——.

The memory of our early friendship is still fresh and green in my mind. This memory, like that of departed joys, is pleasant and mournful to my soul. And the affections of my heart are still, through whatever changes I pass, lively and strong towards my friend. Many are the prayers, which I offer for your health, usefulness, and happiness. Long is the time since we have been together, and conversed face to face.—A great distance now separates us:—But the affections are not confined to place,—nor the mind limited to the objects of the present view. Divine Providence has indeed led us in different directions, and tried us with many and various trials, since from our Alma Mater we came out. But whithersoever we journey, through whatever regions we travel, or in whatever place our tent is pitched, and we make our abode, we are of one spiritual family. We serve one master, Jesus Christ. We are engaged in one

glorious cause,—a cause, the ultimate success of which is not doubtful. It is the cause of truth and righteousness, and therefore ought to prevail. It is the cause of God, and, therefore, must and shall prevail. In this divine cause a constellation of worthies—a galaxy of Prophets, Apostles, Martyrs, and missionaries have gone before us. Our highest glory can be, but to be followers of them, who through faith and patience inherit the promises. Let us, therefore, being encompassed with so great a cloud of witnesses, run with patience the race set before us, looking unto Jesus, the author and finisher of our faith; let us not be weary in well doing; nor faint when, by men, we are rebuked; and owe no man any thing but Christian love.

With these feelings towards my friend, who has been my companion, in many a social hour, and with whom I have taken sweet counsel, and enjoyed “The feast of reason, and the flow of soul,” with an ardent desire for the speedy success of the gospel, and in peace with all men; I now sit down, in this remote part of our land, to give you, my dear C——, some account of my travels and labours, with the discoveries which, in them, I have made. And acknowledging the universal government, and the particular providence of God, directing and controlling all events, let me here set up my “Ebenizer,” saying, “Hitherto THE LORD HATH HELPED ME.” He hath brought me forth from among my kindred,—he hath led me in a way which I knew not. I am a stranger in a strange land, but he hath not forsaken me. Through

his mercy the enemy hath not triumphed over me ;
for my times are in his hands, and his are all my
ways. Daily do I find him the friend that sticketh
closer than a brother.

With this experience of the Divine goodness, O
may my soul be encouraged ; and may these be the
thoughts of my mind, and the feelings of my heart ;

“ Within thy circling power I stand,
On ev’ry side I find thy hand ;
Awake, asleep, at home, abroad,
I am surrounded still with God.
O may these thoughts possess my breast,
Where’er I rove, where’er I rest ;
Nor let my weaker passions dare
Consent to sin, for God is there.”

Dear friend, farewell.

LETTER II.

Norwalk, Conn. Oct. 20, 1818.

My dear C——.

Verily man knoweth not what shall be on
the morrow. He cannot remove the veil from
futurity, and declare what a day shall bring forth.
Change is written in all his pursuits. Disappoint-
ment meets him in a thousand forms. His plan
may be formed, and, for aught he or his friend can
see, it is wise, but shall it therefore be successful ?
When,

“ The purpose of to-day
Woven with life into his plan,
To-morrow rends away.”

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July 9, 1817.—I left Manlius Village, N. Y., expecting to return there again, after an absence of eight weeks. My health was much impaired, and I had two objects for my journey, to wit, the amendment of my health, and the visiting of my friends. My journey led me, by the way of Utica, Ballston Spa, and Saratoga Springs, to Granville, Washington county, my native town. After staying a week with my pious mother, taking my sister L——, I journeyed south through Rensselaer, Columbia, and Dutchess counties, into Fairfield county, Conn. upon Long Island sound. Here I saw my last tutor in Divinity, the Rev. R. R. Swan, of Norwalk, and many other friends. My stay with them was about three weeks, when I again returned to Granville. My mind was now changed about returning to Manlius, my health seemed a little better, and I thought of the country to the south and west of the Allegany Mountains.

To activity I was bred from my earliest youth. To be inactive I could not be content. The preaching of two sermons, and the stay of one week, was all that I made again at G. When, prepared for a long and winter tour, should Divine Providence lead me to the south west, I again mounted my horse, and turning to the left, entered Vermont, and passed the first night at Pawlet. The next I was with my college friend and class-mate M. C. Deming, at Arlington. The day following (Saturday,) I reached Williamstown, (Mass.) Their minister was absent, and I preached for them the next day.

The house is very large ; I was weak and greatly fatigued; and the speaking did me much harm.

Here I found Mr. D——, a student of divinity, whom I had seen near four years before, in Bradish and Sedgewick's law-office, in Wall-Street, New-York, when I was a student there. He was then on a tour to the south, for health, just setting off for Savannah. Divine Providence now brought us together again, and gave him to hear the gospel preached, by one whom, not quite four years before, he had seen a student of law ; and who, at that time, expected ere this to have been a pleader at the bar. Again, I repeat it, man knows not what shall be on the morrow.

At Lanesborough I stopped for two days ; from which, passing on through Pittsfield, Lenox, &c. I entered Connecticut, and, the second night, put up in the beautiful village of Litchfield. This place is famous for the law-school of Judge Reeve and others, and for its young ladies' academy. This was one of the finest evenings in autumn ; the sky was clear, and the moon near her full : by her mild and clear light, the village appeared delightful. This evening, I had an interview at his own house, with the Rev. Lyman Beecher, minister of the place. His reputation is well known, and he is the present pulpit orator of New-England. It is often said, that great men are plain men, that is, plain in their manners and external appearance. This is certainly true of this man. If I had never heard of him before, I should not now have supposed, that he possesses the rare and great talents, which he undoubtedly does ; nor that his is the lucid and pathetic eloquence, which convinces the understanding, charms the imagination, and affects deeply the heart. The day following

I reached New-Haven, the place of Yale College, and the seat of science of this State. I had now travelled directly across the whole State, from north to south, passing over some of its highest lands, and beholding some of its noblest inland prospects. Though within the three last years, there have been many and extensive revivals of religion in the parts through which I had now lately travelled ; yet in this journey I saw but one place which appears at present in such a state, and that is Salem, a little society in Waterbury, where the spirit seems to be poured out. Many are awakened, and inquiring the way Zion-ward. My stay in New-Haven was but a single night. Most of the evening I spent in the book-stores. Turning westward upon the stage road to New-York, the next day I halted with my venerable friend, the Rev. Dr. H. Ripley of Greens Farms, who for more than fifty years, has been fixed as the pastor of his present society. He is now at the age of seventy-five, and still supplies them without a colleague. More than a year before I had been urged by this father in Israel to come and preach for him ; and now the Lord enabled me to comply with his request. For three or four succeeding weeks I was in Norwalk and the adjacent towns, variously employed. In that time I preached for several of the ministers, and attended a meeting of the Fairfield West Consociation at Ridgebury. And I went also into West-Chester county, N. Y., and formed an acquaintance with the Rev. E. Grant of Bedford. My health was now considerably improved, though still weak. My lungs were so debilitated, that the cold air of a frosty morning

gave me pain in the breast. The time seemed to have come, when I might not longer linger in these abodes of peace and piety; of learning and Christian friendship. The time now drew near, when, at the call of Providence, I arose from my resting, and went forth, (feeble thing as I was,) to labour in that part of the field of the world, where "the harvest truly is plenteous, but the labourers are few." Of patronage, I had none from my fellow-men; but casting my care upon the Lord, whose I am, and whom, in the gospel, I am bound to serve, I settled it in my mind, that duty called me out; when, hastily gathering the few articles with which I travel, I bid my friends farewell, and started on my way.

Thus, my dear C——, in one letter you have a sketch of my life and travels, for more than four months. During this time I was not three weeks together in any one place, and travelled about 900 miles. This was all in parts of our country, where the state of society, and even of religious society, is so well known, that remarks upon it would be superfluous. Not so with much of the remaining part of my tour. In it I have seen what few, east of the Alleghany Mountains, have seen; and in the description, you, my friend, and many more will experience pleasure.

Your's, &c.

LETTER III.

Salisbury, Lancaster Co. Penn. Oct. 27, 1817.

"We spend our years as a tale that is told."

My dear C——.

With a friend, providentially found, I am this day at leisure, and resting in my journey. I will therefore look back, and call to mind and record some few things, as I have passed along.

Here and there, an incident may be worth your reading. It was Saturday, the 18th inst. that I first saw the Rev. Eli Smith of Frankfort, Kentucky. I found him at the house of the Rev. Dr. Isaac Lewis, of Fairfield county, Conn. He had been into New-Hampshire to visit his father, and was on his return. We both preached for the Rev. Dr. Lewis the next day. The day following I made myself ready for the journey, and the next day started with him for Kentucky. The venerable Dr. L. gave us his blessing at parting, and prayed, that God would make the wilderness blossom as the rose before us. His wife and daughter joined in wishing us a pleasant journey, and the happiness of doing good. The morning was fine, we were in good spirits, and soon crossed the Connecticut line. The same day we passed through the city of New-York, without making any stop. It was evening twilight when we crossed the Ferry at Powles Hook : but as the moon shone clearly,

we rode on to Newark. This day we had been in three different States of the Union. We lodged that night with the Rev. Dr. J. Richards. In Newark, since last winter, there has been a great revival of religion. Several hundreds have been added to the communion of the two Presbyterian churches, and the Baptist church. But the work seems now to have subsided.

Oct. 22d.—We left Newark this morning, and travelled through Elizabethtown and New-Brunswick, put up at night in a little village called Kingston.

Oct. 23d.—We rode into Princeton this morning, and called on the Rev. Dr. Alexander, Senior Professor in the Theological Seminary at that place. He is small of stature, of a mild and pleasant countenance, and of easy and affable manners. With him our interview was short. My companion was hasting to the west, and I followed him closely, as the shadow the body. Passing through Trenton, we crossed the Delaware River about 12 o'clock, M., and put up at night, nine miles from Philadelphia.

Oct. 24th.—Early this morning we entered Philadelphia, in a very thick fog. With Mr. Smith, I spent an hour with the Rev. Dr. J. P. Wilson, at his own house; and after spending some time at the book-stores, we left the city between 12 and 1 o'clock, and put up at night, about fifteen miles from the city.

Oct. 25th.—This day was rainy, but we rode notwithstanding. It was Saturday, and at 3 o'clock, P. M., we called on the Rev. J. Latta, and re-

mained with him till Monday. When we had been but a few minutes in the house ; who should come in, but Dr. S. Hanford, with whom I had been acquainted some years ago in Connecticut. This was a providential meeting. He lives six miles off, and I had not seen him in eight years. I knew that he was settled in some part of Pennsylvania, but I knew not where. And when he came in, he knew nothing of my being in the house. The next day I preached for the Rev. J. Latta. The congregation was small, but Mr. L. says there is a respectful attention shown to religion and religious worship in his society. Mr. L. has three brothers, who are ministers in the Presbyterian church. For us he prayed on Monday morning, that the Lord would go with us and preserve us, and provide us with comfortable lodgings all the way. To-day we have rode only six miles, to Mr. M'Ilvane's, where Dr. H. boards. With him we have concluded to rest till to-morrow. With this family the evening has been spent in a very sociable and pleasant manner. In the conversation Mrs. M'I. said, that her little boy, about ten years old, was very unwilling to go to school in the morning. Dr. H. had told the family that he expected us to dine with him. The boy said, if he went to school, he feared he should not see the gentlemen ; for he feared we would come and go before his return. He said that he did wish to see the Yankee minister. That he had seen a Yankee doctor, and a Yankee pedlar, but that he had never seen a Yankee minister. Our stay, however, gave him opportunity, though he went to school, to have his curiosity gratified.

I thought the boy a fine little fellow, and this an anecdote worth preserving.

Your's, &c.

LETTER IV.

Fredericktown, Maryland, Nov. 2, 1817.

My dear C——.

Providentially detained here by rain for two days past, we have been led to remain over the Sabbath. We had intended to have been at this time in Virginia. But the Lord had intended that we should be here, and his intention is fulfilled, whilst ours is frustrated. But I will now return to the journal.

Oct. 28th.—To-day we rode about 40 miles. Passed through Lancaster, which was formerly the largest inland town in North America, and perhaps only Lexington, in Kentucky, equals it at present. By inland, I mean, not situated on any navigable water. We crossed the noble Susquehannah at Columbia, on a bridge, built upon piers. Its length is a mile and forty poles. We lodged this night in York, where, the last summer, in a high freshet a number of buildings were swept away and several lives were lost.

Oct. 29th.—We turned off from the Pittsburgh road towards Maryland, and passing through Hanover, put up at night at a Mr. M'Kaleps's, in Tonnycottown. Mr. M'Kaleps is from Ireland, and with his wife seems pious. Mr. Smith had spent a night with them the year before. They were to us very

hospitable and friendly. They seemed glad to see Mr. Smith, and called in a neighbouring family, and we had a cheerful evening and social prayer.

Oct. 30th.—This day our spirits were cheered on our way, by the conversation of two poor women in a little house, where we stopped to get beer. I took particular notice of their neatness, cheerfulness, and contentment in their humble condition. It seemed a place where a pilgrim to Zion might rest an hour, and have his soul refreshed.

At how many houses of the wealthy do we stop, and hear nothing of Jesus and religion, whilst in this little cottage there are two, a mother and her daughter, who are, I trust, citizens of Zion. We entered Fredericktown before evening, and spent the night with the Rev. Mr. Davidson, Pastor of the Presbyterian church in that place. He is also principal of an academy there.

Oct. 31st.—This day was very rainy. It was the third centurial jubilee of the reformation by Luther. The Lutheran church in this town kept it by a religious service, morning and P. M. In the morning this service was in German, in the afternoon in English. The latter I attended. The oration was ingenious and appropriate. It was an eulogium on Luther, Zuinglius, and Calvin, but especially the former. It also glanced at the situation of the church, previous to, and at the time when, the reformation began. Three odes were sung suitable to the occasion.

Nov. 2d.—This day being Sabbath, I preached in the morning for Mr. D. The assembly was not large. In the P. M., I went with him to the Episcopal church. It is a neat house, but I think there

were not forty persons in it. O how the good Mr. D. does mourn over the irreligion and the immorality of this town. There are in it four Protestant churches and one Roman Catholic chapel.

Mr. Smith preached in the evening. The congregation was very large; but how many came from any other motive than idle curiosity, to hear the stranger, it is not my province to determine. Mr. D. is very social, and appears ardently pious. He made our stay, though we wished much to make faster progress in our journey, pleasant to us by his engaging company. But, my dear friend, I must now suspend my writing till another distance has been travelled. In the mean time, I remain as ever.

Your's, &c.

LETTER V.

Genl. Blackburn's, Bath Co. Vir. Nov. 11, 1817.

My dear C——.

Again I have a day of rest, and you hear from me. We reached this last Saturday night; and, though strangers, were very hospitably received, and have been kindly entertained ever since. The General is a man of education, and a Virginia farmer. He has open around him, about 1,000 acres of land; a few tenants, but most of it cultivated by his own slaves. It is in a very retired part, between two high mountains, and on a small river called the Calf Pasture Creek. A malignant fever now prevails among his slaves, several

of which are now confined with it; and some have lately died. He seems a very feeling and kind master. For medical aid he sends to Staunton, a distance of 30 miles.

Nov. 3d.—We left the pious and hospitable Mr. D. and pursued our journey. About mid-day, we came down upon the Potomac, 4 miles below Harper's ferry. The late rains had raised the river, which now overflowed the road in several places, and made our passage very difficult. We, however, with much wading, got up to the ferry. For some time the boats did not cross. This is a very sublime and picturesque place. It is at the junction of the Potomac and Shenandoah rivers, and their united passage through the Blue Ridge. The very place which Mr. Jefferson, in his Notes on Virginia, describes with so much eloquence and beauty. But, perhaps, no traveller of a fine taste, who has read that description, sees it, without feeling a disappointment. Thus it was with me. The elevation of mind which the scene produces, does not equal the anticipation which his description raises; nevertheless the scene is a grand one; and viewed from the point where, he says you stand, fills the mind with pleasing wonder. Owing to the high waters, we entered the ferry-boat considerably higher up the stream than the usual place; where we were under some tremendous cliffs of rocks. The wild water fowl were skimming the air near the top, where, as I suppose, they nest and breed their young. The description of the sea-fowl, by Shakspeare in King Lear, in looking down from the cliffs of Dover, was realized in looking up to these. We landed

on the point between the two rivers, from which the passage of the mountain opens perfectly to the view. On the Potomac side of the point, is the establishment of the United States Armory. At night we reached Charlestown, Jefferson Co. 8 miles from the ferry.

Nov. 4th.—Our journey this day carried us through Winchester, a large town lying in a beautiful vale, and surrounded by a fertile country.

We lodged at night with a Mr. Christie,—who with wife are of the Methodist Connexion, and, I trust, truly pious. They are from Ireland, are affable, and showed us no small kindness. We were now travelling up that extensive, beautiful, and populous valley, which lies back of the Blue Ridge, between it, and the north mountain. In it, there is here and there a Presbyterian church and minister; and at Lexington, Rockbridge county, there is a college, called Washington College, from which there have issued many distinguished men. Among them is Dr. Alexander at Princeton, Dr. Baxter, the present President; Brown, and others. There are two Presbyteries, Winchester and Lexington.

At Harrisonburgh, on the 7th, we had an interview with the Rev. Mr. Baker, recently settled at that place. He endeavoured to persuade me to stay awhile with him, and let my companion go on; but to this I did not consent. He said there were several places about there, where ministers were needed. This I fully believe. We had now reached the turning place of the Kanhawa road; which, as it is nearer than by Abington, my companion seemed determined to travel. Turning to

C

the right, therefore, and leaving the road to Rock-bridge, we spent that night with the Rev. Mr. H. of Rockingham, about 13 miles from Harrisonburgh. He is a sociable man, and was very friendly; and seems very anxious that something effectual should soon be done, to supply the back countries of this State with Missionaries. They are now deplorably destitute of religious instruction. He would gladly have persuaded us to have remained with him over Sabbath, but Mr. Smith's haste would not allow of our consent.

Nov. 8th.—It was late in the morning before we left Mr. H. ; and we pursued our journey through the day without a stop. In about 10 miles we entered the first gap of the mountains, called Jennings' gap ;—from this onward the road was very lonely ;—chiefly down little water-courses, with the mountains near and high, on either hand : very few, and those very poor, human habitations. It was after dark, when we reached this hospitable mansion house, where we now are. The General received and entertained us very cordially, and said, that he loves that the men of our profession should call upon him. Here for two days my companion was ill, and was treated with much kind attention from Mrs. B. and her sister Mrs. Telfair. They are daughters of Gen. Matthews, well known in our revolutionary history, of the Virginia line.

Gen. B. is by profession a lawyer, and still practices in the courts. He has been often a member of the State Legislature. He is grave and dignified in his manners : he looks as though he is near upon 60,—and has no children. He contributes liberally to two Presbyterian societies, the meetings of which are too distant for his family to

attend: of course they hardly ever hear preaching. Mrs. B. said, for two years she had not been off their own farm. She and her sister seemed religiously inclined, and were very affable and good company. They had a considerable library, containing a number of good books. And but for the long journey, still between us and Kentucky, I should regret that we must leave them to-morrow. They seemed reluctant to have us go so soon, and would gladly detain us longer. But the season is far advanced, and though the weather is now pleasant, we expect it daily to change, and long rains to set in.

You, my dear C——, are fond of picturesque scenery and mountain prospects. I wish you were with me here, for you would have no other. The enthusiasm of your glowing imagination would find ample scope in these prospects. I almost grow warm whilst I write;—but I must leave it, and, for the present, bid you farewell.

I expect to have more to say of mountains in my next.

Your's, &c.

LETTER VI.

Kanhawa Falls, Nov. 18, 1817.

My dear C——.

This letter surely cannot have less interest with my friend, from its coming out of the very bosom of the Alleghany Mountains.—A place which seems destined in nature, rather to be admired.

than inhabited; and yet I hardly wish to pass this way again to admire it.

Nov. 12th.—We left the hospitable mansion of Genl. B., he having gone from home on Monday, to the Bath Court at the Warm Springs, and rode 15 miles.

Nov. 13th.—This morning we passed over Jackson's Mountain, on our way to the Springs. This affords a most extensive and sublime mountain prospect. Ascending it, long before we reached the summit, I often looked round to gaze on the scene in view. When to the east and south, far as the eye could reach, and that was very far, nothing but one huge forest of mountains heaved in sight. These mountains are covered with wood, and the little settlements in the valleys and along the rivers, which run between them, were wholly overlooked. Not a human habitation, not a cultivated field, appeared in this wide view. I thought of the fable of the giants attempting to scale heaven with Ossa, Pelion, and Ida. As I gazed, my mind was raised with the grandeur of the prospect, and I wished that a dear absent friend had been now at my side. Surely, thought I, if to view the Potomac passing through the Blue Ridge, is worth a voyage across the Atlantic, the prospect from this mountain is worth a journey from New England. This stupendous scenery was but just left behind, when a different, but not less curious and wonderful object, called for attention. This was the celebrated Warm Springs, at the foot of the mountain, on the west. Of this the description must be sought elsewhere. But it is a natural curiosity, well worth the attention of the traveller. There is one spring, small and open,

used for drinking; and another very large, and enclosed within a house, for bathing. The water is about blood-warm, or 96° Fahrenheit, and smells of sulphur. It is of the most perfect transparency, exceedingly light and soft in the mouth and stomach. On entering the bathing-house, which contains the large spring, I was astonished at its size and brilliant appearance. It is enclosed in an area of about 100 feet circumference, is about 4 feet deep, and of the most lively appearance. Its transparency is more brilliant than that of any water which I had ever seen. In, I suppose, not fewer than twenty places, it is continually boiling up from the bottom, and the gas is throwing bubbles through the mass of water to the surface. From it, there arises a continual vapour, and the roof of the house is left open to admit its escape. The spring impressed me with the idea of a tract of sky, in the clearest night, thickly set with stars. Four miles further on our way, I saw the hot springs, three in number. Their water is, in the spring, of a reddish or iron rust colour, but without any smell of sulphur. It is nearly as hot as the hand can bear to be held in. This night we lodged on Jackson's river.

Nov. 14th.—By a long ride to-day we reached Louisburgh, the seat of justice of Greenbriar Co. In the morning we were upon Jackson's or the head waters of James river; and just after sun-set we crossed Greenbriar river, which, after falling into New river, runs into the Ohio. This day, therefore, we crossed the height of land between the Atlantic ocean and the Mississippi. In our course we passed through some defiles in the

mountains, where, at noon-day, and the sky clear, the sun was below our horizon. Ten miles before reaching Louisburgh, we were at the white sulphur-springs. This also is greatly frequented in the summer. Of this I drank, and found the water cold, and very strongly impregnated with sulphur. It was evening before we entered Louisburgh; the moon was shining clearly; and coming suddenly in view of the town, the lights from the windows also glaring greatly, gave it an appearance much larger than day-light showed to be real.

We had a letter of introduction to the Rev. Mr. M'Elhany, who resides here, and has the pastoral care of two churches. With him we spent the night. There has lately been some addition to both his churches. He is sensible, stirs quickly, and seems formed for active life:—with him I was much pleased. He requested, (should it suit my convenience,) that I would return there the next spring, and act as a Missionary in those back counties.

Nov. 15th.—We left Louisburgh, and travelling through a wilderness country, and over mountains of a moderate size, with here and there a little cleared spot, and human dwelling; came down the next day, upon New river. On this, there is some of the sublimest and most stupendous scenery of North America. I had seen the mountains of Massachusetts and Vermont. I had seen the highlands of the Hudson river, the Katskill mountains, and the still grander ones, about Lakes George and Champlain; and we had now been travelling a week among the mountains of Virginia, but I had never before seen cliffs, which seemed so bold and august as the cliffs of New

river. While we were descending the one upon the right bank, my companion exclaimed, "Well says Robertson, the historian, that nature in America has wrought every thing on her noblest plan." To which I replied, that if Jefferson could make so much of the Potomac and Blue Ridge, it seems a great pity that he should not have seen this, before he published his Notes on Virginia, and have described it to the world.

Having descended the right hand cliff, which is often so steep, that I left my saddle, and led my horse; we came to the ferry, just as the boat was leaving the shore. The stream is narrow and still at this place, though within sight, above and below, it is exceedingly rapid. Crossing was quickly past; and for some distance we kept down upon the left bank, with mighty cliffs bending over us. We seemed now in the deepest bosom of the mountains, and the light was dim from the shade. Soon we attempted to ascend the left hand cliff, and in 20 rods the road makes five acute angles. Standing at the highest, a man, with a finger-stone, might throw six times across the way. Just after the night shades had set in, we reached a house and put up. This tract, from where we crossed New river to the falls of the Kan-hawa 12 miles, is called the Loop. It is the extreme corner of Mason county, and thinly settled by a very ignorant, rustic, and poor people. They very rarely see a gospel minister, nor have they any schools. The next day was Sabbath. Our lot was cast among them, and we wished to do them good. To this end we thought we would try to get them together to some place, and preach to them. It was agreed that Mr. Smith should

preach, and that I should go out before as a pioneer, and try to collect them. We were strangers, and the people knew not of our being in the Loop. After this conclusion we had a long talk with the man of the house, and prayer with his family, who were sick, when we lay down to rest.

Sabbath, Nov. 17th.—I arose and went on early to give the people notice of the meeting; called at every house and informed, that the Rev. Mr. S. would preach at Mr. W——'s, at 1 o'clock, P.M. At the first house I found the man chopping wood at the door. And soon after, at another house, two men were going out into the woods, with their guns or axes. Mr. W—— was willing that the meeting should be at his house, and sent word to a few more neighbours. My companion came, and the congregation consisted of about twenty-five persons. He preached, and they gave a respectful attention.—But we were very much interrupted and disturbed, by a drove of hogs, and another of horses. And the people conversed wholly of worldly things. Mr. W—— and his wife are professors of the Methodist Connexion; and though, I hope, they are pious, yet, I think the man has lost his first love, and backslidden from his duty.

Nov. 18th.—This morning we set out in the rain, and crossing over a mountain, called Cotton Hill, we descended upon the Kanhawa, at the Ferry, just below the Falls. Here we crossed over upon the north shore: whilst crossing, the Falls were full in our view. Their roar is considerable, and the stream is broad, but the fall is not very great. And here, my dear friend, it seems

proper that this letter should close. It will not, I am persuaded, be less interesting to you, who are so fond of the vast and the rude prospects of nature, because it comes addressed, from the flowing waters of the great Kanhawa, at the western foot of the mighty Alleghany.

Wishing you peace of soul, with the choice blessings of heaven.

Your's, &c.

LETTER VII.

Paris, Kentucky, Nov. 25, 1817.

My dear C——,

I sing the mercies of the Lord ; for surely he hath been good to me. Israel's God hath been my helper. He hath led me through six, and not forsaken me in seven troubles. How far have I wandered, and through how many unseen dangers, I must have passed ! And I am a stranger here ; but I am calm—my mind is tranquil and my hope strong. Is the Lord in the city ? He is in the wilderness also ; and in all their wanderings, his eye is upon his children. He marks their path, and keeps them from falling, or, when fallen, lifts them up again.

Nov. 18.—Having crossed the Kanhawa river, the road, if that may be called road, which was merely passable on horseback, passes along near it, just under a high mountain, with vast rocks, many of which nearly overhang the way. Here and there we passed the cottages of the poor. They

are mere hovels, to which the dwellings of the poorest labourers of the northern states, seem like little palaces; and the furniture and arrangement, in some, the inside of which I saw, bore a just proportion to their appearance without. Poverty personified, I exclaimed as we passed one, and saw a dirty board raised just above the ground for a table, with some dirty but healthy looking women and children about it. We stopped to bait at a hut, where there was a hearty man, his wife, and four plump, but dirty children. They were without chairs, and, what is worse, without a Bible, and they scarcely ever heard preaching. I asked a well grown boy who was in, of nine or ten years, if he had ever seen a minister, and he answered no. The man can read a little; his wife not at all, and there is no school for their children. They treated us respectfully, and seemed happy to oblige. We passed the night in another such, but where lived a new married couple, who gave us their own bed, and the best they had. Along this part of the Kanhawa river there are narrow bottoms of very fertile land; and on each side of it, there is a considerable number of these poor ignorant settlers. O how much they need to be looked up, by missionaries, and supplied with Bibles and religious Tracts. They seem not so unwilling to hear and learn, as to have none to teach them. Poor souls! How I pity them.

Nov. 19th.—Oh dear! what an unpleasant day was this—cold, windy, and snowing. Still keeping down the river, after eight miles we began to see the salt boiling places for which the Kanhawa is so famous. From this they are thick all the way to

Charleston, ten miles, and there are some still lower. The salt water is obtained in the following manner. A well is sunk by boring the solid rock, which cuts a hole of about three inches diameter; and many of these wells are from 2 to 300 feet before water is obtained. It then rises in the hole to the level of the river, and a pump is set, to raise it higher. There wood is cut upon the top of the high hills, and slid down in troughs, which are made to reach from the bottom to the top. The quantity of salt made in these works, is immense, but it is not equal in whiteness and beauty, to that made at Salina, N. Y. This quantity of salt makes barrels necessary, and the coopers' shops nearly equal in number the salt works. Boat building is also considerable; for in them, the salt is conveyed down this river, the Ohio, &c. &c. and supplies great part of the western states. Charleston, the seat of justice for this county, is situated at the junction of the Elk with the Kanhawa, and is a considerable place. It contains a courthouse, an academy, and a number of other brick buildings. Mr. Ruffner, a young man raised on this river, lately licensed to preach the gospel, by the Lexington Presbytery, has been preaching about six months in this town and vicinity. It is thought this has been blessed to introducing considerable better order than existed before; but the state of society is deplorably immoral and irreligious. He is not now here, but gone to the state of Ohio. We crossed the mouth of Elk, and still kept on the north side of the Kanhawa. There are no bridges in these parts, and the late rains had so raised the river, that the back-waters set up the

small streams which run into it, so that they could not be forded on the bottom. We were therefore obliged to head the back-water by going above its rise to cross them. Where there was the pretence of a road, it was nearly impassable, from the depth of the mud and the abundance of the logs. Night came on ; there were but few huts of any kind, and we had liked not to have got the chance of lodging in any. After being refused at two, we succeeded at a third, the best of the three, and a tolerably decent log-cabin, where we were comfortably entertained. From this to the ferry at the mouth of Cole river it is five miles, which we reached and crossed the Kanhawa, about mid-day of the 20th ; when, turning to the left, in about a mile, we rose a mountain, from the top of which, we took our last view of the river, and glad to leave it so, for we had been riding upon it three days, and advanced but 45 miles. Descending this mountain, we entered Keese Valley, and lodged that night with a Mr. Morris, a Baptist. He kindly invited us to spend the night with him, and entertained us hospitably. He said the missionaries, who passed this way, generally stop with him. There is within a few miles round him, a considerable settlement, containing a Baptist society, who have preaching once a month.

Nov. 21st.—Leaving our kind host, in our ride to-day, we crossed Mud river twice, and just at evening twilight came down to the Ohio river, at the mouth of Guyandott. This we immediately crossed ; and here, by the bright moon-light, which then shone, I had my first view of the broad, smooth, flowing, and beautiful Ohio. We kept

down along its southern bank three miles, and put up.

Nov. 22d.—Started early, and rode nine miles to breakfast. Our way lay directly down the Ohio, and in this nine miles we crossed three ferries, the last conveyed us over the mouth of the Big Sandy river, and we took our breakfast in the north east corner of Kentucky. The roads, for more than a week, had been bad, and still they were no better, but bad as could be travelled. A little before night we passed a considerable company of the rough woodsmen firing with rifles at a mark, which, we learned, was for a beef at stake. The next morning at breakfast, we were upon Little Sandy. Here also they have salt-works on a small scale. We rode till eight in the evening, that we might put up for the morrow (Sabbath), where we learned there was to be preaching. The people are called New Lights, but call themselves the Christian body. They are the followers of Stone and others, and like the followers of Elias Smith.

Sabbath, Nov. 23d.—It was but a little company, about 30, who came to meeting. Among them one man rode up in his hunting shirt, with his gun, and, I suppose, had been looking out for game, deer, or turkeys, by the way. Their preachers insisted on my preaching, and Mr. Smith refusing, I did so, from the text, "Strive to enter in at the strait gate." While I spoke, the attention was silent and good; but after sermon, their preacher made a vociferous exhortation, and the people were stirred up almost to a phrenzy. Next day, by hard riding, we reached within ten miles of Licking.

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Nov. 25th.—We crossed Licking river at the Upper Blue Licks. This is one of the large and navigable streams of Kentucky, and has its name from the many salt springs there are near its banks. At them, while the country was in its natural state, the buffalo were wont to assemble and lick. On this river, in the early history of the State, there was a most lamentable defeat and dreadful slaughter of the Kentuckians by the Indians. At 8 o'clock this evening we reached the Rev. John Lyles, in Paris, having rode 12 miles after sunset; here my companion was acquainted; and here let me say, "Thus far the Lord has led me on." Seeing that in this journey of five weeks, and near 900 miles, I have not been prevented by my own sickness from travelling a single day.

LETTER VIII.

Paris, Nov. 26th, 1817.

My dear C——,

You have been following me through a thinly settled and mountainous region of country for 380 miles; and where, except four or five congregations, the inhabitants sit in moral darkness, having little of the light of the preached gospel. The people are greatly without schools, and ignorance and its concomitant, irreligion, greatly prevail. This is a melancholy picture to the Christian view. Pray, says the Saviour, the Lord of the harvest, that he will send forth labourers into his harvest. I am

now in an old settled part of this State, where are religious societies of various orders.

Paris is a brick-built town, with two meeting-houses, a court-house, and a bank. Its population is about 1500. In the Presbyterian society they are about to settle a minister, the Rev. William Wallace, and religion seems to be reviving. Its interest has heretofore been small in the town, but there have been some late converts, and Mr. W. is popular. Mr. Lyle has not a parochial charge, but carries on book-printing and binding. He preaches in different congregations as occasion offers. His wife is a very sensible and pious woman; she has studied much on the Prophecies, and thinks she can give light on that subject, by publishing her thoughts. She this day told me she intends to publish them. I think a lady appearing before the public as an author, in a treatise on the Prophecies, will be rather a novel thing; but the good woman is very confident that it will do good. I hope it may come out, and that I shall see it. Here I parted with my travelling companion, who went on to Frankfort. In the evening I went with Mr. Lyle and his friend, the Rev. Mr. D. of Ohio, to a Methodist prayer meeting. Here I heard both these gentlemen exhort and pray. I have concluded to leave here to-morrow, and go to Richmond; and as this letter embraces but a single day, so I intended it should be short. If the Lord will, may we meet again, and converse on the subjects of which I now write, together with those scenes through which he has led you. Farewell.

Yours, &c.

LETTER IX.

Richmond, Ky. Dec. 9, 1817.

My dear C——,

The morning of the 27th Nov. having had an interview with the Rev. Mr. W—— and his family, I took my leave of Mr. L. and his family at Paris; and passing through a fertile and cultivated country, I came to Winchester, 18 miles from Paris; but the Rev. Mr. Martin being from home, I made no stay in this town; and, leaving it, I lodged the same night near Boonsborough. The man where I lodged is possessed of considerable property, but living without the scriptures of the Old Testament. He talked much about the gifts of a kind Providence, but swore roughly to his servants. Poor, ignorant, and sin-blinded man!

Nov. 28.—I crossed the Kentucky river at Boonsborough, which is the first settled spot in the State, and memorable in its early history, for the gallant defence made of the little fort, commanded by Col. Boon, against the Indians, in the time of our Revolutionary war. I reached Richmond a little after mid-day. I had an introductory letter, and was very hospitably received and entertained by the intelligent and liberal man to whom it was addressed. It was Friday, and I concluded to remain and preach the next Sabbath.

Sabbath, Nov. 29.—The place of meeting is the court-house, for there is no meeting-house in town. The people collected, and the meeting commenced at the usual time, which is, in these parts. twelve

o'clock. The congregation was considerable; many, doubtless, came from curiosity to hear the stranger. I preached again in the evening, and the attendance was good. The next day was their county court, which is held monthly, and lasts but one day. A great number of men from the surrounding country now came into town. On this week, I visited two Presbyterian families about five or six miles in the country; they belong to the old congregation of Silver Creek, once flourishing, now nearly broken up. Awful desolations have been made in the Church here; their minister turned first Schismatic, or Arian, and then Shaker. Many of the congregation went with him, the first step into error, and of those who remained steadfast, some are dead, and some removed to other parts. A few yet remain.

Sabbath, Dec. 7.—Preached again two sermons in Richmond; the congregation less than before. I remained here till the 9th, and then went to Paint Lick.

LETTER X.

John A. Lapsley's, near Lancaster, Dec. 31, 1817.

My dear C——,

I spent a night with a Presbyterian elder at Paint Lick, and allowed him to give out an appointment for me to preach there the next Sabbath; and then came by Lancaster to this house. This man is also an elder in a church recently organized here; he received me very cordially as a gospel

minister ; wished me to rest with him from the fatigue of my journey, and consider his house my home. He gave out an appointment for me to preach at his house the next day at evening : the weather on that day was warm and very damp : I felt much debility and great lassitude, but preached to a little company of the neighbours.

Dec. 11.—I had been greatly supported and blessed in my long and toilsome journey ; through many dangers the Lord had brought me.—I had been greatly exposed, and often worn down with fatigue, but a time of rest had revived and refreshed me, and from confining sickness the Lord had kept me ; but a time of suffering was now come. This morning I was severely attacked with a bilious fever, and immediately confined to my bed : I was in universal and great pain : it was a day of much bodily distress, but, through mercy, my mind was clear. I thought perhaps my last hour was near ; but my reason remained, and my mind was somewhat composed, in view of this last great change—for I had hope in Jesus. This good anchor of the soul I now cast. The doctor was sent for, and his medicine blessed to my relief. After five days I left the house, but it was several weeks before I was wholly clear of the fever—the debility long remained.

On the morning of the 19th, beginning a journal I wrote thus :—Far from the place of my nativity, a stranger in a strange land, I desire to commence this journal by acknowledging and recording my sense of the Divine favour shown me, in conducting me safe through my long journey in coming into this State, and, *especially*, in so soon removing the

fever with which I was attacked and confined, and from which I am now but partially recovered, Great are the tender mercies of the Lord, and large is my experience of his goodness. "Bless the Lord, O my soul." In these parts, I can receive kindness only from strangers, whom God disposes to kindness. Mr. L. has attended upon me in my sickness with the kindness of a brother. O my soul, rest thou in God.

I have been greatly deceived respecting the climate of this State. Instead of that mild uniformity which I expected, the changes are frequent and astonishingly great. They are often, in 24 hours, from 40 to 80 degrees of the thermometer; the cold is sometimes intense, and often, in three days, the ground and streams are entirely free of frost; on the whole, the winter atmosphere is exceedingly damp, and the surface of the ground is either continually wet or frozen; walking is therefore bad, and riding worse. I find that intelligent people, who live here, do not regard this as the most agreeable of climates. I pray God my health, which is convalescing, may be confirmed; and if it be his will that I remain here, may I discover it and acquiesce; but if the Lord have not here a labour for me to accomplish, and a people for me to instruct for him in his own good time, may he lead me where he has.

I am thy servant, O Lord Jesus, lead me in the way where thou wilt have me go.

Teach me the doctrines of thy word,
And make me know thy will,
Thy blessed spirit me afford,
That I may serve thee still.

Dec. 20.—The air is very cold, and to me very trying. I came hither, in part to avoid the severity of a northern winter; and, as it respects bearing the winter, I wish I was back again; but the wish is vain. I am here, and let me endeavour to do my present duty unanxious about a return. In God's time that will come if it be best for me.

Sabbath, Dec. 21.—"How amiable are thy tabernacles, O God of hosts." To-day I am deprived of the privileges of the Lord's house. I am confined by bodily indisposition; but the Lord's ways are equal, and let me praise his great and holy name. I have felt little of the spirit of devotion, and the conversation about me has not been calculated to increase it. O for more of the spirit of Christ. My animal spirits flag, from the weakness of my body, and I am pensive and sad.

O that in faith I stronger may grow,
And trust in the Lord in every condition;
That more of the truth of his word I may know,
And to his blest will feel cheerful submission.

The day before Christmas, I rode a few miles to old Mr. Hill's. He is a very infirm, but devout man; his wife is also distinguished for piety. At night some of his neighbours came in, and though I was very weak, I made a short lecture, from the first part of the 103d Psalm. Christmas morning the old man said, "Forty-one Christmas days have I and my wife seen since we were married, and I have been from her but one of them; this was when a soldier for the liberties of my country." This family has no slaves, and I think them much happier than their neighbours who have; their cha-

racter is that of rustic simplicity and ardent piety. Domestic happiness seemed their favoured lot.

In various parts of this State I have often been struck with the abundance of grape-vines in the forests, and their uncommon size. They are of the small black, or fox grape, but few of them bear fruit. Returning from Mr. Hill's to-day, and passing a very large and ancient one, I had the curiosity to light and measure it. Its circumference was a full yard.

Dec. 26.—I have kept within doors and felt better than any day since my fever. I have read most of Gregorie's Enquiry concerning the intellectual and moral faculties and literature of negroes, followed with an account of the life and works of fifteen negroes and mulattoes, distinguished in science, literature, and the arts. It is a work of considerable merit, written in good style, contains many interesting facts, and breathes forth a spirit of hostility to negro slavery. This slavery exists here; but exists in its mildest form. The slaves are well fed, comfortably clothed, and not overworked; but even here it is manifestly a great evil. Here and there one of them is pious—but most are deplorably ignorant. Not a few seem altogether disinclined to religious instruction. They seem very unwilling to come in to family worship. The Sabbath is habitually and awfully profaned by them. Instead of regarding it as the Lord's day, to be kept holy, they regard it as *their* day, for trading and amusement. Can it be expected that religion prospers here? Ah no! Multitudes of the slaves are exceeding vicious; and, if I may credit my informers, and I believe I

- may, the free blacks in this State are more immoral and vicious than the slaves. O, my friend, that the spirit of the gospel, which gives liberty to the slaves of sin, may be imbibed by both white and black, and they all live under its benign and ennobling influence!

Sabbath evening, Dec. 28.—I have much reason to acknowledge the divine goodness towards me this day. I have been into Lancaster, and preached to a considerable congregation. When I entered the court-house and walked up the stairs, I was so weak that I trembled. When I began worship it continued, and I feared lest I could not go through; during the first prayer and singing, it continued, but in the sermon the force of my mind stimulated my body, and, by the divine blessing, I went through, and have often felt worse the evening after preaching, than I now feel. O my soul, bless the Lord.

The last day of the year.—I preached at evening to eleven grown persons, a few children, and a few slaves, at Mr. L——'s. My text was Haggaï i. 7. "Thus saith the Lord: Consider your ways."

I have now gone through another year; it closes to-night. It is gone, joined with the years in which my fathers lived; it has led me through many and various scenes of life. When it commenced, I was with a dear Christian society near Utica, N. Y.; and on New Year's day assisted the females there to form an auxiliary Missionary Society, and at evening I preached to hundreds of solemn and anxious hearers. My text was then, "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out

of a pure heart." Since then I have travelled about 2100 miles, and been in nine different States of the union. But my dear C——, with the closing year my letter must also close—not so the affection which prompts it; that knows no period of termination: it is felt the year coming in, and the year going out. Whatever are the vicissitudes of the seasons, and the changes of time, my friendship to you seems ever young and ever strong.

Wishing you a happy entrance upon the coming-in year, and the blessings of our covenant God and Saviour, I bid you adieu.

LETTER XI.

Lancaster, Feb. 10, 1818.

My dear C——,

With the new year I began a preaching circuit. The first day, I rode to Paint Lick to preach the next Sabbath; here I put up with Mr. S. Reid, an aged and pious man. On Saturday evening the conversation turned upon preaching, and upon the kind of preaching of the Baptist order, which fills this and the neighbouring counties. Mr. R. then related what he had heard from one of them, now living in the neighbourhood, sometime before. The preacher was descanting upon heaven, and the heavenly state. He wished his hearers to get a just idea of that place, and he attempted to give it by comparison: it was in the meeting-house, not half a mile from where I now write, where the preacher said to his hearers, "O

my dear honeys, heaven is a Kentucky of a place." I tell the tale as it was told to me, and leave it without comment. There are near thirty of one description and another, who are called Baptist preachers, in this small county; but there is not, I suppose, a well educated man in the whole number. It has been the burden of their song in these parts, to cry down learning and a salary for a gospel minister, as an abomination not to be borne.

Sabbath, Jan. 1, 1818.—Preached at Mr. Reid's to a moderate congregation; they gave very good attention; the exertion fatigued me much, and at evening I had a fever. Some of the heads of the congregation, I am told, were much pleased with my sermon. O may God bless it to their good, and the glory of his name.

Jan. 6.—I went a few miles to visit the Rev. B. Irvin, an aged Presbyterian minister; I had company, and when we came, he was not at home, but the old lady received us in a very friendly manner. Whilst we were at dinner, father Irvin came home, and the evening passed pleasantly in various conversation, but especially about the state of religion in this vicinity, together with some account of it in other parts.

This Rev. Father has past his days of active labour, and through infirmity given over preaching. He is a man of very mild manners; was educated at Princeton College, N. J. under Dr. Whetterspoon. In his sentiments on divinity he holds with the divines of Connecticut. He volunteered on the 7th, to be my companion and guide to J. B——'s, Esq. where he remained till the next day. J. B. is a very respectable citizen, and a

Presbyterian professor ; he and his family are very friendly to me. In this neighbourhood there is a stone, generally called the Mad Stone, which, being applied to the wound, effectually cures the bite of either snake or mad dog. It is laid upon the wound, and if there be poison, it sticks for a time, till it becomes so filled that it can bear no more, when it falls off; it is then taken and washed in water, when it discharges the poison, and being re-applied, acts as before, until the poison is wholly extracted. This surely is a strange property for a stone—but it is affirmed by people of unquestionable veracity. But O, where is the stone to extract the poison of sin from the human soul? Blessed be God, there is such a stone, and God hath laid it in Zion for a foundation. The holy scriptures reveal it, and O may it be greatly applied to sinners, and they eagerly and diligently seek after it. This they would do, did they feel their wounds, and were they pained by them.

Jan. 10.—I am again at Richmond, where I must, if the Lord will, preach to-morrow. I am informed upon good authority that at Paris there is a great work of religious revival ; —the Lord's great and holy name be praised. Richmond is the seat of justice of Madison county ; it contains a number of good buildings, and near 1000 souls ; nor do I know that there is a single family, who have morning and evening prayer, unless when a minister happens to lodge with them. The people are generally industrious, and in good circumstances ; many are well informed and moral, and there are a few females who seem especially serious.

Sabbath, Jan. 11.—I preached in the court-house to-day ; a public notice of it had been given some days before ; and, as near as I could judge of the number, without actual enumeration, there were about thirty persons in the house ; the weather, for the climate, was very cold ; but the sun shone, and the day was fair. Here there is a fact giving evidence respecting religion, and religious feeling towards religious institutions in this town. Those who were at worship paid a respectful attention—some of them I know to be serious. At the proposal of Mrs. A——, I held meeting this evening in her house. This was better attended than that in the day ; in this I gave a free lecture on the parable of the prodigal son ; some hearts were, I think, touched ; the room seemed very solemn. I hope good may come from preaching in this place. At any rate, to preach is my duty, and I leave the rest with God. O Lord, strengthen me to thy work.

Jan. 12.—I here notice a method of grinding grain, different from any which I had ever seen before my coming into this State. I had been used to seeing water-mills at the north, and wind-mills upon Long Island, but here the mills are turned by horses ; they are therefore called horse-mills. The manufactories are also turned in the same way. This arises from the want of durable streams, of which the State has very few. The rivers are bedded upon lime rocks, and the water sinks, and they are often dry in the summer. “Live and learn,” says the old adage ; to which let me add, experience is a good teacher.

Jan. 14.—Last evening I preached to a very little company ; to-day I have been reading Da-

vies' Sermons. My spirits are a little refreshed by this exercise; for which the Lord be praised. O how applicable to himself are the words "flaming preacher," applied by him to the Rev. Richard Baxter. Great and good man! an honour to human nature; a Christian philanthropist, whose heart embraced the whole family of man! He served his generation, by the will of God on earth, and is gone to his reward in heaven. O that through grace I may but follow him there! Then welcome death! and welcome disappointment whilst I live. It is but a little time. O how soon it will be as yesterday, or as the dream of the night when the morning comes. To preach the gospel is my duty; the conversion of sinners is the Lord's work; to him I would cheerfully leave it, and sing, glory be to the Father, and to the Son, and to the Holy Ghost, amen. In this land I am a stranger; such is also my condition on the earth; if I am a citizen of Zion—I am but a pilgrim for the heavenly country. O how should I be looking for, and hasting unto, the coming of the Lord. Watch, therefore, O my soul, He hath bidden thee watch.

Sabbath, Jan. 17.—I am still very weak, but keep on preaching. The people here hear so little preaching, except from ignorant Baptist preachers, or else from Arians, which is worse; that I feel constrained to preach.

This is a most varying climate. The last Sabbath I could not be warm preaching in a brick court-house, with a stove, and the people were shivering with the cold. To-day I had to pull off my surtout in a large log meeting-house, with all the doors and windows open, and the people set

round, as much at their case as in April or May. The house in which I have preached to-day is called Bethel ; it was built by the Presbyterians and Baptists jointly. The latter have preaching in it now twice a month ; but the former, so low is the Presbyterian interests sunk here, scarcely have it twice a year. The congregation to-day was of both kinds, and also of no society, and was about 100 persons.

Jan. 19.—Feeble as I am, I have lately written considerable at J. B——'s, Esq., and I formed a design to-day, which only the divine blessing, in giving me sufficient health and persevering resolution, can enable me to accomplish. Should it be accomplished, my friends will know it in due time ; if it should not, its memory sinks with me.

Jan. 20th.—I am again at father Irvin's. The night is warm ; peace and Christian friendship reign in the cabin, for in such an humble dwelling the good man lives. And the moon, about her full, rides majestic through the sky, with the most brilliant and beautiful halo around her, which I ever beheld. In our conversation, the good old man observed thus :—"If men but knew their own imperfections, and the imperfections of their knowledge, as well as other things, they would not be so confident as they are wont to be, in matters of opinion. If they were to know themselves thoroughly, they would find in them so much that is wrong, that their opinion of themselves would be worse, than of other people." Here I found an old printed letter of the Rev. George Whitfield to the Rev. John Wesley, containing some sentiments which I very much approve. Among which, I extract the following :—

“There was an eternal compact, between the Father and the Son. A certain number was then given him, as the purchase of his obedience and death. For these he prayed, John xvii. and not for the world : for these and these only, he is now interceding ; and with their salvation he will be fully satisfied.”

Jan. 21st.—I returned to Mr. Reid's.—The good old lady smiled as she saw me come up the yard, and my welcome was most cordial, by the whole family. These are pious and affectionate people, and love to entertain ministers.

Jan. 23d.—In this dark corner of the earth, light is scattered. Most unexpectedly, I sometimes meet with its rays. This morning I fell in with Dr. Young's Centaur, containing an inimitable defence of the Christian Faith against the objections of the Deists. Reading this book, and thus holding converse with the learned dead, I have spent the day. “There is,” says he, “a sovereign balm in prayer ; and a Christian should let all see what an animation there is in Christianity above all the world admires besides. But the death-bed of a profligate is next in horror to that abyss to which it leads. It has the most of hell that is visible on earth.” In the evening I lectured to about a dozen persons : the Rev. Mr. Irvin was present, and gave an exhortation. Awful desolations have, in years past, been made of Zion here. Many were led away by the Arian error, and but about 32 members of the church remain ; and its discipline is almost wholly neglected. This was once considered as flourishing a church as any in the state.

Sabbath, Jan. 25th.—Preached again at Mr. R.'s, to a crowded house; and the people gave fixed attention. I felt much freedom, and not a little animation, in speaking. I had also the pleasure to find the elders resolve on keeping up meeting Sabbaths, when they are without preaching. To this measure I have been urging them. And they are resolved also to commence an observance of the monthly concert of prayer; an appointment for both which, I gave out. Thus God seems to be blessing my feeble exertions to promote his cause in this place. Let his holy name have all the praise. This evening I read and endeavoured to explain to Mr. R.'s slaves the 2 chap. of Matt. in such a simple and plain way, that they would understand it. They were very attentive; but poor, ignorant souls, how I pity their state.

Jan. 27th.—In an obscure place off the main road, I am shut up by a long and heavy rain. I came here yesterday, intending to depart this morning. I am with a family of plain and pious people. They live in a plain way, but have plenty of this world's goods; and the old people, I hope, have a treasure laid up in heaven. And though I am disappointed by the storm, I wish to be thankful that I am so well off. Last evening, after prayer, I had a fine opportunity to recommend personal religion to the young people of the family. The old people came to this State in the autumn of —79, from near the Springs in Virginia. There they had lived seven years, and heard but three sermons, for one of which they travelled 16 miles. The first year of their residence here, they endured

great hardships. It was then an entire wilderness, except a few stations, or forts, and greatly infested by hostile Indians. From Dec. —'79 till the corn was grown the next year, they were without bread. But the Lord in whom they trust, has brought them through ; and with plenty, they enjoy a quiet old age. "I have been young, and now am old ; yet have I not seen the righteous forsaken, nor his seed begging bread."

When I first came into this State, and was speaking of late revivals of religion to the north and eastward, I was often asked if were attended with much bodily exercise, a question which I hardly knew the meaning of. But which I have since learned : for there have been strange appearances, bodily agitations, and exercises accompanying what has been called the revival, and the great revival of religion in this country. This was from 15 to 10 years ago. And there have been seen, in some obscure parts of the state, similar exercises lately. They go under the general name of Jerks, but affect persons very differently. Those who have been affected with them, say, they overcome the will, or bear it along with them. The Jerks is a twitching and jerking of the head and hands, in which the persons often tore their hats, caps, and combs from their heads, and threw their hair loose upon their shoulders. It was attended also with a barking cough :—it was principally visible at meetings, but affected some when at home, and at other places. Some fell down and lay motionless on the ground ;—others took to leaping—some to dancing—and some to whirling about—and many to speaking out, and exhorting

with great earnestness, such as were near them. You will think, surely, these things were not among Presbyterians ; but, my dear sir, they were. But many, who were then thought to have set out in religion, and to have begun in the spirit, seem like to end in the flesh, or like the washed sow, who returns to her wallowing in the mire. Ah, me ! how many of them are now Arians, Socinians, and Shakers, and how many have cast aside even the appearance of religion. But some have stood, still running well, and seem like precious metal tried with fire. The blast was great, the chaff abundant, but there is some pure grain.

Sabbath, Feb. 1st.—This country differs widely from New-England, respecting the stillness of the Sabbath morn. There it is especially observable—but there must be some other way of reckoning here, or persons may mistake the Sabbath day. The servants are often cutting the fire-wood, and guns are frequently discharged in the woods and fields. And I often hear axes even in the time of public worship. Some families would wish to keep the day holy, but their servants will hardly be restrained, and many of the white people set the example of profaning it. I preached to-day in the court house, to a congregation doubly as numerous as when here before. A pretty good attention seemed given to preaching ; but comic plays were exhibited the three preceding nights within a few rods.

Feb. 6th.—This week I have been much unwell. My time has been considerably taken up, in reading Marshall's History of Kentucky. I have now been round my preaching circuit the

first time. The plan of this circuit I formed previous to my confinement with the fever. It includes two Sabbaths at Lancaster, one at Paint Lick, two at Richmond, another at Paint Lick, and the next at Lancaster again. In these two counties, there are four Presbyterian churches, but no minister able to preach. Divine Providence has brought me to know their condition.—I have compassion on them, and have concluded to cast my lot among them for the winter. But I have forgotten, you will say, that I am writing a letter, or else intend to make it endless, neither of which is true.

Your's, &c.

LETTER XII.

Near Lancaster, March 19, 1818.

My dear C——,

There is in this vicinity a Presbyterian church of twenty-two members. Their place of meeting is in town, but they all reside in the country. There is not in town a single family, which maintains family worship.

Feb. 8th.—I preached in the court-house, but the day was windy and very cold. Few persons were at meeting. Indeed, the room was so cold, that I lost preaching about the middle of my sermon, and closed the meeting. The next day was the coldest of the present winter: the thermometer was 7° below Zero, or 39° below freezing point. On this day I walked two miles. Since that time

I have been round my circuit again, and told the people, that I shall not go round more. At Richmond, in this last tour, I preached three times, and received \$12: in Bethel Society, I preached once, and received \$5: at Paint Lick, three times, and received \$19. At parting with this people, I felt solemn and tender. Some of them have shown me special kindness. I was leaving them without a minister, and expect never more to see them in this world.—What I have done among them is known to God.—What I have had opportunity to do, but have left undone, must remain undone. At Lancaster, I preached again, the last Sabbath, and am to preach there again the last Sabbath of this month, if the Lord will. In the mean time I am to go to Mercer county and attend a sacrament. After preaching, the last Sabbath, I dined in town, and saw a large collection of blacks, about a grocery, swearing and contending; and as I came out of town, a large number of white boys and some young men were playing ball, in the seminary yard. Oh, how is my heart pained with the immoral and impious ways of people here. To see such things take place immediately after I have been preaching, in the most solemn manner of which I am capable, how discouraging it is! Oh how much need of the power of religion in this place! How exceeding great the need of reformation!

Your's, &c.

LETTER XIII.

Garrard County, Ky., March 30, 1818.

My dear C——,

I have lately returned from Mercer county, whither I went upon an exploring visit, and to be with the Rev. Thomas Cleland, at his sacrament. On my way there, I crossed Dicks river by fording, and rode several miles upon its banks. These banks are classed among the natural curiosities of the State, and are majestically high. Finding myself just over the brow of one, I alighted, walked forward to the edge, held by a tree, and looked below. The tall trees at the bottom reach not more than a fourth of the distance to the top. The river looks narrow, and the water is of a greenish cast. The view was grand, and when I had in solitude gazed awhile, I withdrew.

In the midst of this grandeur, my thoughts were elevated. From this, I rode to the Rev. Mr. Nelson's, Presbyterian minister of Danville. He was greatly affected by the late death of a dear and only son. It was occasioned by the child accidentally swallowing a kernel of corn into the windpipe. He lived after it, about ten days. With Mr. N. I remained over night, and the next day went on to Harodsburch, the county seat of Mercer. At this place the sacrament was to be held, and the preaching began on Friday. It is a fashion in the Presbyterian church, in these parts, on the occasion of administering the Lord's Supper, for the minister of the congregation to invite several of his

ministering brethren, to come and assist him ; and they have preaching several successive days ; beginning, usually, on Friday, and ending on Monday. At this time no one came to Mr. C——'s assistance but myself. He was preaching when I went in : I preached the next day, and the sermon before sacrament on the Sabbath. At the table, Mr. C. spoke much, was solemn, and very animated, and confirmed the good opinion, which I had previously taken up respecting him. The attendance at this sacrament was large, the communicants about 110. Monday, the people collected early, and Mr. C. preached an hour and a half with considerable ability, and great animation. The service was then closed, and each went to his own home. In the solemn attention, and the engagedness of Christians at this meeting, there seemed to be more evidence of religion than I had seen before in the state. Eight new members were added to the church. I remained at this place till Wednesday, and then returned to Lancaster.

Sabbath, March 30th.—Preached in Lancaster for the last time. The attendance was not large, but the attention was respectable. On my way to preaching, my feelings were again grieved at seeing boys and young men at play in the seminary yard. Oh ! when shall reformation come to this place ! In God's own time, which is always the best. I had now preached here five Sabbaths, and two or three lectures in the neighbourhood. No compensation had been stipulated for nor agreed to. A contribution was made to-day as a reward, which I hope does not mark the estimation in which the preached gospel is held here. The collection for

the five weeks, service was \$11 75. I am informed that the time has been, when some merchants having some bibles for sale in their store, and not finding it easy to dispose of them, put with each bible a pack of playing cards; and whoever bought a pack of cards, had to buy with them a bible. In this manner they soon disposed of their bibles.

Your's, &c.

LETTER XIV.

Frankfort, Ky., April 16, 1818.

My dear C——.

I did not leave John Yantis, Esq., near Lancaster, till after the first Sabbath of this month. I was unwell on that day, but the neighbours came in, and I preached at his house. The Tuesday following I took an affectionate leave of his and Mr. Lapsley's families, with the full and strong purpose of returning to New-York, by way of Lake Erie. Mr. Robert Lapsley accompanied me into Mercor, to the Rev. Mr. Nelson's. He is an amiable young man, preparing for the ministry. With Mr. N. I remained over the following Sabbath, and preached for him in Danville.

The meeting house is small, but was full. But, alas! religion seems to be low there. In the town, containing about 1200 souls, there is not a single male member of the Presbyterian church, and it contains no other house of worship, except a Romish chapel. It is said that many of its mer-

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chants and mechanics are deists. The country around it, is fertile and populous, and many of the inhabitants are wealthy.

April 14th.—I left Mr. N.'s, and in company with Maj. S. M'Dowell, rode to Harodsburgh. The day was fair, and when near H., we visited and drank of a medicinal spring, much frequented in the summer months. The water is clear, light, and cathartic, being largely impregnated with magnesia. At H—— parted with my companion, who is to join me again the next morning at the Rev. Mr. C.'s, whither I went for the night.

Frankfort is the seat of government for the State, and contains about 3000 inhabitants. It has but one house of worship, Presbyterian. Its religious state is better than formerly, but far from being good. A very respectable congregation, however, attends stately upon the ministry of the Rev. E. Smith.

Though it was with him I travelled to the Western Country, yet I did not see him till the next morning. I then spent the day mostly in his company at Gen'l. Hardin's. I still kept up the purpose of pursuing my journey to New-York; but this day, I thought much of the religious condition of the people of this State, and I grieved to leave them, so unsupplied with ministers.

Maj. M'D. came the next morning, and we renewed our journey. It was a pleasant day, and he is a very pleasant man. He was formerly marshal of this state, and long an elder in the Presbyterian church at New-Providence. He now lives in Ohio. I felt happy that Providence had given me such company, and he seemed to reciprocate

the pleasure. The country through which we passed, is broken land, and not naturally pleasant; but the woods were now putting forth, and the peach trees in full bloom, made it appear agreeable. We entered Frankfort late, P. M., crossing the Kentucky river on a very high bridge, which connects the two parts of the town. The main population and business, and all the public buildings, are on the north side of the river.

I retired to my bed at night, but could not sleep. I thought of the need of ministers in these parts, and of myself leaving them. I asked myself if I was sure it was my duty to go, and I could not say it was. My desire to visit my friends was strong; but I asked if I could not deny myself and remain to serve Christ in the gospel. I thought I could. I thought that I could use any self-denial, which duty should call for, to promote the Redeemer's kingdom in these parts. I resolved that I would mention it in the morning to Maj. M'D. and Mr. Smith. The night passed off, and I did so. The one said, he had rather, if I was willing, that I would remain and act as a missionary in this State, than to go on the journey with him. The other greatly wished me to remain, to which I consented. At evening we took tea at the Hon. John Brown's, sometime Senator in Congress. Mrs. B. is the only sister of the celebrated Rev. Dr. John M. Mason, of New-York. She is pious, and a member of the Presbyterian church. After tea we went to the church, it being Mr. Smith's evening to lecture. This I took off him, by preaching from John iii. 7, "Ye must be born again." After divine service, returned to Gen'l. H.'s, when his mother said to

me, "You have had a company of lawyers to hear you this evening."—To which I instantly replied, Well, "they must be born again," as well as others. I had almost forgot to mention, that yesterday I went up upon the high bluff of rocks, on the east of the town, near the Lexington road, which forms the right bank of the river. Its height is about 400 feet, and, to stand on its brow and look downward, the view is grand and well nigh terrific. The men passing along at the bottom looked like dwarfs,—they seemed mere children. The church in Frankfort has been gathered within the two last years. It has a considerable number of female communicants, but few men. I was also in the Penitentiary, where there are about 50 men confined at hard labour, for various crimes,—and what may seem singular, there is not one woman. This seems highly honourable to the females of Kentucky.

Your's, my dear C——, in the sweet sympathy of Christian friendship. Farewell.

LETTER XV.

Lexington, Ky., April 20, 1818.

My dear C——,

I left Frankfort and came hither, through Woodford and Versailles, the day following the date of my last letter. This is the largest town of the State, and has often been called its capital, though never the seat of government. It is the Athens of Kentucky, being the seat of science, and giving

tone to fashion. It is also too much like Athens, in the days of St. Paul, in the character of its citizens. I have put up with the Rev. Dr. J. Blythe. Sabbath morning attended church, in Market Street, and heard my college friend, the Rev. T. C. Henry. Both the sermon and its delivery were good.—I thought divine service well performed.—In the afternoon I preached in the same pulpit for the Rev. J. M'Chord, and at 5 o'clock, P. M., attended meeting at the first Presbyterian church, and heard the Rev. Mr. Findley, of Lincoln Co.; the Rev. Dr. Blythe preaching this day out of town; and the Rev. Mr. Cunningham being absent upon a journey. This town has two Presbyterian churches and four ministers. An Associate Reformed Church and minister, an Episcopal Church and minister, a Methodist Church, with one or more ministers, a Baptist Church and a minister. But the character of the people is not generally religious, but seems volatile, and fond of display.

April 21st.—I left Lexington, and preached at evening at Markey's Inn, between Lexington and Paris—where there is a little Presbyterian society, called Hopewell. The next day went into Paris, and preached the day following. The revival of religion, which seemed begun when I was here in November, has been great.—Many have been seriously awakened to a concern for their souls.—About 60 have been ad'ed to the communion of the church. From Paris I went to Winchester, the county seat of Clarke. I arrived there on Saturday, and notice was given out, that there would be preaching the next day. A previous appointment had been made for the Rev. Mr. Bishop, one

of the Professors in the Transylvania University. He preached in the morning, and I in the afternoon. The attendance at meeting was pretty good. The appearance of the congregation seemed favourable. I gave out notice that I would preach a lecture in the week, and two sermons the next Sabbath.

And here, my dear friend, you may rest a little, and remain assured that I am, as ever,

Your's, &c.

LETTER XVI.

Winchester, Ky., May 26, 1818.

My dear C——,

Since my last, Providence has given me to remain wholly in this town, and to do what I could here, except one Sabbath at Hopewell, and a short visit to Lexington—from which this is 19 miles distant. This is a town of considerable appearance: many of the houses are good brick buildings, and of considerable size. But, ah! its religious state is low—it is very low. They have had a valuable Presbyterian minister living with them for five years; but he left last winter, and is gone into Indiana. They have the walls and roof of a well planned and spacious meeting house, but the inside work is not done, and it has remained in the same state several years. There is a little church of about fifteen members, mostly female: but one male member lives in town. The people seem disposed to attend meeting, and I have preached to

them four Sabbaths, and three week-day lectures. I have also attended two funerals, and held four private prayer meetings with the pious females. I pitied them, and wished to do them good. The ladies, God be praised, who put it into their hearts, gave me a new coat and pantaloons. The state of society in worldly knowledge and politeness is considerable, and the manners of many of the people are agreeable. With Mrs. Robbins, formerly Miss Tracy of Connecticut, I became very much interested. Possessed of a superior education, she is ardently pious. It was she that took the active part to procure the things, which were given me; and it was done wholly without my knowledge. But the time draws near for me to leave them, and, if Providence permit, I set off to-morrow.

Your's, &c.

LETTER XVII.

Mrs. Reed's, near Springfield, Wash. Co., Ky.,
June 15, 1818.

My dear C——,

I left Winchester the 27th of May, and lodged that night in Lexington. The day following I rode through a part of Jessamine Co. and crossed the Kentucky river, by ferry, at the mouth of Shawnee Run. The day following I reached this: the ride was long, the land broken and thinly settled near my road. The evening had set in before I reached the house of my friend. I met her at the door, and was welcomed:—but her house was now

the abode of sickness and anxious solicitude. Her oldest daughter, Mrs. N. was confined to her bed, and her sister Mrs. L., of Nashville, was in a deep decline at her house. Here I was for two weeks, too ill to preach, and this was my retreat from the busy world, for friendship, exercise, and air. In Springfield, society seems pretty good:—and there exists, what I have found nowhere else in this State, a female praying society. They meet twice a month. I have become acquainted with several, and think well of them. But, alas! even here, as in all parts of this state, we have to lament that very few men are in the communion of the church. The Rev. Nathan H. Hall is minister here, and is now absent to attend the meeting of the General Assembly at Philadelphia. Yesterday, being Sabbath, I preached in his pulpit; the attendance was not great, but the attention was good.

Your's, &c.

LETTER XVIII.

The Rev. T. Cleland's, Mercer Co., Ky.,
July 17, 1818.

My dear C——,

The week I wrote you last, I met at Springfield, the Rev. J. B. Lapsley of Nelson Co., and went home with him. After a stay of two nights, returned by Beardstown to Springfield again. The following Sabbath morning, I heard preach the Rev. Mr. Hall, who reached home the day before; and I preached for him again at 4 P. M.

Tuesday following I left Mrs. R.'s, and put up at Mr. Crawford's, near Sage's Springs, where I remained using the water one week ; and preached on the Sabbath in Union Meeting-house, for the Rev. Father Templin. The Presbyterians here are few ; and I think this church will soon be broken up by deaths and removals. The Baptists in the neighbourhood are increasing. This medicinal water is strongly cathartic, and greatly promotes perspiration :—it is somewhat sulphurous, and imbued with other qualities not well known.

June 31st.—I left the springs and rode to Mr. J. Lapsley's, in Mercer. The next day I visited in the neighbourhood, and the day following went again to Frankfort.

July 4th.—I was at Frankfort, and heard two orations in commemoration of our National Independence. A little before night, Mr. Smith preached to the convicts in the Penitentiary, which preaching I heard. The convicts behaved well, and gave good attention while he spoke. There are two in the prison, of whose conversion and piety Mr. S. entertains hope. The next day being Sabbath, I preached two sermons in the meeting house ; and spent Monday in visiting with Mr. S. about the town. Tuesday I went again to Lexington ; and, after a stay of two days, again to Paris, where I attended prayer meeting, in which there was much solemnity and apparent devotion. The Rev. Mr. Wallace was present, and we both exhorted the people.

July 11th.—The weather was excessively hot, but I rode to Winchester. Here I found the Christians apparently glad at my return, but nothing

to purpose had been done in the way of their society. The trustees of the academy had now obtained a teacher, who had commenced his school.

Here I preached one Sabbath, and left the following Wednesday; returned to L. and put up with the Rev. Mr. Cunningham, now returned from Georgia. The weather for two weeks had been hot, and the thermometer was to-day 99° Fahrenheit, in the shade. The next day, in company with Mr. J. C. Barnes, lately licensed to preach the gospel, I left L. for this place. I found Mr. B. a grave, sensible, and devout young man. Our progress was delayed some hours by a shower, and it was after night-fall, when we reached this. The family were all greatly rejoiced at seeing Mr. B., who had lived with them before going to Princeton. And as I have now led you round the circle, and come again near the starting point, I will give you a little rest, before you follow me further. My next motion is not circular, but in the way of a tangent.

And now, dear C——, for the present, fare you well.

LETTER XIX.

. Madison, Jefferson Co., Indiana, July 29, 1818.

My dear C——,

My last was from the Rev. Mr. Cloland's, of Mercer, Kentucky, where I remained over Sabbath, and on the 22d inst. in company with Mr. C. started for this place. We stopped at noon, at a

decent cabin, and found they had a bible. The woman said she was a great sinner, and was very attentive to what we said to her. She seemed willing to learn, but very rarely hears preaching. We put up at night, with a religious family on the north edge of Shelby Co. Leaving it early the next morning, we breakfasted near Newcastle, and soon after passed through the town. This is the seat of justice of Henry Co. It is built on the southern declivity of a hill, contains a population of about 800, and is surrounded by a fertile and populous country. It is wholly destitute of religious society. I thought this field needs culture, and said to my companion, that it ought to receive religious attention, and would be, I thought, a favourable missionary station. In these parts thought I, and wrote it in my journal, "There remains yet very much land to be possessed." We made little stop the rest of the day, being anxious to reach this that night; and just at sun-set we came down to the Ohio river, which is here half a mile wide. Crossing over, we came into Madison, and put up with Mr. D. M'Clure. In my travels in Kentucky, which have included about 700 miles, I have learned much of its religious state. This is truly low, though it is thought better than a few years since. There are many which wear the Baptist's name, but they have neither the knowledge, order, nor the apparent piety of the Baptists in the northern states. The Methodists are not very numerous, and the Presbyterian cause and interest is low. There are some precious people, whom I highly respect: they are walking in the ordinances of God, and sighing over the abominations of

the land, in which their lot is cast. And there are some faithful ministers, who are zealous for the cause of the Redeemer. But they are so few,—they are so very few,—more than 30 counties, containing an immense population, are without a single Presbyterian minister. Several of these counties have in them little churches, but they have no pastors. Poor souls, how I pity them. Since I came into the state, most of my time has been spent with such. I hope some good has arisen, and will arise from it.

I am now, for the first time, on the north side of the Ohio. This town lies on its bank. We are come here to preach the glorious Gospel, and Mr. C. is to administer the Sacrament. More at a future time.

Your's, &c.

LETTER XX.

New-Albany, September 5, 1818.

My dear C——,

In Madison and the country about it, I spent six weeks. Some account of this time, and my labours in it, I am now about to give my friend. My former letter closed with our arrival in Madison, and just at the eve of a sacramental occasion. On that occasion the meeting lasted four days.—I preached three times, and Mr. C—— three. Saturday, it rained profusely; but Sabbath the weather was good, and the attendance very numerous. The attention seemed also fixed and solemn.

During the sacrament, many were in tears. There were five tables, and about 80 communicants. Several addresses at the table were long and affecting. I preached at evening, and Mr. C—— gave an exhortation. It was a very superior one; showing the excellence of Christianity from its effects. He was animated and very pathetic. He is a devout man, and has a great gift in extemporary speaking. The next morning was very rainy, but the people convened at 10 o'clock, and Mr. C. preached an able and instructive discourse, and the meeting was closed. He set out for home the same day, and I came six miles down the river with W. D. Esq., where, much fatigued, I remained through the next day.

July 29th.—I was this morning at Mr. G. L.'s; who lives on high ground, beautifully overlooking the Ohio. He is an intelligent and pious man of the Associate Reformed Church. After dinner, I started for Graham's Fork, a settlement in Jennings county. The country through which I passed, is new; but the log houses are scattered along near the road. The distance is 13 miles, and I reached there just before sun-set. Put up with Mr. S. Graham, where I am to preach tomorrow. He seems a good man, and was with his wife at the late sacrament in Madison. They have a little church collected here of 17 members. Oh! that their number may soon be increased, and this wilderness blossom as the rose, and become vocal with the praises of God. Oh! that the Rose of Sharon may be known and prized by these new settlers of the western wilds.

July 30th.—The weather was very showery,

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but a considerable number of people came to meeting, to whom I preached for about an hour, from the text, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." They were very attentive, and it looked as though the fields were white, ready to the harvest. O Lord, send forth labourers into thy harvest!

July 31st.—Preached at 9 o'clock this morning, in the same place, and to nearly the same congregation as on yesterday. Their attention was silent and good. It was a pleasure to preach to them, they seemed so highly to prize it. I left them on my return at 11 o'clock. The late rains had raised the rivers, and the waters were very high. Fording was somewhat difficult, but I succeeded in crossing, and returned to the neighbourhood of W. D. Esq., near the Ohio.

Sabbath, Aug. 2d.—I preached for the first time in the open woods. The collection of people was considerable, much greater than could get into the school house,—meeting house they have none. I felt considerable freedom in preaching from the text, "They that be whole need not a physician; but they that are sick." Near evening I held a society, or conference meeting at Mr. D.'s, and it was very well attended.

Aug. 5th.—I rode into Madison, and spent the afternoon with some religious people there, and went home at night with J. Ritchie, Esq., an elder in the church, living out of town.

Aug. 6th.—Went to Mr. C.'s, another elder in the church, who is a very sedate and good man. He was raised in Rockbridge, Virginia, and he told me much concerning a revival of religion in that county.

in the days and ministry of old Parson Graham. The Rev. Dr. Alexander of Princeton, was one of the converts.

Sabbath, Aug. 9th.—Preached again in Madison. The day was warm and pleasant, but the place of preaching bad. It was a little, old log court-house. In the morning it was crowded, and numbers were out of the doors; but in the afternoon, there were not so many.

Aug. 13th.—I felt happy to-day in meeting at W. Dunn's, Esq., the Rev. O. Fowler, Missionary from Connecticut. We had been acquainted there when students of divinity; and were licensed by the same association. It was now very pleasant to meet him in these new settlements. At 5 P. M., we attended meeting together, and found a school-house filled with people, waiting to hear. I preached, and he prayed after sermon. In prayer, he was able, devout, and solemn. The people gave very good attention, and he is to preach to them the next Sabbath; whilst I make another trip to Graham's Fork. We remained together over night. Oh! that many like him may be sent into the harvest in these parts.

Aug. 14th.—I left brother F——, and rode to G. F. K.: stopped by the way at Mr. M'C.'s, and conversed awhile with the family upon religion, and appointed to preach a lecture there as I return on Monday. They had just buried a little son, and the mother seemed serious.

Aug. 15th.—Preached at Mr. S. Graham's, at 2 P. M., and after preaching, rode to Mr. Miller's, five miles up the fork, where I held a conference in the evening with his family and a few neighbours.

✓ *Sabbath, Aug. 16th.*—There is no house in the neighbourhood large enough to hold the people, which, it was expected, would be at preaching to-day. They had, therefore, some days before, fixed a stand, and made seats in the woods. The place was well chosen, and the arrangement discovered good taste. Time for preaching came, and I went forth into the woods, and preached two sermons to a considerable congregation, who were very still and attentive. The blue arch of heaven was my canopy, and the forest trees were thick on either hand. I was strengthened and encouraged, and in the afternoon spoke more easily than in the morning. Here again, let me say, "Hitherto the Lord hath helped me." I desire to rejoice that ever I came over into this State, and that I came out to see this poor people, who so much loved the preached gospel, but who have had so little, since they settled here. I am the second Presbyterian minister, who has visited them; but Mr. F. is to follow me in two weeks.

Monday morning, took an affectionate leave of these simple-hearted people, where a number of young persons are seriously impressed. May the Lord bring them to know Him, and give them peace in believing. Rode in the rain, and at 11 o'clock preached at Mr. M'C——'s. Next day, with brother Fowler, rode to Madison, and attended the formation of the Madison Bible Society. In this meeting, we both addressed the people. Eighty-four members signed the constitution, and \$96 were paid into the hand of the treasurer. The occasion was, to most of the people, altogether new; they were attentive, and seemed to

take a deep interest in the subject; and when they retired from the meeting, a smile lighted up their countenance, and bespoke good will to fill the breast. The cause is the Lord's.—It is to diffuse more widely his own book, and he seemed to smile on the efforts of his people.

Sabbath, Aug. 23.—A beautiful day; I preached again two sermons in the old log court-house; the attention of the people seemed very good. The sermon in the afternoon was accommodated to encourage the people to build a meeting-house, for which they are making an effort. The text was, Neh. ii. 20: "The God of heaven he will prosper us, therefore, we his servants will arise and build."

Aug. 29th.—I have been this week 18 miles into the country, north east of M. and preached two sermons, and visited a few scattered Presbyterian families, and this afternoon met with a few ladies and assisted them to form a religious Tract Society; they have had opposition; but the thing is accomplished; it is a good work, and though few, they are engaged about it. May the Lord bless and prosper them!

Aug. 30th.—This day being Sabbath, I preached again two sermons in Madison. The congregation was small.

Sept. 1st.—Preached a lecture in the school-house, near W. Dunn's, Esq. where the attendance and attention were very good.

Sept. 3d.—Left this settlement and rode 24 miles, through a thinly settled country to Charlestown, the seat of justice of Clark county. Here I called on the Rev. Mr. Todd, and tarried with him

over night: Charlestown is a considerable place, and seems fast improving.

Sept. 4th.—Left Mr. Todd's this morning and went to Jeffersonville, 13 miles; this is on the bank of the Ohio, opposite the mouth of Bear-Grass creek. I found there Mr. Webster, a college acquaintance, who was an officer in the late war; he was in the battle of Bridgewater, near the falls of Niagara, where he was wounded, and left for dead on the field of battle. He was shot through the right cheek, and the ball lodged in the back part of the neck; being taken up after the battle, it was extracted, and he recovered; after this he read law, and has been some time in practice. In the afternoon I rode to New Albany, four miles further down the river. To this place I had a letter of introduction, and put up with Mr. J. Scribner, an elder in the Presbyterian church.

LETTER XXI.

New Albany, Ind., Oct. 4th, 1818.

My dear C——,

I have been steadily in this place, visiting the people, preaching, and attending to ministerial duties near five weeks. I have preached twice every Sabbath, till the present, when the Rev. Mr. Fowler preached in the morning, and administered the sacrament of the Lord's Supper. I have also attended one evening prayer-meeting each week. I have also attended several funerals. The last has been the most sickly month in the year; many

have been ill, and six or seven have died since I came here.

This is a new place, having been laid out into town lots but five years. At that time it was thickly covered with heavy timber. It is now rude in appearance, and has few good houses, but is fast improving, and contains 700 inhabitants; its situation is eligible, being high above the river, and lying along its bank. The surrounding country is of a rich soil, but thinly settled, and little improved. The town is two miles below the Falls of the Ohio; its religious character is low, but gaining. There are two small societies, a Presbyterian and a Methodist. In the Presbyterian the communicants are 13. In looking over my journal, I find the following, written a few days after I first came into the town. "I am here in this new country. I have come to this town; why it is I know not; but Divine Providence has so ordered it. O that I may be submissive! heartily inclined to do my duty whilst I stay. And O that I may daily feel myself the Lord's servant, and be about my master's business! This evening we begin to hold the monthly concert of prayer in this place. O may my heart be engaged, and it be a good time to the Lord's people here! It is a sweet and refreshing consideration, to think how many others, in various parts of the world, are, at the same time, engaged in the same way. Thy kingdom come, O Lord! and may the whole earth be filled with thy glory. Amen."

I have been in this place as long as I intended, at my first coming, and am now ready to depart

on the morrow, having to meet the Presbytery of Transylvania, in Mercer, Ky. next Wednesday.

Your's, &c.

LETTER XXII.

New Albany, Nov. 5th, 1818.

My dear C——,

After several weeks absence, and travelling through a considerable part of Kentucky, I am again at this place, and at the request of the people, have concluded to settle here, at least for the present; they need help, and I wish to help them. But I will look back awhile, and give some account of my late tour.

Oct. 5th.—It was late this morning before I got away from New Albany, and I was detained an hour at the ferry; before I set out, the trustees put into my hand \$30, as a reward for my services. No people in this western country have treated me so generously. Passing through Louisville, and taking the Frankfort road, I put up at an inn, eight miles short of Shelbyville. Here I found a liberally educated and pious young man of Fairfield, Conn. on his way home, after spending ten months in this state, teaching in a private family.

Oct. 6th.—Travelled in company with the young man above mentioned till afternoon, when our roads parted. At night I reached within six miles of the place of the meeting of the Presbytery.

Oct. 7th.—Met the Presbytery at its opening in New Providence meeting-house. The Rev. J.

Howe, of Greene co. preached the sermon, after which Presbytery constituted, and adjourned to meet to-morrow. I lodged with the Rev. Thomas Clelland, where I had the company of Messrs. Howe and Nelson.

Oct. 8th.—Presbytery took me under their care, and concluded to grant me an examination, and if approved, to ordain me next Saturday. The examination commenced this P. M.

October 9th.—The examination continued, and I preached my trial sermon ; it was on the doctrine of justification. The examination is sustained, and public notice given of ordination to-morrow.

Oct. 10th.—My feelings were pleasant, this morning, as I rose from bed, and engaged in morning duties. I was solemn while thinking of what a few hours would bring me to pass through :—the day was warm and the weather fair :—it was a day for which I had long wished,—to which my aims and my hopes had long directed : for it was the day when, by the laying on of the hands of the Presbytery, I was to be fully invested with ministerial office and authority. The morning was now come, and I rejoiced with thanksgiving :—the sermon was preached by the Rev. J. B. Lapsley, from 2 Cor. x. 4,—“ For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds.” It was a very able sermon ; and in the prayer before it, he was both able and fervent. The ordination prayer was offered by the Rev. J. Howe, presiding bishop ; and the right hand of fellowship given, first by him, and then by each of the ministers :—he also gave the charge ; it was scriptural and very solemn :—solemn, indeed, was the whole of the transaction,

though very weak in health, I was greatly supported in spirit, and my mind kept even through the whole. This was the most momentous day of my life. And now, Lord, I am thine, for ever thine, nor would my purpose move :—so I thought while the ordination lasted :—so I think whilst I record it.)

Oct. 11th.—This is a sacramental Sabbath in this place. The congregation was very large ; the preaching excellent ; and the whole service especially solemn : many were in tears : a goodly number of young people were, I trust, truly convicted. Three young men, brothers, were admitted ; one married man and a young woman were baptized.

Oct. 12th.—I preached, and Mr. Cleland, immediately after me, when the meeting closed. On the 13th, we set out for the Synod at Lexington : on our way, the conversation turned on a ministerial facility, of introducing and keeping up religious conversation in company, and on common occasions, as means of doing good. He said, there are three ways, one of which he embraced, according to the time, disposition of persons, or other circumstances ; always aiming at the benefit of the person or persons present. One way is, direct and personal address, questioning, exhorting, and reasoning : the next is, whatever be the subject introduced, so to shape the conversation as to make it lead into religion ; and then it may be most personal and serious, without difficulty, and generally without offence. The third way is, to converse directly with one person, with a view and aim to interest, impress, and instruct another person pre-

sent, who takes no other part than to listen to it. He is judged by many to have a happy gift this way, and has been a very popular and successful minister. To this, I might add my own conviction, formed on experience, of the special benefit of the two latter, both in making the desired impression, and securing the good will of the person, whose benefit is sought. He preached at night in the house where we stayed.

Oct. 14th.—The Synod met in Lexington, and the Rev. Mr. Cunningham preached the opening sermon; when Synod constituted, and adjourned to meet next day. Its sessions continued from day to day, and closed on the 19th; there was preaching every evening, and a missionary sermon on Saturday; after which, a free conversation was held on the state of religion within the bounds of the Synod. In this it appeared that there have been special revivals of religion in some congregations. In Harrison county, two hundred communicants have been added to the church, the last year; between ninety and one hundred in Paris; one hundred and thirty in Concord; forty four in New-Providence and Harodshburgh. At this session, Synod resolved to establish, on Christian principles, a new college, to be called the college of Kentucky, and located at Danville.

Oct. 20th.—Left Lexington, and travelled in company with Messrs. J. Lyle and N. H. Hall, to the Rev. Mr. Nelson's, near Danville; and next day to Springfield.

Oct. 22d.—Visited again my much-esteemed friend Mrs. Reed, where I spent the day in a very cheerful and pleasant manner. Next day rode to

Lebanon, to attend a sacrament in Hardin's creek congregation : the meeting commenced the day before, and I preached to-day.

Oct. 24th.—This day, being Sabbath, the congregation was too large for the meeting-house, and they retired to a grove, where the Rev. Mr. Lyle preached, and the sacrament was administered : the attention seemed solemn ; five new members were added :—I preached again this evening ; next day Mr. Cleland preached, and the meeting was closed. I returned the same evening to Springfield, and left there the next day ; from this, my journey was very pleasant through Nelson and Jefferson counties, Kentucky, to this town, which I reached the evening of the 29th of October. I was expected by the people, who had raised a salary for a year, by subscription, and sent after me to Lexington, requesting my immediate return, and settlement with them :—to this I have consented ; viewing it as the direction of Providence, for my usefulness in the ministry. Here I preached last Sabbath, to a considerable congregation of attentive hearers, and here I expect to reside, at least for a season ; using my endeavours to serve my generation, by the will of God, in the ministry of the Gospel. That I may be enabled to do this, and rightly divide the word of truth to this people, I devoutly implore the influence and guidance of the Holy Spirit. O may the Lord bless this little church, and increase it ;—bless this town and reform it ;—reformation is greatly needed.

Thus, my early and much-esteemed friend, have I been led on from step to step, and from place to place, by Divine Providence. Surely he hath led

in a way, which I knew not; and he hath guided me with his eye;—he hath preserved me from dangers seen and unseen;—he hath kept me from death; and, in the midst of sickness, hath given me to speak a word to comfort the distressed:—he hath led me to a people, whom I knew not; and given me favour in their sight;—wherefore, let my heart praise him;—let my pen honour him;—let me take the cup of salvation, and call on the name of the Lord;—the Lord is my helper and my shield;—let me not fear while my trust is in him; neither in the wilderness nor “in the city full;”—but may it be my constant aim to serve, and thus to glorify him, in the Gospel of Jesus Christ, to which, by his Spirit and Providence, he has called me. And you, my friend, you know of his mercies, and will help me to praise him. And let me request that I may even share in your prayers, and that the people of these western regions, who are so destitute of the regular preaching of the Gospel, may also be often in your mind, when you look to the mercy-seat.

May the peace of God fill your heart,—may you be the honoured instrument of winning souls to the blessed Saviour,—and finally, with all the redeemed, that blood-washed throng, rest in his holy kingdom; is the ardent prayer of, dear C——, your early, your constant, and your affectionate friend. Farewell.

ISAAC REED.

PART II.

RESIDENCE AND LABOURS AT NEW-ALBANY.

AT New-Albany I became located in October, 1818. The engagement was for one year. The salary was \$500. As a place, its morals were low ; its general society was rude, and much of it profane. There were some pious persons, but their number was small, and even these were not well known to each other, nor united. There was a small Presbyterian church of fifteen members, and a small Methodist society. The inhabitants were from various parts of the older settled country :—some were from Connecticut—more from New-Jersey, some from Massachusetts, some from Pennsylvania, numbers from Kentucky, and some from Ireland. The place itself was about five years old, but its inhabitants had been very few till within two years : it had now a steam saw-mill, several stores, mechanics' shops, &c., and a boat yard for the building of steam-boats. Over most of the town-plot, lay thickly, the large trunks of trees which had been felled, but were not removed. This plot is upon the bottom lands of the Ohio river, a mile and a half below the falls. The forest trees had been thick and large, and many of the poplars of immense size. There was a little frame covered in for a Methodist meeting-house ;—the Presby-

terians had none ;—and the only school-house was a miserable log one. In this state of things my year commenced with that people. I undertook with this Presbyterian society with an intent to remain with them, if the Lord should so direct, and rear the society from its weak and low condition, till it should become a numerous, respectable, and strong society. And in this review after eight years of absence, I am rather surprised that I succeeded so well, and did so much, than that I did not succeed better and do more. It was a strained effort on the part of the society, which was made to obtain me. One man subscribed \$75, another \$60, another \$30. The church had been but lately formed, and had three elders, neither of them experienced respecting their office. Many of the people were poor : numbers came there with some relics of better condition, to retrieve their fortunes. The place had a sickly character. Numbers were single men just setting out in life ;—some as merchants, others as mechanics. The buildings were mostly crude ; either logs or frames just capable of being occupied by families. The families were too numerous for the buildings, and were therefore cramped for room. With this people, thus circumstanced, I commenced single handed. There was not an installed minister of the Presbyterian church in the state ; and, by God's blessing, I kept the ground, defended and fortified the post, and won some from without, to come into the garrison. This year was one of the most unremitted, intense and painful watchfulness of any year of my life. I often felt the weight and pressure of my situation. My hope was in God, and he sustained me,

I set myself to instruct the church—to win the attention of my hearers, and to become acquainted with the people. It was not long before the grocery shops, which were kept open on the Sabbath when I came there, were closed upon that holy day. A respectable number attended meeting on the Sabbath. The meetings were held under great inconveniences: sometimes in the old school-house, and sometimes in private houses. The church members became gradually better known to each other and more united. The church also increased slowly, till September, 1819: then a number of young people became deeply and anxiously impressed with a concern for their salvation: this issued in the hopeful conversion of several in a short time. A few weeks afterwards nine were added to the church in one day. This may seem small in other places, but it was great here. Some others were added to the church from time to time till the number came to be thirty-five before my leaving it. My year of contract was now out, and the society was incompetent to renew the salary. The largest subscriber was dead, and his estates deeply involved with debts. The times seemed changing for the worse. Many of the society were considerably embarrassed with debts. My heart was with the people. I had thought, this is my home, and here will I build my house. I delayed with them till December; but found it necessary at that time to remove. It was trying to quit this ground; to leave my plans of improvement; to leave my flock—numbers of which were young and tender lambs, just beginning to be reckoned of the flock of Christ:—but it seemed

necessary, and I felt that I must submit. In this year a meeting house was built by my society. A Sabbath school society was formed in the place, and a school of sixty scholars gathered and instructed. This was the first Sabbath school society ever formed in the State. The same year the Methodist society at New-Albany was increased; and just before the close of the year, a Baptist society was commenced.

My travels this year were not extensive. In the fall of 1818, I made a tour to Frankfort, Kentucky, and in my return was well nigh being drowned in attempting to ford a small river, which had been suddenly raised by a great rain the preceding night. It was immensely rapid. After breaking the girth of my saddle, and being carried a little below the ford, I succeeded in getting out on the same side I went in. I then turned back and took another road. Another tour was to attend a meeting of the Louisville Presbytery, held at Livonia, in the interior of the settled parts of Indiana. The others were chiefly of a missionary character. Up to this time I had been a volunteer for the Gospel in the Western states. I now began to be in the commission of the Missionary Society of Connecticut. Their first commission was sent me this year. It was issued in January 1819, and I received it in February of the same year. But I did nothing under it till May, when I spent eight days in the two next counties down the Ohio river from New-Albany. In this tour travelled 95 miles, visited and spent the Sabbath with a little church at Corydon, county seat of Harrison county, and then the place for the residence of

the Governor, and the holding the sessions of the State Legislature. This church was gathered the preceding winter by the Rev. John F. Crow, and consisted of seven members. From Corydon, I went down the Ohio river to Leavensworth, and Fredonia, two little towns of Crawford county, just commencing, and lying upon the Ohio river. Neither of these had been visited by any Presbyterian minister before. In this tour I preached seven times—held one meeting of the Corydon church session, and received one new member.

In June, I made a tour to some medicinal springs in Mercer county, Kentucky; and was absent from New-Albany between three and four weeks. In this tour I assisted at two sacramental meetings. The first was held in a grove near Springfield, in Washington county, Kentucky. The attendance was great, and the attention appeared favourable. In this county are two Presbyterian churches supplied by one minister. A large part of the population are Roman Catholics. The other was held in a beautiful little grove near a meeting house, about two miles from Harodsburg. The attendance was great. The ministers were the Rev. Thomas Clelland, the pastor, and the Rev. J. F. Crow, of Shelby county. The state of feeling seemed to be lively. A few persons made a Christian profession. About twenty have done this in the three places which this pastor tends upon, since last October.

From the springs in Mercer, I went to Lancaster, in Garrard county, and spent the next Sabbath; and returned the following week to New-Albany,

by way of Frankfort, Shelbyville, and Louisville, having travelled about 240 miles.

At an earlier time the same season, I assisted at a sacramental meeting of three days with the Rev. John F. Crow, at a place called Fox-Run, near Shelbyville, in Shelby county. Here also the Sabbath meeting was held in a grove. The only reason why these meetings were held in groves, was because the meeting houses were not competent to contain the people. This is very generally the case at sacramental meetings in these parts.

In August I attended a second meeting of the Louisville Presbytery. This was held at New-Lexington, Indiana. There I fulfilled an appointment which had been assigned to me at the spring session. This was to preach the sermon at the installation of the Rev. John M. Dickey, now settling at this place, in connection with another eight or nine miles distant. This was the first Presbyterial settlement of a minister in the State. The installation was on Saturday, and the sacrament of the Lord's Supper followed the next day. Meeting on both days, and Monday also, was held in the wood, under the shade of forest trees.

From this place I went on to Madison, about 16 miles further up the Ohio river. There I greeted again the friends which I had made in my labours the preceding year. I also did the same in the settlement of Dunn and Logan, 7 miles below. These people had showed me some acts of religious friendship. They were my first acquaintance in Indiana. Their manners were plain and easy, Christian and friendly; and they were peculiarly

dear to me. This is the same place which now embraces the society of my friend, the Rev. J. F. Crow : and they have now a commodious stone meeting house. At that time they were a part of the church at Madison, and had no meeting-house.

¶ On my way from New-Lexington, a young man was my travelling companion, who lived near Madison. He was now a professor of religion, and in the communion of the Madison church. His views were now turned towards qualifications for the gospel ministry. He informed me that his attention had been greatly excited when hearing me preach in that settlement, the preceding year. The first time I ever preached in the woods, he heard me ; and was greatly impressed with the text, and the whole sermon. The text was Matt. ix. 12—*They that be whole need not a physician, but they that are sick.* That young man is now, 1827, a gospel minister in Indiana. At Madison I met with the Rev. Thomas C. Searle. He had just arrived there under the patronage of the Missionary Society of young men in New-York city. The next year he became settled as pastor, and died there, in the autumn of 1821. I returned by way of Charlestown, where I preached at night during the term of the circuit court.

In September, I went into the interior of the State : travelled through several counties, and preached in different places, and made an arrangement to distribute bibles in some. These bibles were the remains of a society, which had been formed at Jeffersonville by the agency of the Rev. Samuel J. Mills and the Rev. Daniel Smith, while what is now the State of Indiana, was a territory ;

and I think it was while Col. Posey was Governor. In the new and frontier counties of Monroe and Owen, I spent nearly two weeks. In both these counties I found some Presbyterian families. In Monroe county, a church was gathered and constituted at Bloomington, the county seat. This was the first church formed by my ministry. From this I returned by way of Livonia, and saw the Rev. Wm. W. Martin, who had located there.

A slow fever had commenced upon me in this tour, and it rose daily ; but when I had reached New-Albany, by medicine and a blessing, it was speedily removed. The fall Session of the Louisville Presbytery followed soon. This was held at Shelbyville in Kentucky : and the Synod soon after at Danville. These were both attended in their time and place : and the attendance of the latter, led to the formation of a new relation of life. There I first saw the companion of my future life. She was a widow's daughter, then resident at that place ; but had lately come there. Her family were of the second Presbyterian church in the city of Philadelphia. But having suffered from misfortunes, they had removed to Kentucky. Here, under the name of their mother, the three daughters taught a female boarding school.

When the Synod had closed its sessions, I returned by way of Frankfort and Shelbyville ; and was immediately most assiduously employed in my little society till the 20th of December, when I took my final leave of that society as its minister.

This is a year to be remembered in the history of my life. It was a year on which much depended. God himself was my teacher. I held a sta-

tion in which much was needed, and from which much was expected:—it was a station, for which the activity of youth and the wisdom of long experience were requisite. My health was weak, but my mind was active, and my efforts were not intermitted, and they were in many things successful. In this year I also published a piece in the Weekly Recorder, a religious paper of the quarto form, edited by the Rev. John Andrews, at Chillicothe, respecting Indiana, under the title, “The budding of the Wilderness, or a Gospel light dawning in Indiana.”

*Some Extracts from Correspondents in this year,
addressed to the Rev. Isaac Reed.*

The first was from the Post Master at New-Albany, and sent to the writer of this narrative, when at Lexington, Kentucky, attending Synod.

New-Albany, Oct. 10th, 1818.

Dear Sir,

With pleasure I inform you, that we have succeeded with our subscription so far, as to enable us to engage with you, and ensure you five hundred dollars a year for the present, and will thank you to make arrangements accordingly, and come as soon as convenient.

I am respectfully, your friend and brother,

JOEL SCRIBNER.

The next is from a lady in Connecticut, giving an account of the death of my dear friend and venerated teacher, the Rev. Roswell R. Swan, of Norwalk, Connecticut.

Norwalk, April 10th, 1819.

Dear Sir,

How can I tell you, that our dear pastor, Mr. Swan, is no more to us! On the 22d of March, after a distressing sickness of about five months continuance, he yielded up his breath, and fell asleep in the arms of his Saviour, in the full assurance of heaven and happiness. And on the 24th, his yet precious clay was committed to the earth, amidst a great concourse of not unconcerned spectators. An appropriate discourse was delivered on the occasion by the Rev. Mr. Hewitt of Fairfield, from the 51st chapter of Isaiah, 6th verse. During his sickness, he was resigned to the will of his great Disposer. As much as he loved his family, it is not known, I believe, that he expressed a wish to live for them. But the dear people of his charge lay near his heart. He had but one prevailing wish; that was, to be able to speak to them once more; and, to use his own language, to speak as he never did before. I need not tell you that he has left a disconsolate widow, and an affectionate people to mourn their loss. We, as a people, are left as sheep without a shepherd. O, Mr. Reed, glance a thought on the dear lambs of the flock, and feel with me their truly pitiable state! But beyond a doubt, our loss is his unspeakable gain. Let us view him with many of his departed spiritual children, singing the praises of Him who redeemed

them. Shall we be so happy as to join their song ?
O height—O depth—O length and breadth of re-
deeming love !

* * * * *

We rejoiced to hear that you had obtained a pastoral charge. We had long desired this for you ; believing it to be the highest summit of happiness, to which you could reach in this life. Though it is attended with many difficulties, to which the world is often a stranger : and the responsibility of a minister of the gospel is of that nature, as sometimes to make him fear and tremble. Notwithstanding this, I think the comfort which he derives from being the more immediate servant of Christ, must amply repay for all the discouragements found in the way.

A third extract is taken from a letter of the Rev. Orin Fowler, then a Missionary in Indiana.

Carlisle, Jan. 12th, 1819.

My dear Sir,

I have just returned from a tour up the Wabash, as far as Fort Harrison. Your letter is received, and read with pleasure ; and shall now be answered. That you are in usual health—that you have reason to hope you will yet be well at New-Albany ; I am rejoiced to hear : but that you have unexpected difficulties, grieves me. May the Lord, the fountain of knowledge and consolation, give you wisdom, which is profitable to direct ; and the blessed influences of his Spirit, to comfort you, and make you instrumental of great good, in that part of the vineyard, where you are called to la-

bour. It appears that God, in his righteous providence, has removed from this state of probation, one of your parishioners, Mr. Nathaniel Scribner. May this dispensation be sanctified to his friends and fellow-citizens, that you may all finally have cause to say ; ' It was good for me to be afflicted.' Since I left you, my health has been, as usual, very good. I have preached very often ; almost every day ; and have found the people generally attentive to know the word : though the difficulties and discouragements of a missionary in this part of the State, are much greater than in the eastern and middle parts of it. I have been on a tour to Monroe county (Bloomington county seat) which was very fatiguing ;—have been up the Wabash river to Fort Harrison, and preached in nearly every neighbourhood in these several directions. After three or four weeks, the Lord willing, I propose to return to my old field of labour, and from thence to my native land. It is my present intention to return to the east, upon the old wilderness route through Virginia. From you, I hope to obtain some information of importance, relative to this route. That the consolations of the Holy Spirit may be ever yours, and the blessings of heaven attend your labours, is the prayer of your brother,

O. FOWLER.

REV. I. REED.

PART III.

HIS LEAVE OF INDIANA ;—MARRIAGE ;—WINTER TRAVELS IN KENTUCKY ;—SPRING AND SUMMER TRAVELS IN OHIO ;—RETURN TO KENTUCKY ;—LOCATION AT NICHOLASVILLE ;—RESIDENCE AND MINISTERIAL LABOURS OF TWO YEARS ;—WITH A TOUR AND RETURN FROM THE NORTHERN STATES.

It was Sabbath, December 19, 1819, when, in the little church at New-Albany, I administered the Lord's supper the seventh time ; and on Monday, the 20th, in the afternoon, I crossed the Ohio river, in my farewell leave of the place. The second day, at night, I reached Frankfort, the seat of government for the State of Kentucky ;—there I delayed a day,—went into the Legislative Hall ;—the House of Representatives then in session ;—the day following I rode into Mercer county, twenty-seven miles, in a continual and cold rain ; the day after reached my friends, at Danville ;—the arrangements were made,—the friends had been previously invited ; and the following day, at evening, being Christmas day, December 1819, the hand of the writer and the hand of Elinor Young, were joined in the marriage covenant, in the presence of the minister, the Rev. Samuel K. Nelson,—the family of Mrs. (widow) Young.

an attending young gentleman, and two female friends. The next day being Sabbath, the writer preached in the Danville church:—about two weeks were spent in visiting and receiving gratulations; when these were past, I looked about for a field to do good in. I first visited a people near “the White Oak meeting-house,” in the lower part of Garrard county, and in what is called the Forks of Dick’s river: this is a point of land made by the junction of Dick’s river with the Kentucky river. This was, indeed, missionary ground;—and here were old desolations and waste places of Zion. After a few days stay here, and before returning to Danville, I made a tour through the upper parts of the county, and through the congregation of Paint Lick, where I had preached so often in my first winter in Kentucky. The friends which were made then, now rejoiced in receiving me; but my stay was short. Went on to Richmond, seat of justice in Madison county; and thence across the Kentucky river to Nicholasville, in Jessamine county:—here I spent the Sabbath, and preached, for the first time, in this village; which was afterwards my place of labour for two years;—the attention was small, and there appeared nothing peculiarly interesting. In this county there had been once a Presbyterian church; but for fourteen years, it has ceased to exist as a church; having no eldership, and receiving no supplies, and had no sacraments. There were yet a few of its members living in the county; some of these occasionally attended worship at Lexington, and others at Walnut Hill meeting-house in Fayette county; others were rarely at a

Presbyterian meeting, any where ; but still retained their former sentiments and attachment to the church. With the Presbyterian people, a desire was expressed from the very first of my introduction to them, to obtain me to preach to them, and to live among them. At their solicitation, I left them a new appointment, and went on to Danville.

In this tour, I wrote from Lancaster, to a friend, as follows :—

*“ Jan. 25th, 1820.—*Friday, I preached to about forty people ; Saturday, to about seventy ; and Sabbath one hundred. Yesterday, rode to this place, not without considerable inclining to take the fork of the road which leads to Danville ; judgment, however, prevailed over inclination, and I came on here. What is this absence ?—it shall be as yesterday, when it is past :—it is an absence of person only ;—it is no absence of feeling. The Lord be praised, I have to sing of mercies all the way !—I have been well, and my way is prosperous hitherto. I expect to be with you again, if the Lord will, next week, on Thursday ; but if I should not get there so soon, you may suppose I am preaching in Jessamine, till the week after ; but, at any rate, I am in the keeping of a kind Providence, and cannot be taken away from the earth till my work is done. I would be constantly with you, but that duty makes it necessary for me to be away.”

About two weeks after my first visit at Nicholasville, I returned and spent some time in the county ; as I returned, a man from Jessamine went with

me to the neighbourhood of the White Oak, to consult with the Presbyterian friends there, about their joining to engage me to become their stated preacher ; they agreed to the proposal ; and in each place they commenced a subscription for this object. Whilst this was going on in these places, one on each side of the Kentucky river, and about ten miles apart, I made a ride with my wife into Washington county. A few days were spent at Springfield, in very pleasant and intelligent society ; here I preached an evening sermon ; but returned to Danville before the Sabbath. It was now late in February, and the weather so warm, that some of the trees looked as though they were just ready to put forth their leaves. When I reached Danville, I found the following letter waiting for me and inviting me to come to Granville in Ohio ; it was written by the pastor of the church in that place, now disabled from public service.

Granville, Ohio, Jan. 31, 1820.

Rev. and dear Sir,

Your's of the 10th inst. was received by the last mail : as it excites more than common interest in my mind, I hasten to answer it without delay. I am happy to learn that you are disengaged ; if you be really a man of God, and of course faithful in his cause, we, as a people, want you here. God has seen fit, in his holy Providence, to afflict me for a whole year, with declining health ; I have not been able, for this term of time, even to attend public worship, but a few times ;—we have been destitute of preaching all this while, except occasional supplies. Such are our very needy cir-

cumstances, that we feel it our duty to get the first man that will answer us, that offers. I have laid your letter before the committee for supplying the pulpit, who unitedly desire you would come, if you see fit, without delay,—with a view to form an acquaintance : as for any thing further, it must depend on future circumstances. I do not expect ever to be able to preach any more ; I feel anxious for my people ;—they have already been a long time, as sheep without a shepherd ;—my congregation is considerably numerous ; more than one hundred members in the church ;—their wants call for an able, pious, devoted man of God. I hope, dear Sir, you are such a one. They will be able to afford comfortable support.

I hope you will come directly to Granville, and of course to my house ;—and may you come sent of God, in the fulness of the blessing of the Gospel of Christ.

Your brother in the Lord,

TIMOTHY HARRIS.

REV. ISAAC REED.

This invitation I thought it my duty to embrace, and to visit that congregation ; though it came from a place which I had never seen, and did not know well in what part of the State to look for it. After filling an appointment at Nicholasville, I started in that tour ; it was now the first part of March ; and though it had been so warm and spring-like the week before, the deepest snow overtook me at Paris, which I ever saw, in either Kentucky or Indiana. This, when it ceased to fall, was about nine inches deep ; the ground was clear

of frost, and the roads very soft; travelling became extremely bad;—my way was unpleasant and slow, but I at length reached the place; a distance of three hundred miles, the way which I travelled.

From Nicholasville, on my way, I wrote to Mrs. Reed, as follows:—

In religion there is a duty called self-denial; and in this my absence, I find my need to think of this duty. If any man, says the Saviour, love wife or children more than me, he is not worthy of me. What do we live for, but to do good?—and how shall we do it most extensively, but by following the leading of Divine Providence. To the Lord then, our good and gracious God, I commit and commend you.

Again, on the evening of the same day:—Preached at 12 o'clock, to a very full house, from these words:—"Now then are we all here present before God, to hear all things that are commanded thee of God." The people gave as good attention as I have seen this winter in any meeting; they seem to wish very much that I would settle here. And if I do not settle in Ohio, (where you know I had rather on the account of slavery here,) I think it is probable we shall; at least if I shall receive a missionary appointment:—but be of good courage, we are the Lord's servants. "Our bread shall be given, and waters shall be sure;"—God feeds the ravens, and he will feed us. Read the Acts of the Apostles in my absence; and the Lord bless you; "sufficient to the day, is the evil thereof." Peace be with you,

Farewell.

At Granville I spent three weeks in preaching and forming acquaintance ; I was urgently pressed to engage for three months preparatory to form a settlement in the congregation. The church was large ; they had a large meeting-house, but in a sadly unfinished state ;—to this plan I consented, after some consideration : my Presbytery were to meet at Charlestown, Indiana, in April, and I had business to settle at New-Albany ; this led me to return that way.

In a letter to Mrs. R——, of March 21, I wrote as follows :—

Through mercy I am at Granville safe and well ; all the storms and the mud to the contrary notwithstanding : I arrived the last Friday evening : I was expected ;—they had a notice of my being expected given out in the meeting the Sabbath before ; I preached twice on the Sabbath, (the custom here) ; the congregation was about two hundred and fifty ;—their appearance in dress, looks, and attention appeared good :—I suppose I was heard critically. I have two appointments to preach this week ;—the Rev. Mr. Harris is in feeble health ; not so low as I expected to find him ; but I think he can never preach again ;—he has a very bad cough and daily some fever ;—I believe he is consumptive ;—the place looks well enough ;—the surface is not level ; but pleasantly diversified with hills and valleys ;—the villago is small ; but the country about it well settled :—as to the probability of my settling here, I cannot speak now ;—little is said yet. They are needy, but I know not that I shall please them :—if I do,

I think it will not be by flattery: their present minister seems to be a very serious, sedate, and holy man:—I fear I cannot equal him:—may the Lord help me to do what I can;—I expect to stay here two Sabbaths more; and then to start for Indiana, to be at Presbytery, and return by way of New-Albany. May God Almighty preserve and comfort you;—may he preserve me, guide me, and bring me again to you. O may we feel that we are the Lord's servants; and may we hold ourselves ready to go where and when he shall call us;—and O may he provide for us.

I hope you continue to read the Acts of the Apostles and Milton;—the more constantly you keep your mind employed, the shorter will my absence seem. Should you be needed in the school, I hope you will cheerfully lend your hand; in that way you will be *useful*, which you wish to be:—we live to do good; and we cannot be always in the same house, while in this world;—in heaven we shall part no more; we shall no more say farewell, when we get home there; I say when we get *home* there;—for so we ought to regard heaven;—it is the everlasting home of the redeemed;—O may we often look towards it and long after it, as our home. Before you married me, I expect, that, united to a herald of the cross, you did not expect to be exempt from crosses:—but may the good spirit of Him who hung upon the cross, and that sanctifies crosses to his people, enable you to bear your crosses and sanctify them to you. I am happy in your happiness; O thou

may you be happy:—may God Almighty bless you.

I wrote again on the 27th March, as follows:—

Through the mercy of God I am in health to-day, though I preached two sermons on yesterday, to a congregation of three hundred hearers. I felt much freedom and solemnity in the second sermon, and much calmness and cheerfulness the rest of the evening. I thought this is the way to do good. Thus we make our journey heavenward. I said to myself, the time of absence is half over.

I have been disappointed this morning, that the last mail brought me no letter from you. I regard it as a providential trial of my patience, to show me that I must be moderate in my desires—that I must be master of my passions. I do not in the least regret that I have come here, though this long absence is painful. But we mean to live by judgment and duty rather than by feeling—as Christians rather than as children. Nevertheless, had I known the state of things here, as well as I do now, I, at least, doubt whether I should have come: but, I believe, it will all turn out for the best in some way. Perhaps some saints here will be comforted; perhaps some sinner or sinners will be awakened, convicted, and converted by means of my coming here. The hand of Divine Providence is in it all. The Lord will do best. O for grace to commit myself and you and all our ways, to the Lord, as our Lord and friend.

To-morrow I go to Newark. Thursday, I preach at the meeting-house here; after which, they hold Society meeting, to see about requesting

my coming back here with a view to settle. The rest of the week I expect to visit with the congregation—preach here again the next Sabbath—attend the monthly concert for prayer Monday evening, and go to Lancaster the next day. There I expect to meet the Lancaster Presbytery Wednesday, and leave them Thursday, on my way to Cincinnati, that I may meet my own Presbytery at Charlestown, Indiana, Thursday of the next week. A week and a half, or two weeks after that, I shall be with you again, God willing. May the Lord bless you.

To Mrs. Widow Young, of the same date.

God has dealt kindly with me in my absence from you and my dear home. I often think that our minds are much nearer together than our bodies. Two hundred and thirty-four miles are between us ; but, I doubt not, our hearts are often united, in our desires for one another, at the same time, before the throne of grace. I think of you—I pray for you. I think of your quiet and cheerful fireside—of your happy evenings. I hope you have the address to keep my Elinor from being borne down with sorrow. Religion can comfort you all. I would give all I expect in the money way, from my visit here, to be with you three days. And yet I am not unhappy. No : I have too much else to do for that. The Lord supports and comforts me, and will restore me to you in his own good time. Yes, we shall meet again and comfort one another with good words. We shall all be happy—more happy than though we had never been parted.

It was Tuesday, April 5th, when I left Granville, in my return to Kentucky, by way of Indiana. At Lancaster I met with the Presbytery of the same name. Attended their first day's session as a corresponding member. The next day I travelled as far as Chillicothe; and the day following, took the road towards the Miama country through Greenfield. Reached Lebanon Saturday evening, and was very ill. Here I put up with the minister, the Rev. Mr. Gray; and, feeling a little better on Sabbath, preached for him one sermon.

From Chillicothe, I again wrote home as follows:—

April 7th, 1820.

March has been a long month, but it is at length passed away—joined with the years before the flood. Every day that retards my progress homeward seems long. I have yet to sing of mercies as the burden of my song. May you learn, that you ought to trust your husband, yourself, and all your concerns to kind Providence. I should hasten on to you before going to Louisville, but for this reason: If I should, I must fail being at Presbytery, and it is necessary I should be there. I have only just time, and take the nearest way: you will not, therefore, see me till after I have been to New-Albany.

I said to you, in a letter last autumn, "the Lord will provide." Yes, Elinor, the Lord does provide for his people. I must return to Granville early in May: our mother will consent—all will be agreed. It is not yet ascertained that we settle there permanently; but the way is preparing, if that be the

place for us. We must spend three months with them, as a probation for settlement; when, if there shall be mutual desire, we are to become settled there. They are then to make me a call with a salary of \$500 a-year. I wish much to be with your dear family in June; but the religious instruction of three hundred souls, and ministering to one hundred communicants, seems of greater importance to your husband, and, I am persuaded, will to you also, and to your family. You may not expect to see me before the fourth Saturday of this month. Peace be with you, and mercy. Farewell.

Monday, April 11th.—Rode to Cincinnati, and had an evening interview with the Rev. J. L. Wilson. The day following, crossed the Ohio river into Kentucky, and passed on through Boon county. Spent the night at Burlington, the seat of justice. There I had business with a broken bank, but found I could do literally nothing. Passed on from thence, in a north-westerly direction, till I came again to the Ohio river. Re-crossed it, and was again in Indiana, but much higher up the Ohio river than I had before seen the country. This was between Vevay and Lawrenceburg. I now travelled in great haste, as my Presbytery was to commence its session at Charlestown the next day. Passed through Madison the day after crossing the river, and with diligence, and much exertion, reached within five or six miles of Charlestown that night. The next morning I was with the Presbytery when it came together. I then attended its sessions till their close on the following day,

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—this was Saturday. That afternoon went on to New Albany ; and preached two sermons the next day, to the little church in which I had laboured so industriously the preceding year. The second of these sermons was a funeral one, in consequence of the death of an amiable and very patient woman, who had died some time before, and had requested that I should preach a funeral sermon. This is one of the customs in this State, with people from the south, as it is extensively in Kentucky, to have a funeral sermon long after the deceased person is interred. This woman had died from the effects of a cancer in the breast. The first part of that week was spent at New Albany, in attention to business, and in visiting friends ;—the latter part was on the road till Saturday morning, when I reached Danville. My journey was by the way of Beardstown and Springfield.

I had now been absent seven weeks—made my first entrance into the State of Ohio—spent three Sabbaths at Granville, and in the whole route travelled about 640 miles. I was now preparing to return to Granville ; but I wished first to see my friends in Garrard county, Kentucky, and also to visit and preach to the people at White Oak and at Nicholasville. In the following week, therefore, with Mrs. Reed and her mother, I went on a visit to Lancaster and its neighbourhood, where lived my earliest friends in Kentucky ; and, before returning, we went to Nicholasville, where I preached another Sabbath ; and returned through the White Oak settlement. I was soon taken with a bilious fever which laid me up for a few days, and hindered me two weeks. While I was there

with Mrs. Young's family, the oldest sister of Mrs. Reed was married to a young gentleman who had just finished his classical studies, and who was designing himself for the gospel ministry. To this man she had been engaged from before the time of her family removing from Philadelphia. He had been the preceding winter to South Carolina. After a three years course of theological studies, at Princeton, he is now a minister in Indiana ; and he occupies the station of Professor of Languages in the college at Bloomington.

About the first of June my health was so far recovered that I set off again for Granville, Ohio. My previous travels had been chiefly without an attendant ; but I was now a married man, and had, in the language of the Scripture, "to lead about a wife." We travelled on horseback, the fashion of the country. We left Danville on Monday : it was in a most lovely season of the year. On Saturday afternoon we stopped with the Rev. James Robinson, about ten miles above Chillicothe. My Elinor had seen him before when attending the General Assembly at Philadelphia—he had boarded at her mother's. I preached for his people the next day, and left the neighbourhood the following Tuesday. That day, stopped with the minister at Lancaster, Ohio ; and the next, reached Granville. We took up our board, and I commenced preaching to the congregation, and attending to other ministerial duties. Here we remained about two months. I was the whole time in feeble health. The frequency of preaching, and the unfinished state of their large meeting-house, tended to keep me so. In the mean time, I discovered a disposi-

tion with a number which was displeasing to me. My taste and theirs, and my feelings and theirs, appeared to me to be very dissimilar ; so much so, that I became convinced, the sooner I could get away, the more happy we should be ; and I feared that if we should settle there, I should not be as useful as in some other place, where the people should have a mind more genial to ours, than seemed to be the case here. I told them, therefore, that I wished not to be a candidate for settlement ; but to withdraw from them without delay. This was consented to on their part, and I left there the next week. Whilst there, we formed an acquaintance with a family, which attended worship at Granville, but resided about four miles off, in the town of M'Kean. This acquaintance was very agreeable to us, and the friendship was mutual, and is yet continued. This is the family of Thomas M'Kean Thompson, Esq., from Pennsylvania.

Our mode of travelling was now changed to a Dearborn wagon ; to obtain which, I had exchanged one of my horses ; and we now set our faces westward to go through the Miami country, and thence through the city of Cincinnati, back to Lexington and Danville, Kentucky. The first night we reached Columbus, the seat of government for the State of Ohio. This place lies handsomely upon an extensive plain of very rich and well cultivated fertile land, along the east bank of the Sciota river, forty miles above Chillicothe, and a hundred and ten or twenty miles from Portland, on Sandusky bay. The town has a few large brick buildings, but it is not large. It is

far less than Chillicothe, though I think in time it will be much larger. It had now a Bank, a State-house, and State Prison. Opposite to Columbus is Franklinton, the county seat of Franklin county. This seems to have been commenced first ; it looks older than Columbus, but is a small and poor-looking place. For six miles east, and far to the west of Columbus, the lands are nearly level, and of a rich black soil. In Columbus there is a settled minister, and Presbyterian church.

From Columbus we made our way to Urbanna, county seat of Champaign county. This is a little brick-built town, with a level country around it. Much of this is naturally destitute of timber, and is of the kind of land called plains, in Ohio. There we spent the Sabbath.—Preached twice. There was no Presbyterian minister in this county, but one or two churches. A Methodist society existed in the town.

Monday, I started on for Dayton, and rode it in one day. The country is almost level, and the roads were then good. The way led down Mad river, which we crossed twice. The night had set in, and the full moon shone beautifully clear as we drove up the street to the Hotel in Dayton. Part of the family was gone to hear preaching, and when they came home we found that our landlady was one of the church, and appeared to be engaged in religion. The next day, visited a young married woman, whom I had known, when a girl, in Kentucky. She had been since married and settled here. She was now sick in bed ; and, as the event proved, sick unto death, which followed soon after. She had, before her marriage, chosen

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her Saviour, and professed her faith, and sealed her love. Here, too, was a very interesting woman from Fort Wayne. Her mother was an Indian woman, but her father was a white man, Colonel Wells, who was killed in the last war. This woman had received an accomplished English education, at Frankfort, Kentucky. She had been married to Dr. T——; had lost one or more children, and been exceedingly unhappy. But when we saw her, she had been lately taught of the Saviour, and of his love to sinners, by the missionary, the Rev. Isaac M'Coy. Her mind, like Lydia's, was opened to hear, and her heart embraced Christ by faith. She was now a young convert—and she longed to hear continually of Jesus. Her look was expressive; her manners were graceful; her conversation was elegant. She was not yet connected with the visible church, but she wished to become so; and, as I have since heard, she did by baptism, soon after her return to Fort Wayne. In the morning, when we spoke of going on our journey, she said to Mrs. Reed and myself, that, “we must remain that day and talk to her.” We did stay, and visited the minister, who was then just arrived, with his family, from Connecticut. There was an old man, an elder in the congregation, whom I had seen at Madison, in Indiana. He came to see me; and he urged that, before we pursued our journey, we should visit his house. I preached at night in the church, and the next day, the minister, with his wife, went with us about two miles, to the house of the old man. While there, a new turn took place; and I concluded, instead of going immediately on my journey, to visit in

company with this old gentleman, two vacant societies, about twenty and thirty miles higher up the Miami river.

The next day, I took this man in my Dearborn, and we went up to Troy, where was the nearest of these two societies; and the day following, we went to Piqua, eight miles further. Both these places were now vacant. They had lately had a minister between them, but he was now gone. It was arranged that I should preach in both places on Sabbath, which was the next day. This was done at Piqua, at eleven A. M., and at Troy, at three P. M. The attendance and attention was pretty good at both places.

The next day we returned to the friend's house who had gone with us. His family was friendly, and appeared pious, but we were desirous to go on our journey; and we commenced this, the next day.—Crossed the Big Miami river by fording, and the second day, about mid-day, we put up at a hotel in Cincinnati. In the afternoon, visited in a family, with which I had become acquainted years before, when I lived upon Long-Island. They had spent a season there with friends, and sent a son to my school.

The next morning we visited a young married woman, who had been one of my scholars upon Long Island. She had come out here single, and was now married to a respectable man. We also visited the Cincinnati Lancasterian School. It was the first of the kind that either of us had seen. The system was interesting, and the order seemed good.

We then crossed the Ohio river in a pleasant

and spacious horse ferry-boat ; and then took what is called the "Dry Ridge Road" for Lexington, Kentucky. It was now the last of July—a dry season, and the weather very hot. My health was weak, with some fever. Water was very scanty upon this road. For two days our way was rather dreary, and the road but sparsely settled. At length, the fair and beautiful scenery and plantations, lying about Georgetown, opened upon our view ; and, from that to Lexington, eighteen miles, was like an extended and beautiful garden. Of this part of Kentucky it is difficult to form an idea, without beholding it. During the summer months it is delightful almost beyond comparison.

We passed through Lexington without stop, and reached at night our friends in Jessamine, in the neighbourhood of Nicholasville. It was now Saturday night, and we found that a church was now just constituted here by the Rev. John Lyle, acting as a missionary for the General Assembly of the Presbyterian Church ; and that Mr. Lyle and the Rev. R. Stuart were now in the congregation holding a sacramental meeting. The next day I was at this meeting, and assisted in dispensing the Lord's Supper to the church. On Monday I preached in their meeting-house, and was requested by the session to leave an appointment, and to commence supplying them. To this I consented, and from this time began my constant supply at Nicholasville, which lasted for two years, and till my removal into Indiana. During this time there was never any difficulty between myself and any part of the congregation. I did not settle my family there and keep house till the following March.

My wife continued to live with her mother at Danville, twenty-one miles from Nicholasville. I supplied constantly two Sabbaths in a month at Nicholasville, and one Sabbath in a month at "The White Oak," in the Forks of Dicks' river; beginning about this time, the second Sabbath in August, 1820. My missionary commission had been renewed by the Missionary Society of Connecticut, and I spent some time this year in their employ:—Such as, my winter and spring labours at the White Oak and in Jessamine county, and other labours in the fall in places about Danville: such as, Perryville, and other places, with part of my labours at the White Oak.

The first of March, 1821, I removed my family from Danville, and commenced keeping house at Nicholasville; and part of that spring and the following summer, I had, in connexion with my wife, a Female School. This school we kept in our own house. I taught it in the morning of the day, while Mrs. Reed's attention was taken up with the family, and she taught it in the afternoon. Here, by my recommendation and efforts, a Sabbath School Society was formed, and a large school gathered and taught. Besides preaching in the village on the Sabbath, I used often to preach in different neighbourhoods, and to catechise the members of the church and their children. My labours here were many and difficult. Two only of the church lived in the village, and these two were females;—the others were scattered over the county in different neighbourhoods, and there were but rarely two families of this society in close neighbourhood. In the southwest part of the county, and close

upon the west line, there was a stone meeting-house. It was built by a small society of the Associate Reformed Church. That society had dwindled, and the house was now almost wholly deserted. Once a year the Rev. Adam Rankin, of Lexington, used to hold a sacramental meeting in it. One of the proprietors, who lived near, became a member of the church at Nicholasville, and invited me to preach in it, which I continued to do, from time to time, till I removed from the county. There was another meeting-house in the northeast part of the county, where I used occasionally to hold meetings. This was a new and small brick one, belonging to a little society of Menonists. Besides these, I preached in dwelling houses in all the different neighbourhoods from the cliffs of the Kentucky river to Fayette county line. By my station here, I was now brought into a new Presbyterian connexion. My relation was now removed from the Louisville Presbytery, and I became a member of the West Lexington Presbytery. My exchanges were chiefly made with the ministers of Lexington and Fayette county. Except myself and the minister at Frankfort, all the ministers of this Presbytery lived in Fayette county. I also exchanged with the Rev. Thomas Cleland of Mercer county, and attended a session of the Transylvania Presbytery held at Harodsborg, where I preached the opening sermon. According to my sense of duty, and to my previous practice, I was constant in my attendance upon the meetings of my Presbytery. The meeting-house at Nicholasville was shattered, and had no stove. In the winter, therefore, I held the Sabbath meetings in my own house. The at-

tendance was not usually large, but the attention was serious.

In that county lived at this time, a man by the name of John Washington, formerly from Virginia, whose name and character deserves a place here. He and his wife were without children ; both were pious, and members of the old Presbyterian church of that county, and they lived apparently like Zechariah and Elizabeth, retired and piously in the performance of all duties. This man was very large of stature, six feet or over, with a heavy body, and a large, bold, and benignant face. He was now about seventy years old or near it, and for near sixteen years had been confined almost to his house by a disability in his limbs ; and still he was preserved, a living pattern of patience, of faith, and of resignation. He loved the gospel, and he loved its ministers. I took pains to visit him, and to have meetings in his humble, hewn log-house ; and some of my dearest Christian interviews of friendship and society, were passed with this man. Twice, or more, I dispensed to him and some pious neighbours, the Lord's Supper in his house ; and at several times, he presented me with five dollars at a time, expressive of his love of the gospel, and his thankfulness to me as a minister of it. Once after my removal to Indiana, I revisited him, and again preached and dispensed the Sacramental Supper in his house, when another five dollars was put into my hand.

In the autumn of 1821, shortly after the meeting of Presbytery and Synod, the former of which was held at Walnut Hill, and the latter at Lexington, and both which I attended, I left Mrs. Reed

and our infant child at the Rev. Mr. Nelson's near Danville, and went out upon a mission tour of about four weeks to Owen county and the frontier of Indiana. The mother of Mrs. Reed and some others of her family relatives, had removed into that county, and were now inhabitants of these frontier settlements.

I went through Shelby county, and crossed the Ohio river at the mouth of Harrod's creek, twelve or thirteen miles above Louisville. Left Charlestown a few miles to the right, and passed through Salem, Indiana. Thus far I had the company of one of the elders in my church. Thence I travelled alone. I reached Bloomington Saturday. Rode twenty miles without my breakfast, and then found the family where I stopped to obtain it, without bread, meat, or flour,—they had potatoes, and on these I made a good meal. At Bloomington I spent the Sabbath with the little church, which I had formed in the year 1819, and preached twice. They were still vacant, and but little increased. The Lord's Supper had been twice only dispensed to them since its constitution. Two men had moved in, who were ruling elders in other places, and were chosen such by this church. For the election of the second, the church was together when I arrived.

Monday, Nov. 5th.—I went on from Bloomington to Owen county. Found, after some difficulty, my way to the residence of Mrs. Reed's relations. Most of them were in health, and elated at seeing me; but her uncle, who had made the purchase, and moved the family there, and who was the head of Mrs. Young's family, had been sick with a fever.

and was now slowly recovering. The rest were cheerful, and seemed in good hopes. They seemed in the midst of the woods, and had not a cleared field in sight. In this county a little church had been gathered, and constituted the year before, by the Rev. Mr. Dickey. They held Sabbath meetings about five miles from these our relatives. I preached at Mr. Holmes' the day after my arrival, and for this church the following Sabbath: and that week, in company with my brother-in-law, went through the woods by the forks of the Eel river, to the Land Office of Terre Haute, about fifty miles. There I entered a half quarter section of land joining upon that bought by Mr. Holmes. Returned and preached at Mr. Holmes' Wednesday night, from Philippians iv. 19.—“My God shall supply all your need, according to his riches in glory, by Christ Jesus.” A text which was chosen in consequence of the situation of the family, and their many privations here in this wilderness; and it was received like a meal, to go in its strength many days. The next day I forded White river and returned to Bloomington, twenty miles.

I was now ninety miles from New-Albany, where I had sent an appointment by mail, to be the next Sabbath; and I had but two days to ride it in. Left Bloomington Friday morning, and put up for night at Orleans, having travelled forty miles.—Saturday morning I was up and started at daylight, and rode fourteen miles to breakfast, and at eight o'clock in the evening reached New Albany, about fifty miles. As I passed over the height of the Knobbs, about four miles before entering the town, a scene of the strong sublime opened to my view. It was

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star light, with a clear air, and the sky was brilliant and glowing. Beneath, over the broad vale of the Ohio river, rested thin clouds of a smoky and damp atmosphere. And all this grandeur and beauty were heightened by the stillness and silence of the night, and the solitude of the observer. The writer's mind was filled with adoring admiration, while he gazed in silence and reflection as he descended from these heights. The next day was Sabbath, and was spent at New-Albany in preaching again to that people ; but, ah ! there had been many and sad changes since I had lived there :—some were removed from the church by death ;—some were removed away from the place ;—some had turned aside to ungodliness ;—a few were steadfast and abiding here ; these were mourning over the desolations and the abominations :—I was sad to see the low estate of Zion here. Their meeting-house was burnt ; but there was something which was cheering to me still in all this wretchedness ; it was this :—a number of the young converts, who had been admitted by my ministry, were still cleaving to the Lord, and following his ways. From New-Albany I made my way to Mercer county, Kentucky, and found my wife and child in health ; the night after my arrival there, there fell a deep snow, which kept me from returning to Nicholasville the next day : and I preached again at Danville for the Rev. Mr. Nelson, on the Sabbath ; and the next day we rode over to Nicholasville. This year I began to write for the Presbyterian Magazine, published at Philadelphia.

Two of my pieces were printed in the Volume for this year. The first has this title :—Reflec-

tions on 1 Cor. vii. 31, "For the fashion of this world passeth away;" the other was, "A short sermon to young people on reading the Old Testament." In the summer of 1820, I published in the "Weekly Recorder," at Chillicothe, a religious tract,—“The Way to be Good;” and another called, an “Address to Young People.” In the second Volume of the Presbyterian Magazine, published in 1822, are two more pieces from my pen; one of them is, “An Address to the Lovers of the World;” the other a piece respecting the Western States. The following March we had another infant; and after the Presbytery in April, I took the mother and the two little children to L. Moore’s, near Danville, for Mrs. Reed to stay with them, while I should be absent to go to Philadelphia, and to visit my aged mother at Granville, New-York. I had received from my Presbytery a commission to be their commissioner, to the General Assembly of the Presbyterian church at Philadelphia. After this temporary disposal of my family, I set my face that way; preached at the White Oak; and the next day returned to Nicholasville to old Mr. Washington’s; the next day I passed through Lexington, and rode on to Paris; there I stopped with the Rev. J. M’Farland. At Maysville I was joined in this journey by the Rev. J. T. Edgar, commissioner for the Ebenezer Presbytery; and in Ohio we were joined by another—a commissioner for the Chillicothe Presbytery; we travelled in company till we were beyond the Alleghany mountains. Our way was through Wheeling, Virginia, and Washington, Pennsylvania: at Washington we spent a Sabbath, and each of us preached: at

Washington we took the Glade road and went through Sommerset : a little before we reached Chambersburg, Mr. Edgar stopped and concluded to leave his horse and take the stage ; the other and myself kept company further. At Carlisle I called on the Rev. Dr. J. M. Mason, at that time President of Dickinson college ; for him I had carried a book all the way from Lexington, as a present from the Rev. R. H. Bishop : passed through Harrisburg, Saturday, and spent the Sabbath in a country congregation, between that place and Lancaster ;—the second day after, the other commissioner and I parted ; and thence I travelled alone to the city. Reached the city on Wednesday, and was that afternoon at a session of the Philadelphia Presbytery, in the session-room of Arch-Street church. Preached that night, by request, for the Rev. Mr. Potts. The General Assembly convened the next day ; attended its sessions ; and in the city I remained about eleven days, and then went eastward. This meeting of the assembly was rendered memorable by its being the time of the consummation of the union of the General Synod of the Associate Reformed church with the General Assembly : this union took place at this session. I stopped a day at Trenton ; visited the college at Princeton ; was shown its various departments ; and when shown its library, I saw a copy of the New Testament which had been printed in the Chinese language. Travelled through Woodbridge, and crossed a ferry on to Staten Island ; rode across the Island eight miles ; and by a steam-boat ferry went over the bay to New-York city. From this ferry-boat I had a fine view

of the Forts at the Hook ; and a pleasant view of the ocean. The scenery of New-York bay in the months of May and June is elegant ; it was now the first part of June.

• I mounted my horse at the landing place near the battery, and passed through the city from south to north, as I had done the last time I had seen it before, from north to south, without stopping to sit down in it.

Visited some relatives in the south west part of Connecticut, and then went to Cornwall to see the Foreign Mission School, of which I had read much, and felt great desire to see it. It was vacation, and a number of the heathen scholars were absent ;—a number were present ; and one of this number was Elias Boudinot, a half-breed Cherokee : he is well educated, and appears pious ;—he is good-looking and very intelligent. Came on by Williamstown in Massachusetts ; where I had an interview with the Rev. Dr. Griffin ; thence I came to Granville, which I had left about five years before ; my aged and pious mother was living and in good health. I visited some other family relatives at Moriah and Jay, in Essex county. In Moriah spent two Sabbaths, and preached five sermons ; thence I went to Middleburg in Vermont, where I had been graduated in 1812. I now revisited it for the first time ten years after. Returned to Granville, got a dearborn wagon, and started to return to Kentucky, by way of Lake Erie ;—this led me to revisit Manlius village, and the many Christian friends which I had left there ; there I had a most cordial and pleasing reception ;—spent a Sabbath with them.

and again dispensed the message of the Gospel to this dear people ;—they had grown much from the time I had left them : and had now a convenient and finished meeting-house. A gentleman of this place, an officer in this church, wrote to me in Kentucky, as follows :—

February 2d, 1818.

Rev. and Beloved,

Your kind letter, dated from Lancaster, Kentucky, December 30th, last past, came safe to hand ; and truly it surprised not only myself and family, but all who have had the pleasure of seeing your epistle. Now at Granville,—now in Connecticut,—now in Kentucky ! Oh, Father of mercies, how little do your children know your designs. Your trust in God is unshaken as your letter points out :—well, it is well with the children of God. Your expressions and regards for our church and society are believed by all :—your name is spoken of with much emotion in our society ;—our prayers are for the confirmation of your health,—for your usefulness in the vineyard of our Lord. Our society has drooped since you left us ;—we have not had any steady preaching since you left us ; our church has not increased, but a very little since you left us ; what God designs with us, is to him alone known ; and this is just. But pray for us, that we may have the spirit of prayer given us, as a church and society. I am sometimes almost discouraged ; and at other times I ask myself, can God give birth to this church, and let it droop and die ? O no ; the mother may forget ; but Jehovah's promises are sure. We

shall live. When I say I should be happy to see you ; I speak the language of many, very many of our society. May God keep you, direct and strengthen you, that we may be indulged again with hearing your preaching among us. I hope you may be the means, in the hand of God, of awakening the *sinner*, strengthening the *saint*, and building up the kingdom of Christ in the region where you now are.

May the peace of God be with you.

Your's in the Lord,
WM. GARDNER.

REV. ISAAC REED.

From Manlius my way was by Auburn and Canandaigua, where I turned off the road to Buffalo, and went by Geneseo and Warsaw, across the Holland purchase ; passed a Sabbath with a destitute people in Hamburgh ;—travelled the ensuing week through the towns of Erie and Meadville in Pennsylvania, and across a corner of “ the western reserve in Ohio ;” passed the next Sabbath at Canton, Stark county, Ohio, which was also destitute of the settled ministry ; here I preached twice : reached Chillicothe the next Sabbath, and preached one sermon for the Rev. Dr. R. G. Wilson ; and the following Friday, at night, I reached my wife and children in the neighbourhood of Danville, Kentucky ; and again preached for my people at the White Oak, the next Sabbath. I had now been absent fourteen weeks, and travelled over twenty-one hundred miles. From this time, which was about the first of August, to the 25th of September, I was taken up in supplying my two

congregations and preparing to remove to Indiana. When I reached my family, all its members were in health ; but within three weeks after, we had to part with our second child by death. Its sickness was short and violent ; being but forty-eight hours. Its age was between five and six months ;—we followed it to the grave ; I offered prayer with the people at the house ; and when the grave was filled, I uncovered my head, and all the people uncovered theirs, when I made them an address on the mournful occasion : no other minister was present : I felt the Lord gave and the Lord had taken away. The trial to the mother was more tender ; but, blessed be God, she too was supported in this day of affliction.

My mind often lingered over the departed object of affection ; and a few days after, I composed the following little pieces in verse, respecting this death.—

The first has the title,

A Christian Parent resigning up his Child to God in death.

Dear dying child,—thee I resign
To Him who gave and takes away ;
He has a right to me and mine,—
I give thee up,—and him obey.

Farewell, my child, till morn shall break
Upon the darkness of the grave ;
Then thou wilt rise, to live and speak.
Our blest Immanuel's power to save.

Then why cast down,—my soul, and why
Disquieted with inward grief ?
Heaven gave thy child,—and takes away ;
Then seek to God for thy relief.

A bruised reed he will not break,—
Nor thee afflict beyond thy need ;
Cheer up my soul,—my mind awake,
And to his holy Word give heed.

That word has comforted the saints,
And still that word has power to heal ;
It takes away their sad complaints,
And teaches mourners how to feel.

Then give me, Lord, to know thy will,—
Thy will, O Lord, write in my heart :
For thou art good,—I love thee still,
And from thy love would never part.

Sep. 3, 1822.

Another on the same death.

The Lord, who gave, resumes his gift :
And we must part with our dear child :
His right she is,—and we are left
Our loss to mourn, in grief, but mild.

Mild be our grief, and still our voice,
Unless we speak to bless his name.
In Israel's God, let us rejoice,
He ever is, unchanged, the same.

Good when he gives, and when he takes,
Nor may we murmur at his rod ;
For he his children ne'er forsakes,
But ever is their faithful God.

To him we give our child, in hope,
'That he has sanctified her soul ;
And at the last will raise her up,
With all the just, in glory full.

I now refer to some communications made by me to the Missionary Society of Connecticut, in the time of my residence at Nicholasville. These were addressed by letter to the Rev. Abel Flint,

Secretary of the Society, at Hartford. I select one which bears date,

Nicholasville, Ky., Nov. 23, 1821.

Rev. and dear Sir,

I now send you an account of five weeks, including six Sabbaths of missionary labours, since my last letter ; two weeks of this time have been spent in Kentucky ; and three weeks in Indiana. In these five weeks I have preached twenty-one sermons, and travelled more than five hundred miles ;— have baptized seven children, and admitted one to communion by examination, and four by letter ; administered the Lord's supper once. In this State, these missionary labours were performed in a part of five different counties ; in Indiana they were principally performed in Monro, Owen, and Floyd counties ; in each of these I spent a Sabbath ; and preached to very attentive congregations ; and for the circumstances they were considerably numerous. In this tour I also distributed nearly two hundred religious tracts, furnished by the Lexington Female Tract Society. In all these travels and labours,—in the settled country and in the wilderness. (for in some places I passed eighteen and other twenty miles through the wilderness, between any houses ; and in many places five or six, or eight miles,) I have to acknowledge the special mercies of the Lord ; I also acknowledge the ready and the kind attention of the people, to whom, and among whom, these labours were performed. I sent out my appointments by the mail to these three counties of Indiana, some weeks before the time ; and I was

not prevented from meeting and fulfilling every one of them. I omit to send you the particulars of my journal, that I may have room to give you an account of Indiana as a missionary field ; I think it an encouraging field, could it be supplied soon : it contains 140,000 inhabitants ; these inhabitants are settled along the Ohio river more than three hundred miles, including its windings : up the Wabash river, from its mouth, two hundred miles ; and up the west line of the Ohio State, one hundred and thirty or more miles : settlements are contained in all parts between these three boundary-lines. The north part of the State is not yet settled ; and but lately purchased of the Indians : the east part of the State from the Ohio line down the Ohio river, to a point directly opposite the mouth of the Kentucky river ; and to a line running thence due north is included within the bounds of the Synod of Ohio. I know not how many Presbyterian churches there are in this district ; it is among the oldest settled parts of the State ; it is about forty miles wide from east to west ; but whatever may be the number of churches, there are but two Presbyterian ministers, and neither have a pastoral charge. From this line, proceeding westward, the whole remainder of the State belongs to the Synod of Kentucky ; this is a tract of about one hundred miles from east to west ; and many parts of it are thickly settled : all this territory is in the bounds of the Louisville Presbytery ; and in it all, there are only five Presbyterian ministers of the General Assembly ; one of these is nearly superannuated ; of this number, three only are settled pastors ; one of these has one, another two, and the third

three stated places for their preaching : besides these six churches, which are thus partially supplied with preaching, the whole of the rest of the country is missionary ground ; and in it there are now fourteen infant Presbyterian churches ; several of these have been gathered and planted ; and all of them have been watered by missionaries ; of these, the missionaries from the Connecticut society, have borne their full share ; and if the country could be well supplied with missionaries, who could spend a year or more among the new settlements, or who could be settled in them, after the plan of many in the western reserve part of Ohio ; labouring the fourth part or more of his time as the pastor to some church ; and the rest of the time as a missionary ; there is a fair prospect that new churches would be rapidly forming. I have travelled considerable in new settlements in other parts, besides Indiana ; but I have never found so great numbers, who seem to be religiously inclined, and who are professors of some sort, as in Indiana ; there are all the kinds, regular and irregular, orthodox and heresy of the older States.

In some parts, these professions are gathered into societies, and have the ordinances ; in other parts they are scattered here and there without being so gathered. You therefore see the need there is of missionaries, and of missionaries who are faithful men, *able also to teach others* ; and these places must be supplied by missionaries, or they must remain unsupplied : the settlers in general are poor ; and the churches have from ten to fifty communicants, male and female ; a few have over fifty, and num-

bers have not over twenty, and some less. These people are without money ; and but little stock. They are opening, with their own labour, farms, where the land is heavily timbered ; they are living in mud-walled log cabins. What can these people do towards settling ministers, who must be supported by their salaries ?—what can they do ?—in money they cannot do hardly any thing ; the older churches, therefore, must send them missionaries, and help them to creep, till they can stand and go alone : or, ah me ! their brethren perish without the gospel ; and the neglect of their poor brethren will be upon them.

I wish to raise for the poor inhabitants of Indiana, the Macedonian cry ; “ Come over and help us.” Brethren, I tell you what I know ; I speak of what I have seen ; and the eagerness of those poor people, to hear the gospel and to attend upon the appointments of your missionary ; and the thankful prayers, (which he heard some of them offer,) are still fresh in his recollection ; and they plead with him to plead with his older brethren, the trustees of the Connecticut society, to send them help, as they may have ability. Brethren, you have here the map of the country before you ; it has only seven Presbyterian ministers ; and it has 140,000 inhabitants ; these are scattered over an area of country three times as large as Connecticut ; and what makes it still more important is this,—a vast tract of first-rate land has been lately brought into market, and is now fast filling up with people, from nearly all the other States. In my late tour, I was within the bounds of this new purchase, and preached two sermons in it ;

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and if it shall please the trustees to continue my appointment, I contemplate removing there in less than a year, to endeavour to build up a little church in Owen county, and to labour as a missionary : I shall then be in the heart of the State, and of the mission ground ; and I think I could do more good in the church there than where I now am.

Respecting attending a prayer-meeting in Lexington, a town in Kentucky ; in this year I wrote to the secretary that there were only about twenty persons present : “ indeed, in nearly all our towns where we attend prayer-meetings, we have to look *upon the day of small things*. Our churches in these parts are small ; and most of the members live too far in the country to attend such meetings ; and the rest of the people are not, and it seems, cannot be, prevailed upon to attend them.”

In another, beginning with March 3d, 1821.

This day I left home in the afternoon, and came into the neighbourhood where I had appointed to preach to-morrow ; and also the following Sabbath. I was over-night with an old man ; his wife has been many years dead ;—some of his children live with him ;—they have no slaves, though in good worldly circumstances ; and they appear more happy than those who have slaves. In this man is seen the truth of that divine proverb, “ Train up a child in the way he should go ; and when he is old, he will not depart from it : ”—for though he lost his parents almost in his infancy ; he remembers their instructions ; and these influ-

ence him at the present time :—he is a communicant in the church ; he is over sixty years old ; and when I had not been two hours in his house, he told me that he had never talked half as much with a Presbyterian minister in all his life before : but the word of the Gospel had been his delight from the time he was ten years old. When a boy, and living in the rude parts of North Carolina, he kept his Testament at the end of his row when he was employed hoeing corn, that he might catch it up and read a few words when he came out.

Sabbath, March 22d.—Preached at Ebenezer meeting-house, near Clear creek. In this stone meeting-house there had not been a sermon preached, nor meeting held, since last October ;—the congregation, from division and removals, is almost annihilated ; and their house of worship deserted. It is, ah me ! the place of the roosting and the nesting of birds, rather than the songs of Zion. My congregation was not large to-day ;—things are not in a good state, either in Nicholasville and its neighbourhood, or in this State generally, with respect to religion. But I hope, God in his providence, is working a change for the better in some places.

The time was now come when duty called for me in the frontier settlements of Indiana : I had laboured stately at Nicholasville and at the White Oak, a little over two years ; there was some gain at each place :—at Nicholasville there were sixteen added to the church ; and five were added at the White Oak. It was also in the last of these years that my plan of missionary operations, for

some future years in Indiana, was formed. And upon the features and outlines of this plan, the writer had a conversation with a ministering brother from the western part of New-York, while attending the General Assembly in Philadelphia. This conversation was in the yard of the building, in which the assembly held its sessions. That brother, who has been for years devoted to the department of increasing the means for theological education, desired the writer to unfold to him this plan, which he did. Upon this plan he entered, when he reached the frontier settlements with his wife and child, and his little earthly all; and called that country home. Resolution was called for, for this service; and this resolution, happily, was possessed. Here he stood forth for the church in the frontier settlements; and the Lord was with him!

PART IV.

RETURN TO INDIANA—DESIGN OF THAT RETURN—LOCATION ON THE FRONTIER—RESIDENCE AND MINISTERIAL LABOURS OF NEAR FOUR YEARS—WITH OBSERVATIONS ON THE COUNTRY—ITS RELIGIOUS CHARACTER, WANTS, ENCOURAGEMENTS, AND PROSPECTS—WITH THE NAMES AND PLACES OF THE CHURCHES FORMED BY HIS MINISTRY.

It was the 25th of September, 1822, when we departed from Nicholasville in our migration to the frontier settlements of Indiana. This journey was 200 miles ; and the way led through Frankfort, Louisville, New-Albany and Bloomington :—Owen county, and the place of location in it, being 20 miles beyond the last named of these places. A four-horse team went with our stuff, and Elinor and myself travelled in my own one horse dearborn.

The design of this remove has been partly exhibited in PART THIRD, in the letter to the Rev. Dr. Flint, secretary of the Connecticut Missionary Society.

It was partly to enjoy the society of family relatives ; but it was principally, on my part, to take the blessings of the gospel, in its ministry, to the needy and the destitute, and to maintain and preserve them there. In my former travels I had seen, measurably, the condition of the country. I knew that Presbyterian people were thinly scattered in it. I saw the settlements of the country were spreading very rapidly, and that none of our ministers

were venturing a location on the frontiers. I saw, that to keep our people and to instruct their children, churches must be formed, and in some measure supplied. I saw also, that some minister must go before in this service ; that his example and his influence might induce others to venture out and follow into these needy new settlements. I saw also, that the field needed that some minister of some experience should commence this self-denying and laborious service, for the good of the church and the salvation of souls. And as none others had given themselves up to settle in those new parts of the state, the writer resolved to venture forward and lead in this way.

His scheme for improvement was this :—To locate with a little infant church already formed, to instruct them and encourage them ;—to appropriate the one-half of his ministerial labours to their benefit ; and to receive from them in return, as much salary as they should be able to raise, paid in their personal labour, or in the produce of their farms. The balance of his time he held, to be devoted to missionary service ; and his plan and his practice, was to spend alternately one week at home, and the next abroad ; and certain places were selected for these missionary labours, either to strengthen and nourish, and increase some churches, which were already begun, or to prepare the way and establish new ones. And such was the state of the country and the manner of its settlements, that these places were distant from each other, and most of them distant from the writer's residence and charge. The consequence was, that to be punctual in the attendance of his ap-

pointments, and to keep up the hopes of the Presbyterian people, subjected him to a vast deal of riding. Respecting this plan and this field of action, before his removal from Kentucky, he wrote to a friend, a student of theology at Princeton, "that it opened to the view of his mind such a field for Christian enterprise and usefulness, as almost raised him above himself."

At this time, this was theory, but theory which had been formed from much observation, and with some knowledge of the country, and it soon became practice.

✓ It was the first week in October when we arrived in Owen county, Indiana.

My place was new and covered with timber.— A tenement was to be prepared ; I found much difficulty to obtain labour from the people, they being hurried with their own work. As far as my own personal labour could supply this deficiency, it was supplied. But still, with all my efforts, much was lacking ; my building progressed slowly, and to increase my difficulty, the winter closed in early. We entered our house the week before Christmas, and occupied it that winter, without a loft, with no plastering of the chinking, between the logs, above the joice plates, and with a large wooden chimney place cut out of the end of the house, and built up a little above the mantle piece.

Wood was plenty, and well it need to be, for a situation like that. Yet many were the comforts which were mingled with those difficulties, though the trial sat heavily on my Elinor. And indeed, I have often wondered since that time, how I could have ever had resolution enough to have volunta-

rily brought myself into that situation. But now necessity pushed us on, and hope cheered us with the return of spring, and a better prospect in the future. Nor do I remember that I ever felt a wish that I had not ventured upon this service. It always appeared to me to be worthy of my trials in it. This winter of 1822 and '23 I did not go beyond the bounds of the county, except a few times into Monroe, and to supply at Bloomington.

Before the spring meeting of Presbytery, which was held at Charlestown, 105 miles distant, a call was made out by the Bethany church in Owen county, to obtain my ministerial labours for one half of the time. I attended the Presbytery and accepted the call, when the arrangements were made for an installation in August. Soon after my return from this Presbytery, I began to open regularly upon my plan of missionary labour. About the time of my removal from Kentucky, the Rev. David C. Proctor engaged for a year at Indianapolis, for three-fourths of his time, and soon after he engaged to supply the remaining fourth part of his time at Bloomington. These places are 52 miles apart. In passing from one to the other of these places, he usually came by my house. It was not before July of this year that the way became prepared to constitute a church at Indianapolis. My first visit to that place was through many perils of waters by the way, in company with Mr. Proctor, the 3d of July. On the afternoon of the 4th I preached to the Presbyterian friends at a cabinet maker's shop; and at the same place on the morning of the 5th, I presided as moderator, in the formation of the church at Indianapolis. The same day two other

ministers arrived ; the next day was the Sabbath, and there were four ministers with this new-formed church. This was now the second year of the settlement of this town. In the same month I made my first tour through the churches and settlements near the Wabash above Terre Haute, and visited the newly located town of Crawfordsville. In this tour, I passed a night in the woods, without human company, or other light than that made by the lightning.

In August, I went to a sacrament in Knox county, and first saw Vincennes ; this was about 85 miles from my residence, nearly south west ;—here has been a Presbyterian minister for many years well nigh alone, keeping a Presbyterian post near the old French military post of Vincennes. To this place I was invited by the resident minister to assist him in a sacramental meeting to be given on Friday.—In October, I again attended Presbytery ; (this session was held at Shelbyville, Kentucky ;) and from Presbytery went on to Synod at Lexington ; this was a travel of 150 miles to attend Presbytery, and 200, or very nearly, to attend Synod. After the Synod, I visited Nicholasville, White Oak, and Danville ; preached again on the Sabbath to my congregation of Nicholasville, and a number of times in the county ; this is the last time of my being in those places. That meeting of Synod divided the Louisville Presbytery, and formed a new one in Indiana ; this had been an object greatly desired by the members in Indiana. The new one was, at my suggestion, named “Salein Presbytery.” In this name I regarded its Scriptural signification ;—its first meeting was not held till the following April.

In the preceding winter, the letter from which the following is an extract, was received; it is from one of my first ministerial acquaintance in Kentucky, and from the very place of my ordination.

New-Providence, Mercer Co., Ky.,
23d Jan., 1823.

Dear Brother Reed,

Yours of the 28th ultimo was received this evening with no small pleasure. It really affords me great pleasure to hear from you, and particularly, that you feel encouraged in the wilderness, both as it respects your domestic and your ministerial prospects.

Your church, though small, yet having the right spirit, must increase, and grow in strength and wealth. May the Lord also smile on the "cottage of peace," and bless its dear inhabitants.

I regret very much the lack of ministers in your country. I hope the Lord of the harvest will send forth labourers into his vineyard, so that *the wilderness may blossom, and streams break forth in the desert.*

Please to mention my name affectionately to Mrs. Reed, and accept for you both, my best wishes for your temporal and spiritual prosperity; write to me when you have any thing pleasing, about Zion especially.

I am sincerely, your ministerial brother,

THOS. CLELAND.

REV. ISAAC REED.

It was in August of this year, that I was installed pastor of the Bethany church, agreeable to the

conditions of their call ; the ministers attendant, were the Rev. J. M. Dickey and the Rev. D. C. Proctor ; and it was some time in this year, that I began my correspondence with the United Domestic Missionary Society, which was continued at their solicitation, till that society was swallowed up in the A. H. M. Society, in May, 1826. The letter which I received from their first secretary, E. Lord, Esq., is not now at hand, but an extract from one of their second, the Rev. M. Bruen, will be given here ; it is dated,

New-York, July 29, 1824.

Reverend and dear Sir,

Yours of the 28th of April was duly received and laid before the executive committee of the U. D. M. S. It excited great interest, and will form a part of a quarterly view of our correspondence, which will soon be issued. In answer to your letter, I am directed to say, that the committee feel very desirous to aid in converting the waste places of Indiana into a fruitful field. We have no missionaries that we can send ; but we have an encouraging confidence, that notwithstanding our present want of money, our treasury will again be replenished. Among the missionary societies of the day, we know that ours is one of the most popular.

It will be our endeavour to keep the wants of Indiana in the public view ; and we shall be glad to receive from you, from time to time, such facts as your various labours will allow you leisure to communicate.

We hope to hear soon from you again ; in the mean time, I remain your friend and brother in the gospel.

M. BRUEN,

Cor. Sec. of the U. D. M. S.

In April, 1824, the Salem Presbytery had its first meeting. This was held in the town of Salem. That meeting I attended, and was one of the committee to form rules for its regulations, and times of meeting. I also drew up the report respecting the state of religion within its bounds. In this I endeavoured to give a brief outline of the country, with its need of increase of ministers. This report was designed for the general assembly at Philadelphia, whither it was sent. A copy was also sent to Hartford, Connecticut, and published in the Connecticut Observer.

Immediately after Presbytery, I spent some days, by special request, in the south part of Washington county, to form a church ; this church was formed and named "Bethlehem." I think its members were 14 ; to this church I administered the sacrament the day after its formation. Early this spring was printed my first little book ; this was a tract of twelve pages with this title, "The Christian's Duty ;" of this, I published an edition of a thousand copies. Most of these I have either distributed gratuitously or sold, and I have reason to believe they have been useful. This year I also constituted two other Presbyterian churches, and revived, by God's blessing, a third. The first of these was gathered at Crawfordsville in June, and revisited and the sacrament administered in September. The other was over the Wabash river, in

Edgar county, Illinois. This was over 70 miles westward from my residence. It was not till after a third application that I was able to go.

At the time of that visit, there seemed a special divine influence on the minds of several. Returning from that place, I came through a relic of a church formed just upon the line of the two states, by the Rev. N. B. Denow. It had now but one ruling elder and nine or ten members; but here the spirit of the Lord seemed to be moving on the minds of numbers. I held a sacrament for them and others on the east side of the Wabash river, in the village of Terre Haute, on Thursday in the week, and five were received into this little church, and from that time it had a blessed season of revival till its numbers were seventy. Its first name had been "Hopewell," but at my suggestion, it was changed to New Hope. Of this tour and these things, a letter was published in the Western Luminary, printed at Lexington, Kentucky, under the title of "Good News from the Frontiers."

In the fall of 1823, the Rev. D. C. Proctor left Indiana, and located in Kentucky. From this time, the particular care of the church at Bloomington and at Indianapolis, fell upon me, till the arrival of the Rev. Mr. Bush at the latter place in the summer of 1824, and the Rev. Mr. Hall at Bloomington near the same time. Neither sacraments nor baptism were performed in either, but by my ministry. My travels in this year, 1824, were 2480 miles. I attended sixteen sacramental meetings, in which I either had the whole ministerial labours, or assisted with others; examined about forty persons, who were received into the commu-

nion of the church; nine of these where I was pastor. Baptised eight adults and sixty-one children.

The fall session of our Presbytery was held at Charlestown. At this was granted the first licensure, which ever took place in the Presbyterian church in Indiana. At this meeting, the writer acted as moderator; as he did also in the first ordination the following March. In the spring session of the Presbytery for 1825, which was held at Washington, the writer preached the opening sermon, and the following week he preached the ordination sermon at Bloomington, when the Rev. B. R. Hall was ordained and installed over the church at Bloomington. In this year there were six ordinations in the Presbyterian church in Indiana. Four of these I attended and took a part;—at the first, which was the Rev. Geo. Bush at Indianapolis; as moderator, I gave out the appointments to the others, and took the address to the congregation on myself. At the second, which was this at Bloomington, I preached the sermon. At the next, which was the Rev. Alexander Williamson as evangelist, I was not present. At the fourth, which was the Rev. T. H. Brown, over the Bethlehem church, I preached the sermon. At the fifth, which was the Rev. Stephen Bliss as evangelist, and which took place at Vincennes, I gave the charge to the evangelist.

This was at a meeting of the Presbytery, held in connexion with the annual meeting of the Indiana Missionary Society; this was a society in which I felt a great interest. It was formed by the brethren in Indiana, in the summer of 1822; whilst I was in Kentucky I became a member of it, at its first anniversary, 1823, and received a commission to,

perform eight weeks of missionary labours. A part of these weeks of labour were performed. That anniversary I was not able to attend.

The second anniversary, which was held in August, 1824, I attended, and made myself and my wife life members, by the payment of 10 dollars for each. The next year, was this time at Vincennes, when I made my oldest child a life member by the payment of 10 dollars more, and before leaving Indiana, in 1826, I made another child a life member by the payment of 10 dollars more; I also interested myself much in the increase of its funds by others, and with some success; particularly was this the case at Bloomington, Charlestown, Indianapolis, and Terre Haute, and from a female friend in Green county. I looked upon it as a means which promised great good to the needy churches in Indiana, and its meetings were seasons of much satisfaction to my mind. The last of these meetings which I was favoured to attend, was that in August, 1825, where, in connexion with another brother, I drew up its report and prepared it for the press. In the summer also of this year, I published two sermons in one book. One of these was a New-Year's sermon to the young people of Owen county, the other, the ordination sermon at Bloomington. This sermon also the Salem Presbytery had printed, at Lexington, Kentucky. A little book of my preparing, called "Conversations on Infant Baptism, mainly abridged from a work of Charles Jaram, A. M., of England." This abridgment had been first made, when I resided at Nicholasville; it was now revised the last winter, and submitted to our Presby-

tery in its session at Bloomington in April. By them it was adopted, and a resolution passed to publish it. It was published in an edition of 1000 copies. These were sold, as far as I have known, very readily.

This year my missionary labours were principally bestowed upon certain settlements in Green county, which lay south west of my residence, and upon several settlements in Putnam county, which lay west, and upon three settlements in Johnson county, which lay north east. My effort was, to found a Presbyterian church in each of these counties; and though there were many impediments and few members, and in two of them, these few members lived very distant from each other, yet the Lord blessed my labours. These members were brought together, and a church was constituted in each county. The one in Green was formed in July, with three male and two female members. This is the smallest number of which I have ever formed a church; and it seems that a blessing has been in it, for, before I left the State, in 1826, it had increased to twelve members. This society seemed to form a connecting link between the upper and the lower Presbyterian churches near White river. Before this there was no Presbyterian church between my own in Owen county, and Washington in Davies' county, about 70 miles. This new formed one was in the intervening county, and about the middle way between the others. Upward upon, or near White river, the nearest was Indianapolis, 45 miles above my place. The church formed in Putnam county, formed a connecting link between the Presbyterian churches on

White river and those on the Wabash; it being about middle way between them, and the road, from both Indianapolis and Bloomington, pass through the county seat of Putnam.

To form this church required much previous labour in preaching, visiting, and travel. The preparation was commenced the preceding year, and the church was constituted in August of this year, with twelve members; four of these were received by examination.

In September of this year, I visited the churches of Paris and New Hope, west of the Wabash: from the former I had received a Macedonian call, when at Presbytery at Vincennes: and, as said Nehemiah of the king of Persia, *I had set them a time*, and in this time, as the Lord would have it, I came to condole with them in their affliction, at the death of a missionary, who had been with them from the spring till the middle of July, and by whom they had been greatly blessed. The Lord owned his ministry with them, and they loved him. Soon after he left them to return to his friends in New-York state, he was taken sick at Vincennes, and died about the middle of August. His name was John Young, about 28 years old, and he had been about eight months living in the State. To both these congregations, I preached a funeral sermon respecting his death; they requested its publication, and provided the means; it was printed at Indianapolis in October. It is dedicated to them in the following words:

“To the Presbyterian congregations of Paris and New-Hope:—Among whom the following

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discourse was formed—to whom it was preached—at whose request, and for whose benefit it is published; this sermon is respectfully dedicated, by their friend and servant in the Gospel ministry,

“ISAAC REED.

“Cottage of Peace, Sept. 28, 1825.”

The formation of the church in Johnson county, was effected on the last day of this year; just two years and three months from the arrival of the first two families in the settlement.

This church and society was named Greenfield. This name had been previously given in July, by mutual agreement, between those immediately concerned, to the settlement along both sides of the state road, leading from Franklin to Indianapolis. It embraces a tract along the north part of Johnson and the south line of Marion counties, near to said road. The name was chosen and designed to be the name of a church, a school, and a post office;—all these were future and prospective. It was fixed upon by James Smock, Isaac Smock, John B. Smock, and the Rev. Isaac Reed, who, the preceding day, had entered into a plan for founding and rearing up such society and school.

The day after this church was constituted, was both New-Year's and Sabbath day. A sermon was preached in this new formed church, which has been published with this title: “The Foundation Stone.” The text is, 1 Cor. iii. 11.

This sermon when printed was dedicated to the Rev. Thomas Cleland, D.D., in these words:

"Every member, sir, of the Greenfield church has come from your bounds, and has been a worshipper in one or the other of your congregations. This fact, together with my long acquaintance with and friendship for you, as a man, a Christian, and a Gospel minister ; and your pen having so often and so ably moved in defence of that fundamental doctrine, which is the subject of the sermon, are my apology for using your name in this dedication.

ISAAC REED.

"Cottage of Peace, Feb. 3, 1826."

The design of its publication was that, "all that should hereafter come into the congregation, might know its origin, and what it took for its foundation ; and that friends abroad might have the sermon as a testimonial of what the Lord is, in mercy and goodness, bestowing on their friends here ; and finally, that our children may have it to read, and that they, and our children's children may know our history, and the origin of the Greenfield church."

From the concluding address of this discourse, I will insert two brief extracts. The first is as follows : "God, in whose hands our times are, and whose are all our ways, in his Providence hath severed us from our brethren, our churches, and our ministers in yon land of our fathers' sepulchres, and hath set us down here. But this day is witness, and we ourselves are witnesses, that Jehovah's ways to us, are full of mercy. For the church of Harodsborg and Providence, behold, he gives us a church in Greenfield. Scarcely is the wild man gone ; scarcely is the wild beast fled,

and the banner of the Lord is set up." The other is the concluding paragraph, and is as follows: "We have difficulties here it is true, but they might be more and greater than they are. And we are happily free from some of the worst evils which prevail in older States.

"Slavery! that foul stain upon civilized man; that libel upon republicanism and independent America; and that stigma upon Christians, has no place here, and by law it can have none.

"May we live as good citizens; may Christ be our foundation, and the gospel our guide and our hope; may we live as *Christians*,—and may the blessing of the Lord our God be upon us, and upon our children after us; and thus may Greenfield flourish."

Here also seems to be the appropriate place for the introduction of the printed report, of the third annual meeting of the Indiana Missionary Society; to which reference has already been made.—Each of the resolutions, and the principal part of the report were drawn up by myself.

The third annual Meeting of the Indiana Missionary Society, was held in Vincennes, on the 5th of August, 1825, and was opened with prayer by the president, the Rev. Samuel T. Scott.

The annual report was then read by the Rev. Isaac Reed.

1. On motion, by the Rev. Alexander Williamson, seconded by the Rev. Tilly H. Brown,

Resolved, That the report of the standing committee be approved and published under the direction of the committee.

2. On motion, by the Rev. Stephen Bliss, seconded by Mr. James Carnahan,

Resolved, That the object of this society is such as commands itself to the mind and the heart of the pious and benevolent, and that it merits, and ought to receive extensive patronage.

3. On motion, by the Rev. J. M. Dickey, seconded by Colonel J. M'Kinney,

Resolved. That as the design and efforts of this society are to manifest divine grace through the extension of the knowledge and use of the means of grace; so also it is the sense of this meeting, that it has been favoured of Divine Providence, and its members may go forward with this inspired watchword, "Hitherto the Lord hath helped us."

4. On motion, by the Rev. I. Reed, seconded by Mr. John Young, missionary of the general assembly,

Resolved, That this society, feeling a kindred spirit, tender to the other missionary societies of the general assembly of the Presbyterian church—The Missionary society of Connecticut, and of New-York, their thanks for the missionary help which they have sent, and for that which they have resolved to send to the State of Indiana—To the United Domestic Missionary Society, for the interest it takes, in behalf of the churches and souls of the western states, and for its plan of locating its missionaries, in churches, that they may thus have the blessings of a settled ministry, while their numbers are few and their means small; and for its late vote appropriating \$2000 of its funds to Indiana, Illinois and Missouri, this society presents its warmest acknowledgments.

THIRD ANNUAL REPORT.

The standing committee now submit to the Missionary Society of Indiana their third annual Report, with humble and earnest thanksgiving to the God of missions, for our encouraging prospects—We mark this day as auspicious to our western Zion. The word of the Lord is having free course, and gospel blessings increase in the land;—the pious poor, and the lonely saint of the wilderness, have been revived and cheered, by the presence, the prayers, and the preaching of our missionaries—churches are formed, and sinners made to inquire, men and brethren, “what must we do to be saved?”

This society has employed within the last year, six missionaries, to wit:—the Rev. Isaac Reed, the Rev. John M. Dickey, the Rev. Samuel T. Scott, and Messrs. Baynard R. Hall, Tilly H. Brown, and Stephen Bliss—licentiates.

Mr. Scott spent 23 days in the service of the society, and preached 23 sermons; administered the Lord's supper 3 times—baptised 17 adults, and 35 children—received 44 persons to communion, and travelled 213 miles.

Mr. Reed spent 4 weeks—travelled 389 miles—preached 16 sermons—received 19 persons to communion—baptised 4 adults, and 17 children—administered the Lord's supper twice, and constituted one congregation.

Mr. Dickey spent 63 days—travelled 672 miles—preached 63 sermons—administered the Lord's supper twice—received to communion 6 persons—baptised 3 adults and 25 children. And your

committee notice with pleasure, that the churches of Columbus, Franklin, New-Providence and Sand Creek, the places visited by your missionary, have liberally contributed to the society, so that your missionary has received the whole of your compensation from said churches, and from individuals in those bounds.

Mr. Brown spent 3 weeks—travelled 250 miles, and preached 19 sermons.

Mr. Hall spent three weeks—travelled 250 miles, and preached 12 sermons.

Mr. Bliss spent 15 days—travelled 301 miles, and preached 7 sermons.

The above missionaries have visited and preached in 22 counties—spent 24 weeks—have travelled 2,136 miles—have preached 140 sermons—have attended 7 communions—have admitted to communion of the church, 69 persons—have baptised 24 adults, and 67 children, and have constituted two new churches.

Besides the above mentioned services, your missionaries held many prayer meetings—made many exhortations when others preached—personally addressed many persons—visited and prayed with many families, and such like things, which we cannot here insert. They were gladly entertained, and their ministrations were well attended and thankfully received; and your committee believes that many a prayer was offered for *them*, and the society which sent them.

Thus, brethren of the society, you have evidence that your benefactions and labours in the cause of missions are not in vain. Hitherto the Lord hath prospered us; and we will rejoice and be glad in

his service. Our object is one with other kindred societies, and we are actuated by one spirit.

What need we then, but diligence, and adherence to our plan? It is simple. It is effective. We mistake, or it will rouse up our people to action, and we shall yet do much. Our plan is essentially one, with *that* which is the admiration of our day—the plan of the United Domestic Missionary Society of New-York. One year gave birth to both. One in the east, the other in the west; and this without the formers of either knowing of the designs and efforts of the other. What is here, but the working of “that self same spirit, who giveth to every man severally as he will.”—Extensively there have been members added to the Lord by the labours of the missionaries. In two settlements west of the Wabash there has been a considerable revival; fifty-three persons have been gathered into the visible church. Christian brethren, another year’s experience and operations, difficulties and successes, this day sound the voice of advance in our ears; they bid us go on; they bid us look to the footsteps of the flock; to mark the labourers, who have trod the path of duty, and are gone home to glory. They hold forth for our imitation, departed missionaries and martyrs, and apostles, and Christ the head of all. They stimulate us to emulate them, and to burn with zeal for the glory of God. They tell us that the crown is at the end of the race, and they wear it; but the battle must be fought; toil and exertion must exhaust us now—but heaven shall make amends for all.—In the world we shall have tribulation, but in Jesus we shall have peace.

*Officers of the Society for the present year.***PRESIDENT.****The Rev. Samuel T. Scott.****VICE PRESIDENTS.****Dr. Isaac Coe,****Hon. William Hendricks,****Hon. James Scott,****Gen. Homer Johnston.****SECRETARIES.****Rev. Wm. W. Martin, recording secretary.****Rev. Isaac Reed, corresponding secretary.****TREASURER.****James M. Kinney, Esq.****STANDING COMMITTEE.****Rev. John M. Dickey, Samuel Lynn,****Rev. Wm. W. Martin, A. Wier,****Rev. Isaac Reed, John C. M. Pheeters,****Rev. Alex'r. Williamson, James Carnahan,****Rev. Tilly H. Brown, Dr. Burr Bradley,****John Martin, Leonard Hutton.****LIFE MEMBERS.****Rev. Isaac Reed, Mrs. Elinor Reed,****Rev. John M. Dickey, Martha Doughty Reed,****Rev. Samuel T. Scott, [four years old, by her father.]****Rev. Alex'r. Williamson,**

The next annual meeting of the society is to be held at Indianapolis, the first Friday in August, 1826.

Previous to the meeting of the Presbytery in August, I had made up my mind to part from my congregation in Owen county; and accordingly, on the 21st of July, wrote the following letter to lay before the Presbytery, when it should convene.

To the Salem Presbytery,

I heroby request the Presbytery to dissolve

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my pastoral connexion with the Bethany church, on and after the last day of December next ; for the following reasons :—

1st. I think my prospect of usefulness in the church is less favourable than in other places. I wish, therefore, to be at liberty to make other engagements.

2d. Entire inadequacy of support. The only way I get any money, and that I am able to keep my family any thing like comfortable, is by aid from the churches of Connecticut, furnished to me as a missionary. For this, I have to be absent from home at long distances, and in the most laborious missionary service. From my congregation I have not had a dollar in money for nearly two years.

And much of the subscription, (little as it is,) is not paid. Further ; I think the condition of the call has not been complied with on the part of the session of the church. If it have not, I use that as a reason why I shall be dismissed ; and if it have, and they have failed to obtain an addition to the subscription, I make such failure, a reason for such dismissal.

I know of no addition to the subscription since I received the call.

3d. The need of a good school for our children. Such a school my present settlement does not allow me to obtain.

4th. A design, if the Lord prosper us, to remove further up White river ; and to found a new church, and rear up society there. There are some other reasons of less weight, but these are four grand ones. I cannot live here, without I either farm as another farmer, and depend on it as a business, or else live a great part of my time

as a missionary away from my family and my people ; and neither of these am I inclined to do. You will ask, what will the Bethany church do? I reply, I do not know. I feel for them, and wish them well. If another minister can be got, I wish him to be obtained before I remove ; but if not, I will supply them one Sabbath a month, (if they desire it and provide for it,) as a missionary of the Indiana Missionary Society ; and I will administer the sacrament to them, and use my endeavour with the rest of my preaching brethren, to help them to help themselves. We can include them in a district, where, for years, we must keep a missionary.

I wish every church could have its minister ; but it cannot now be so with us ; other places, and more hopeful ones too, are as truly needy and destitute, as this will then be. I have not yet told my congregation of my intended dismissal. I design to do it before the next Presbytery ; but I wish to commit my request to you my brethren, and my cause and my way unto the Lord. May you wisely judge, and dutifully act, as sent by him, and accountable to him.

ISAAC REED.

Cottage of Peace, July 21, 1825.

At the next meeting of Presbytery, which was held in October, this dismissal was granted ; and my pastoral relation with that church closed with the year 1825. In the spring of this year a letter was received, bearing date from Andover, Massachusetts, from which the following is an extract :

Theological Seminary, Andover, Mass.
February 2, 1825.

Rev. and dear Sir,

You may, perhaps, have some recollection

of seeing me when you resided at Norwalk, Connecticut. At least, I remember you with gratitude and affection for all your labours of love in that place.

Your friends in Norwalk often speak of you with interest. You may be gratified to learn a little of my own history. I commenced preparatory studies for college, soon after you left Norwalk ; was graduated at Yale college in 1821, and studied divinity at this seminary three years. Soon after leaving, (the last fall,) I preached as a candidate in Concord, New-Hampshire, where I have received a call to settle ; I have accepted the call, and expect to be ordained in a few weeks. The place opens a wide field for usefulness, and my earnest prayer is, that I may successfully improve it.

You will be gratified to learn, my dear sir, that there is at present a very considerable interest felt by many members of this seminary, for the western section of our country. They have heard the loud and reiterated calls from the destitute there. They feel that something ought to be done ; that something must be done, and several have already determined that *they will do* something. Last week, a few of the brethren held a meeting for consultation on the subject ; at which, the state of our wide and scattered and destitute population of the west, was earnestly presented to the throne of grace. But, that some plan may be formed, which shall be effective and practicable, we need particular and explicit information. We therefore thought it expedient to write to gentlemen of information with whom we are acquainted, in various sections of the west, for the purpose of

obtaining a definite and correct statement of facts, with the desire of exciting among the brethren of the seminary, a stronger interest in the subject ; and, ultimately, of making an appeal to the Christian public. We trust the time is at hand when a national missionary society will be formed, whose object will be, to locate ministers in the destitute places, till the people themselves are able to support them. Be assured sir, the attention of Christians in New-England need only to be awakened to this momentous subject, to secure their ready and vigorous co-operation in any measure which sound policy shall dictate, to save their countrymen, their friends, their kindred, who have gone far " towards the setting sun," from the ignorance and moral death which threatens them. We have prepared a number of questions, in answer to which, we should be happy to receive as particular and copious a statement of facts, as you are able to furnish ; and we trust, sir, that what you communicate, will contribute to promote, in a high degree, the great cause in which you are already engaged.

QUESTIONS. 1. What is the general disposition of the people in your section of country, in regard to receiving missionaries from the eastern states ?

2. How great a portion of the settlements are destitute of the stated ordinances of the gospel ?

3. In how many of the destitute places are churches of any denomination organized ?

4. To what extent are the settlements supplied with preachers of the Baptist and Methodist denominations ?—and how far do they preclude the

establishment of ministers of the Presbyterian order ?

5. To what extent are the people able and willing to support the Gospel ?

6. Which plan would you deem preferable for supplying the destitute places, with which you are acquainted ; that of sending out missionaries as *itinerants* for a limited time ? or of establishing them *permanently*, with provision for their support ?

7. What in general is the state of education, morals, and religion ?

We wish to collect the facts on these subjects, and lay them before the public early in the spring.

Very respectfully and affectionately

Your's,

NATHANIEL BOUTON.

REV. ISAAC REED.

Another letter of inquiries was received about the same time from the United Domestic Missionary Society, through their secretary, the Rev. M. Bruen ; and a few months later, a nearly similar one was received from the society of inquiry in the theological seminary at Auburn, New-York ;—to each of these appropriate answers were returned.

The answer to the letter from the secretary of the United Domestic Missionary Society was published in their printed Report for 1825, pages 68, 69, 70.

In the winter of the preceding year, feeling the importance of doing every thing in my power in favour of the improvements and the increase of the gospel in Indiana, I addressed the following letter

to the board of missions of the General Assembly of the Presbyterian church in the United States.

Brethren,

God has given me my lot in the new and rapidly settling State of Indiana ; I am living just within the boundary-line of what is called the New-Purchase. This is that part of the State bought of the Delaware Indians, in the autumn of 1818 : it is since surveyed, sold and settled, (at least in part ;) and it contains fifteen counties, with a population of 20,000. In the whole of this wide range, I am the only minister of our order ; and there is none nearer me in the older settled parts of the State, than seventy miles.

Now, brethren, the love of Christ *constraineth* me, and *therefore* I write unto you : the prayers of the *needy* are often heard by me ; and *therefore* I write unto you. The eastern border of this State, embracing a range of counties along the Ohio line, is embraced within the limits of the Ohio Synod. Of the religious state of these counties I know but little ; they are among the oldest settlements in the State, and are therefore populous ; they reach one hundred and fifty miles in a straight line, north of the Ohio river ; the northern ones are more newly settled ;—these counties have many towns and little villages ; there are several Presbyterian churches ; the number I do not know ; but there is not a single Presbyterian minister resident in them, except one aged man ; he is employed in other business, and little, if at all, in the ministry ; the rest part of the State to the Illinois line, lying along upon the Ohio river about two

hundred miles ; and settled two hundred miles into the country upon the Wabash river ; and about one hundred and fifty miles back from the Ohio river in a straight line ; and being about one hundred and thirty miles wide from east to west, is included within the bounds of the Kentucky Synod, and is all in the bounds of the Salem Presbytery. As to its population, I cannot be very certain ;—the State in 1820 had 140,000 ; at least 20,000 more should be added ; and these bounds should, I think, be estimated at 160,000. This includes all the largest towns, and all the most rapidly settling parts of the State.

Now what are the people's means of religious instruction ? We have only seven ministers ; all have families ; one is aged and entirely disabled from preaching ; another is aged, but is stated supply to one church ; five are in the middle period of life ; these are, I believe, doing all they can for the removal of ignorance, and edifying the body of Christ ; four have pastoral charges, and the other is stated supply. The Methodists have circuits through different parts of the State ; and there are many Baptist churches and ministers ; besides these, in the south west parts of the State, the Cumberland Presbyterians have their circuits ; but still, with them all, allowing that they all preach the Gospel, there are many places where in two or three miles round, there are some hundred souls, where there are not six sermons preached in a year ; and some of the people, who have been raised in Presbyterian societies, live here for years, and neither see a minister nor hear a sermon from any of that order ; I have seen many such within a

year ; and I lately found a married woman upon the Wabash, who had been nine years there, and had heard but one sermon from a Presbyterian minister. And this woman was a communicant in our church, and a lover of the truth.

Indianapolis, the new and permanent seat of government for the State, is a place of great need and of high hope for a *located* missionary ; I was lately there, and the session of the church showed me a written resolution of their society, which they design to forward to you. This resolution requests the location of a missionary there ; I encouraged them to forward it. There are many reasons why this location should be made. A church is commenced there, which has eighteen members ; four of these are male persons. A meeting-house is built, at least raised and covered in.

The congregation is able and willing to raise for your missionary \$200 a year. There is a little Baptist church, and a little Methodist society ; and there is no church of our order near enough to unite with these to obtain a minister ; the nearest is fifty-two miles. It is thought by the session, if they can have a missionary for one year, they can support him after that time ; they have such prospects from those, who are expected to move there within a year. Now, they look to you, brethren, to appoint them one ; and he ought to be there as soon as possible ;—they want a man of such talents as are favourable to collecting and embodying society ; one who would be willing to become settled : he should appropriate his Sabbaths to the town, and have week-day appoint-

ments all about that part of the country. Besides this,—I urge the location of another missionary in Vigo county, to preach in Terre Haute and two or three other places, alternately on the Sabbaths; and to have week-day appointments, as he should find opportunity. About \$300 a year would be raised for a missionary who should locate there: there is a little church in that county of fifteen members; another missionary should be located in Sullivan and Davis counties; I suppose \$200 a year would be raised for him: another should travel through and endeavour to form societies in Decatur, Bartholomew, Shelby and Rush counties: a church could have been formed in Decatur a year ago; but we had no minister to go and attend to it. I suppose one could be formed in Shelby, and perhaps another could in Rush: these counties are in the New-Purchase, and have from 1,000 to 5 000 each, of population; another missionary should be appointed to Putnam, Montgomery and Hendricks counties;—to spend half his sabbaths at Crawfordsville. *There* will be a church formed the next June, where, I suppose, your missionary would obtain \$200 a year.

Respectfully your's,

ISAAC REED.

Cottage of Peace, Feb. 1924.

The next is introduced as a tribute of friendship, with which I was cheered at the Cottage of Peace. The writer is now dead, and his memory is blest; and it was to him that the series of letters, which make up the first part of this work, was addressed, under the title of "My dear C——."

Hartford, February 15, 1825.

My dear Brother,

It is, indeed, a long time since our last interchange of letters. Your last was dated at New-Albany, January 1819: my last was written at Troy, in the spring or summer of the same year. Soon afterwards I went into Connecticut, and preached three months in Huntington, and three in Norwalk: at the latter place I was strongly urged to settle; but I declined, even to preach as a candidate. My health became much poorer in the spring of 1820, and I returned to Salisbury, the north west corner town in the State; here I resided in the family of the Rev. Lucius Hyde, a dear Andover friend, for the most part of two years; in such feeble health, as to be able to preach only now and then, half a day at a time. Here, in the midst of delightful mountains and lakes, I wrote the poem, of which you speak. Soon after this, I went to New-Haven, and there published the first book.

* * * * *

O that "Cottage of Peace," where you dwell,
and your "loved Elinor,"—what shall I say to
you? As I am both a preacher and a poet, I
will text a text from the Bible, and preach to you
in verse.

● PROV. v. 18, 19.

Blest be thy sacred fount of wedded love;
Let it be thine alone, enclosed and pure;
There rest, my friend, contented, not to rove,
And daily drink, long as thy days endure.

In earth's lone desert lot, it greet thy taste,
 As under shading palms, a living spring,
 On some green Island of an eastern waste,
 Where flowers bloom always, and birds always sing !

With her, who is the lov'd one of thy youth,
 Live in communion sweet of heart and voice ;
 Be thou to her all tenderness and truth,
 Wipe off her tears, and in her smiles rejoice.

Cherish her fondly, as the loving hind,
 Or pleasant roe, hemmed in a spicy grove ;
 Her virtues praise, and to her faults be kind,
 And be thou always ravished with her love !

You complain of growing rusty in your literary taste ; but what of that ? if you are helping to make the wilderness around you bud and blossom as the rose ? Go on, my brother, in the course of benevolent self-denial, which you have pursued so long, and you will not have to mourn at last. Your trials must be great ; but great will be your reward.

O, if I had the spirit of a Baxter, I would give to the winds the taste of an Addison. I pray God you may have that spirit, and you can want no more to make your work the most delightful of all employments.

My love to all that is your's,

Your affectionate Brother,

CARLOS WILCOX.

REV. I. REED.

In October 1825, was held one of the stated sessions of the Salem Presbytery ; it met at Pisgah church in Scott county : at that session it was agreed to divide the Presbytery, and form two new ones ; my lot fell into the western of these ; and I drew the dividing line ; and the Presbytery,

at my recommendation, named it "Wabash Presbytery;"—the meeting of the Kentucky Synod followed the Presbytery; it was held this year in Louisville; this meeting I attended; it was the last in which the Presbyteries of Indiana were embraced by the Synod of Kentucky. As the General Assembly, the following spring, formed the new Synod of Indiana; towards this event I had been labouring, and to it earnestly looking from the time of my removal from Kentucky into Indiana, in the autumn of 1822.

I had said, that I believed Providence would bless us; and I was resolved in having it in six years;—it was now obtained in just four years; but there were taken into it, the Missouri Presbytery, and the territory of Illinois and Missouri; whereas, my resolution, had respected the State of Indiana, without such addition.

• Soon after the meeting of the Synod at Louisville, I was again on the Wabash, holding a sacramental meeting at Terre Haute; this tract of country from Vincennes upward as high as Vermillion, was immensely needy of the preached Gospel; and the attention, when it was enjoyed, was peculiarly interesting. It was in this tract that the lamented Young and other missionaries had laboured with so much success. Within the past year much had been done in it for the increase of the Presbyterian church. From this tour I returned early in November, and was not again in the same range till the following April.

I shall here introduce some extracts from the letters, which were written to me by the Secretary

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of the Connecticut Missionary Society, in his correspondence with me, in the years 1823, 1824, and 1825. I begin with one dated

Hartford, July 8th, 1823.

Rev. and dear Sir,

Your letter of June 3d, came to hand this morning. I am gratified to learn that you have been so highly favoured as to the enjoyment of health; and that a kind Providence has so graciously smiled on your missionary labours. May your usefulness as a missionary be greatly increased; and may you be permitted to see the wilderness around you be converted into a fruitful field. I am happy to perceive, in almost all the communications of our missionaries at the west, indications that there is a gradually increasing desire on the part of the inhabitants, to receive the attention, and enjoy the labours of missionaries. When that interest becomes sufficiently strong to induce special efforts to procure the privileges of the regular ministrations of the gospel, I doubt not that the growth of infant churches will be rapid, and new churches will be gathered and organized. May the Lord hasten it in his time.

Your's affectionately,
SAMUEL WHITTELSEY.

Another bears date

Hartford, Oct. 11, 1823.

Rev. and dear Sir,

Yours of August 27th is received. From the facts stated in your journal, respecting the in-

fant churches around you, I think you have occasion to cherish in your own bosom, feelings similar to those Paul expressed, when, on meeting his brethren at Appii Forum, he "thanked God and took courage."

To the Christian missionary, the contemplation of societies formed, of churches gathered, and of sinners hopefully brought into the kingdom, through his instrumentality, must afford gratifications of the purest and the noblest kind. It must help to smooth the rugged path he is obliged to tread, and remunerate him, to some extent, for the privations he is obliged to bear, and the hardships he is obliged to encounter. May you still more abundantly see the pleasure of the Lord prospering by your instrumentality.

Your's in Christian affection,
SAMUEL WHITTELSKY.

Hartford, August 28, 1824.

Rev. and dear Sir,

Your letters of June 29th and 30th were received the 3d instant, just in time to be laid before the Board of Trustees, who held their meeting on the 4th. I should have written you before this time, had I not been prevented by the pressure of avocations. I have now to thank you for the attention you have given to the commission which was given you respecting the property ceded, by the Rev. Mr. Denow, to the Missionary Society, and also for the information you have communicated.

I am respectfully your's,
SAMUEL WHITTELSKY.

In another of the same year, he says :—" Please to favour me with your remarks on the Narrative, after you shall have perused it. I am desirous to know whether it is acceptable to the respective missionaries. I will only add, may you continually enjoy the Divine presence, and be greatly successful in your labours of love.

" Very affectionately,

" Your friend and brother,

" S. WHITTELEY."

In another, of October 26th, 1824, he says :—" In regard to your abundant labours and privations as a missionary, I would gladly say something to comfort and encourage you, if time would permit. Your reward, I hope and trust, is in heaven. May you receive grace of the Lord to be faithful, and to finish your course with joy."

Hartford, May 17, 1824.

Rev. and dear Sir,

Your letter of the 15th April came to hand this morning. I am gratified with the few facts you have stated, in regard to the prospects of Zion in Indiana, and thank you for the statement which your Presbytery forwarded to the General Assembly. As this statement will, I suppose, be exhibited at Philadelphia the present week, and may not be given to the public by the General Assembly, I deem it proper to have it inserted in the Connecticut Observer, a religious newspaper published in this city. I shall do this in the hope, that it will subserve the interests of Missions in Indiana. I will here remark, that I should be glad

to have you frequently say something in your letters, which I may give to the public. All information from missionaries will be read here with interest. I am gratified to hear that your hands are about to be strengthened, and your heart encouraged, by additional labourers entering into your portion of the vineyard. In your future letters, please to mention particular places, if there are any such, where ministers can now be settled and supported. Inquiries for such places are frequently made ; and possibly, several good ministers may be sent to supply them. The inducements to go westward, are sometimes more powerful, when a definite prospect can be presented.

With Christian affection,

Your friend and fellow labourer,

SAMUEL WHITTELSEY.

P. S.—Will you have the goodness to answer the following questions ?

1. How many Presbyterian or Congregational churches have been organized in Indiana ?
2. By whom were they organized ?
3. What number of members in each ?

In another letter of July 22d, 1825, he writes :
“ I thank you for the schedule of the churches in Indiana. My intention is to add to this the items in the journals of Missionaries ; so that I may have a correct view of the progress of the church in Indiana, so far, at least, as the instrumentality of the Missionary Society of Connecticut is concerned.”

In another, which bears date

Hartford, Oct. 25, 1825.

Rev. and dear Sir,

I perceive by your letters, that you have a State Missionary Society in Indiana. I should like to know something more of this Society—when it was organized? of whom it consists? what is the field of its operations? how many missionaries it employs? and what is the amount of its funds and expenditures?

It will afford you gratification to learn, that there is now, in New-England, an increasing interest in the subject of missions to the west. Several missionaries have recently been commissioned by the New-York Missionary Society. I believe they go to Illinois and Missouri. If our funds would permit we should gladly send several labourers to co-operate with you in Indiana. If you please, I will hope to hear from you soon after the receipt of this. I hope you will write in time for our next annual Narrative, which must be prepared the last of December. Praying that you may enjoy the continued smiles of heaven,

I am, dear Sir,

Affectionately your's,

SAMUEL WHITTELEY.

From the commencement of 1826, my labours were almost wholly missionary as long as I remained in the State. From the first of January, to the time of the Presbytery in April, these labours were divided between Owen, Green, Putnam, and Johnson counties. In the little church in Green, I had

the satisfaction to receive, at one sacrament, three persons on examination. One of these was an old lady, and two were young women and young converts. In this time I went twice or thrice to Green, once to Putnam, and three times to Johnson. In some of the latter of these towns, I had many and great difficulties from immense rains, and floods of water. Of these difficulties the idea cannot be easily conveyed by description, and it is not here attempted.

The mother of my wife, Mrs. Widow Ann Young, was now in a very low and feeble state of health. She had been almost confined to the house from the month of June, 1825; and in the winter of 1825-26, she was so feeble as to have to keep her bed almost the whole time. Her pains were nearly constant, and her sufferings very great; but her submission to the will of Providence, and her piety, were conspicuous. She was a bright example of the efficacy of Christian faith, in the time of bodily sufferings, and the prospect of death. She desired the Lord's Supper; and, according to previous arrangement, her family relatives, who lived near, and as many of the Bethany church, of which she was a member, as could be convened, were assembled at the house of her brother, Mr. John Holme, with whom she resided, on Sabbath, the 8th of January, 1826. I attended, and a most solemn and tender communion meeting was held. The text was chosen, and the sermon appropriated to the occasion. The text was Luke ii. 29, 30: "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." The sermon was more than an

hour, and the preacher's feelings tender and animated. He seemed to stand as on the threshold of glory. The place was "the house of God." It was the communion of his saints. From this time she still gradually declined. Early in March, Mr. Holme having sold his place, the family with our sick and venerable mother, came into our house. It was now evident that her days must be few. She was patient, and peace, the Saviour's benediction to his disciples, reigned in her soul. The time of parting came: it was the 5th of April. Her reason was clear; her hope was good; her confidence was in the Lord Jesus Christ. She believed the Divine promises; she had committed to him the keeping of her soul; and she now relied on him as her Saviour. Her children were all present; and upon the heads of each of her four little grandchildren, she laid her feeble hands, in token of her blessing; and soon after breathed out her spirit.

Thus, in Christian faith, and heavenly hope, died Mrs. Ann Young, at the Cottage of Peace, in Owen county, Indiana, aged sixty-three years, seven months, and nine days. Her funeral was held the second day after her death; and an appropriate and solemn sermon preached at the house, by the Rev. George Bush of Indianapolis.

At that very time, beginning the day after Mrs. Young's death, the Wabash Presbytery held its first meeting. This meeting was held in the Bethany congregation and partly at my house. At this meeting of Presbytery, I was appointed its commissioner to the next General Assembly at Phila-

delphia ; but was prevented from going by the immense rains, which fell about that time.

In this part of this work, and in most of the former parts, I have purposely passed over the form and the particulars of my journal, and given the result in a summary way. I have done this to save myself much time in writing, and to prevent my book from becoming too large. But, as I am now come nearly to the close of this part, excepting what is to be gathered from letters and pieces, which have been already printed in some form, I have thought my readers would like to have introduced a short specimen of my journal. I begin with my last missionary tour, before my leaving the service and the State, in 1826. The notices are short, and the journal is as follows.

April 11th, 1826.—Left home on a mission tour. Mrs. Reed and Mr. Dayhoff were with me. There was a great freshet in White river. We had to ride about fifteen miles to get nine. Passed the first night at Spencer. This is a little place, which improves but slowly.

April 12th.—Crossed White river by a ferry, and made our way downward upon the East side. The creeks on the west side being impassable from back water out of White river. On this side, too, the low bottoms were under water, and the back water filled the mouths of all the creeks. Often we could not keep the road, but had to make through the woods—to climb the steep points of the hills, and cross over the guts. Two creeks we crossed upon fallen trees. We had first to strip our horses, and drive them through swimming ; then to walk the log, and carry over our saddles, great coats, and

saddle-bags—catch our horses—remount, and make our way through the woods and brush. Rode about thirty miles, which took up the whole day.

April 13th.—Crossed White river, by another ferry, a distance of three quarters of a mile. When the water is within the river banks the ferry is not above ten rods. The water has been three feet higher with this rise than was the preceding. Got a late breakfast at Mr. Ingersol's, near the river; then crossed the prairie to Mr. Dayhoff's. He was now my travelling companion, and had been to Owen to attend the Presbytery, as a ruling elder from the White river church in Green county. This made a ride of eight miles to-day. Preached at night at his house on Scaffold Prairie: it was a small congregation. The settlement is very small. The attention seemed good. This and surrounding settlements are an encouraging field for missionary labour.

April 14th.—Spent the morning at Mr. Dayhoff's, partly writing in my journal; then rode five miles to Nine Mile Prairie. This settlement has six families—visited two, and catechized one of them. Preached at night; very good attendance, and still attention.

April 15th.—Returned to Scaffold Prairie—visited two families, and preached at night. This is a very needy missionary tract.

April 16th, Sabbath.—Rode seven miles and preached two sermons at a school-house, called "Fairplay" School-house. The attendance and attention were pretty good. In this neighbourhood there are some of the advocates of Robert Owen's new system of society—visited two families.

April 17th.—Returned to Scaffold prairie—was this day very weak, being much overdone.

April 18th.—Copied the records of the White river church, which I had constituted the last summer with five members. It was now increased to twelve members. It has had no supplies but the few visits which I have made. Wrote a man his will to-day.

April 19th.—A very high and strong wind to-day. Started this morning, Elinor with me, and our infant child, and rode about five miles on our way toward Terre Haute, but the wind was so strong, and the way so wet, that we returned to Mr. Dayhoff's. Read in Josephus' History the wars of the Jews.

April 20th.—Mrs. Reed concluded to stay behind, and let me go up the Wabash without her. Travelled thirty-four miles,—most of the way was through wet clay prairies. It was seventeen miles to the first house, then six miles to the next. Spent the night at Terre Haute.

April 21st.—Called to see two young men, merchants, whose younger brother died last night. Saw the corpse: the case was pleurisy;—the disease was violent and rapid—lasted just twenty-five hours. After this, I rode thirty-four miles, and crossed the Wabash river into Vermillion county. On my way to-day, I had to ferry across Raccoon creek. The young man who tended and worked the flat, used considerable profane language. I was silent till we were over, and then, as I handed him the ferriage money, looking him in the face, I said, "I have one request to make of you, Sir; it is, that the next man you ferry over, shall not

hear you swear." The man looked confused, and was silent.

April 22d.—Rode eight miles in Vermillion county, and visited one family. Appointed to preach to-morrow at a log school-house, in the central part of the county. I was this day very ill with a severe cold deeply seated in my head. I think the prospect is good of getting a church here. O Lord, strengthen me to the work.

April 23d, Sabbath.—Rode four miles to the school-house, and preached. Then, three miles further, to visit a family and pass the night, the woman being a member of the church in Vigo county. The Lord be praised: I have been supported to-day, and feel much better this evening than I did in the morning. I am now on the bank of the Little Vermillion river.

April 24th.—Rode four or five miles, and visited two families. In one of these were two church members, but no appearance of religion at the other.

April 25th.—Rode three miles and preached in a private house, near the Big Vermillion river; there was only a small attendance.

April 26th.—Rode nine miles and preached at a house on Big Vermillion prairie. It was a very beautiful place, and an attentive congregation. Visited three families.

April 27th.—Visited three families, and rode five miles.

April 28th.—Rode four miles, and visited two families. In one of these I examined four persons for church membership. Two of these were an old couple, who have been 40 years married; they are about 70 years old. Two were young women

daughters of this old couple. This family is from Pennsylvania.

April 29.—Preached a sermon on family religion, and baptised an infant child. I then set apart and constituted a new church; called for the river and county, "Vermillion church." It consists of four male and nine female members. Four of them were received by examination, the other nine had been members in other places. I also wrote a subscription paper for this new congregation.

Sabbath, 30th April, 1826.—This was a lovely day in weather and in worship at this place.—Preached at Mr. Thompson's, near the south bank of the Big Vermillion, and near the west bank of the Wabash. After sermon, administered the Lord's supper to the new church of Vermillion. Received one member by letter, making fourteen members in all. Rode 9 miles to lodge that night.

May 1.—Re-crossed the Wabash, and rode 38 miles down the river in my returning way. Lodged about five miles below Terre Haute, at Mr. Caldwell's. This family is friendly, and Presbyterially attached, but not pious.

May 2.—This was a very rainy day. I had appointed to be back to where I had left Mrs. Reed to-day, and to preach there to-morrow.—The first part of the day, the rain was light, but increased. Rode 32 miles without stopping, the last 13 miles in a very fast rain; was thoroughly drenched, but reached my destined place some time before night; found my wife and child well, with all the friends at Mr. Dayhoff's.

May 3.—Clear and pleasant; felt a little dull

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and sore, from my hard and wet ride ; read some in Josephus ; preached at 4 o'clock, P. M. ; had a small and attentive congregation ; went about half a mile to lodge ; visited two families to-day.

May 4.—Remained with friends at Scaffold prairie ; attended meeting with a Methodist travelling preacher ; exhorted and prayed after his sermon ; read in Josephus.

May 5.—A clear, but very windy day ; rode 32 miles back the same road which I had rode the second. Mrs. Reed was now with me. We had some difficulties from high waters in the wet prairies. We were in some times up to the saddle skirts for several roods ; but were mercifully preserved and enabled to reach the house I designed to reach.

May 6.—Rode five miles to Terre Haute ; expected to preach there at 12 o'clock, preparatory to the Lord's supper the next day ; but no congregation assembled ; concluded not to have the sacrament the next day ; preached at night to a small congregation in the court house. In the afternoon, ascended into the cupola of the court house, from which is an extensive and beautiful view, embracing the whole of fort Harrison prairie, with the skirting forests, the farms and buildings.

Sabbath, May 7.—A lovely day ; preached at 11 o'clock in the court house ; a large congregation. I was much pleased to find this town so still on the Sabbath.

Its order is greatly improved in two years. But still it is without any religious society. A Methodist now preaches here two Sabbaths in each month. The professors of religion, whom I expected to meet here, live at a distance from the town.

May 8.—Rode six miles in the morning. It rained a little; then crossed the Wabash about 5 miles; visited and prayed with a sick woman. She was supposed to be dying: she was sensible, patient, and pious:—numbers were there watching to see her expire. Thence I rode to New-Hope meeting house, 5 miles, and preached at 4 o'clock, P. M.; had about forty hearers, who were very attentive; returned across the Wabash 4 miles.—The whole ride to-day, 20 miles. Twice crossed the Wabash by a ferry. It is high, and overflows its banks in many places.

May 9.—Retraced the way to Scaffold prairie, about 33 miles, Mrs. Reed with me. There was a great rain the last night. And this, so soon after others, made the roads very wet. Much of our way was under water. The course was through low clay prairies. We stopped but once, and then only half an hour.

May 10.—Weak from the fatigue of yesterday. Left Mrs. Reed, and rode about 13 miles: visited three families; returned and preached on Scaffold prairie at night, to a small congregation of attentive hearers; but there was one traveller, who, I have been told, is an avowed and strong deist.

May 11.—Rode 12 miles to-day. Did not preach, but appointed to preach on Nine Mile prairie to-morrow.

May 12.—Rode 10 miles to-day; preached at Mr. A's, at Nine Mile prairie. The meeting was well attended. The settlement is made up of five or six families.

May 13.—Spent the day at Mr. D.'s, and preached at night.

Sabbath, May 14.—Preached at Mr. D.'s on the death of Christ. Had a very attentive congregation. I am encouraged in my labours here. The beginning was very small, but it has grown. After the meeting, I asked the family the questions of the shorter catechism.

May 15.—Started for home. Had to swim our horses over Fish creek, and cross in a canoe ; rode 34 miles, made one stop, and reached home just at dusk, and found our friends in our house, and the child we had left with them, well.

In this tour I had been absent 34 days ; preached sixteen times ; had two seasons of asking the shorter catechism to families ; baptised one child ; gathered and constituted a church ; administered the Lord's supper ; visited and prayed with one dying person ; made twenty-eight visits in families, and travelled 394 miles.

I shall now introduce into this work, as the closing matter of PART IV, a number of pieces, which have been already published in various religious publications. All these are illustrative of times and parts of the foregoing narrative of travels, and of the religious state and prospects of some parts of the country embraced in these travels.

Condition of the Churches in Indiana.

September 29, 1825.

"The moment that I knew by a copy of its constitution that your society was formed, I anticipated from its operations the happiest results. I knew,

sir, (for it is my native state,) that the character of your citizens is a character of activity and enterprise. And I knew that where the heart is sanctified by God with his truth, the activity and the enterprise of this character are converted to religion. I have seen it in some of the happiest forms in which I have ever seen it, in your favoured state. I am now seven years from it, for the sake of the gospel in the west : my heart is there still. I love her institutions of benevolence, and your's in particular. I am happy to find the executive committee direct you to say in answer to my letter, that they ' feel very desirous to aid in converting the waste places of Indiana into a fruitful field.' I anticipate the time when I shall have the pleasure of lodging for a night in the Cottage of Peace one or more of your missionaries. The waste places are many, and they are *waste*. But they have the seeds and buddings of fruitfulness. And they need but cultivation and attention with the Divine blessing to make them bring forth much fruit. In a late tour near the Wabash river, I had a sacramental meeting in one of our small vacant churches, the first time it had ever had the communion, (though organized near two years ago,) where our meeting was in a sugar-tree grove. Communicants from seven Presbyterian churches sat down at the Lord's table, whilst myself, and another minister, who like me had travelled near 80 miles to supply them, administered. Some of the communicants had rode a full day's ride, and some near two days' ride, to attend the meeting ; several now partook of the sacrament for the first time since their removal to Indiana, and some of these had

been six, and others, three and four years in the state. Six of the seven churches are vacant : the largest has thirty-eight members, and the least nine. I have never seen people more apparently desirous of, and thankful for, supplies than they are. We have, sir, in a distance of 95 miles in length, six churches formed, near the Wabash river, above Vincennes, and not a pastor ; no, sir, not even a stated supply to feed one of them. I have been three times among them this season, and administered the sacrament four times : constituted one church, and received seventeen persons to the communion in these churches. One pious widow woman, brought up near Hartford, Connecticut, has been six years in these parts, and seen but two ministers, and heard but three sermons till this sacramental meeting : she was ' all eye and all ear,' and seemed much comforted and rejoiced. One old man, about 70, walked $8\frac{3}{4}$ miles to attend the meeting. He was a communicant in Ireland, and had been about three years in America. I examined several cases of hopeful conversion within the last year, and I have found many traces of the Spirit's operation upon minds through our new settlements.

" Since the first of last April I have constituted two new churches, and another brother of our Presbytery has constituted the same number. I have in the same time administered the sacrament in nine churches. Besides supplying my own congregation two sabbaths in the month, and my labours on my farm, (for I must do something at this or remove from these poor people,) I have in my missionary tours travelled 1460 miles. I have

examined near 30 persons for membership, eleven of whom were in my own congregation, and received about the same number by letter. The Rev. Mr. Bush, of your Presbytery, has received a call to settle at Indianapolis. If he should accept it, he and myself will be located in what is called the New Purchase, that immense tract of beautiful and fertile land, bought of the Indians in the autumn of 1818, and which Congress have been surveying and selling since that time. Fifteen counties are now settled; and there are ten counties of the old purchase of the state nearer to me than is the nearest Presbyterian minister. Here then are twenty-five settled counties of a new country, and some of these counties are twenty-four miles square, some a little less, and probably some larger, and but two ministers. Now, sir, we have sixteen formed churches in these twenty-five counties, and a prospect of forming more the coming year. And every one of these churches would give to the extent of their ability, and some beyond their ability, to get a minister. But they don't know where to apply. Why? Because all they could raise would come short, and with numbers far short of 400 dollars a year; upon which sum paid, a minister can get along pretty well in this state. And they do not know any kind society who will help them, and encourage them to help themselves."

GOOD NEWS FROM THE FRONTIER.

I have just returned, from a short missionary tour across the Wabash. I was as far out as Paris,

Edgar county, Illinois. Indeed this was the point of my principal aim. I went by the particular and earnest solicitation of some people, in that vicinity, (who had removed there from Ohio and from East Tennessee, but whom I had never seen) that I would come and bring them into church order.—They had been about two years there with their families, and no minister had yet found his way to their settlement. The appointment had been a good while made, and I was therefore expected. Brother D. Whitney also went with me. We crossed the Wabash 3 miles above Fort Harrison the 4th inst. That night we had a meeting 2 1-2 miles from the river. There were present 3 female members of our church, all of them from the state of New-York. One had been 7 years there, and the others 4 years; neither had been at communion since they came into the country, nor had they heard a sermon for almost two years—and this purely because they had no opportunity. The next day at evening we began our meeting in the neighbourhood of Paris. Nothing unusual appeared. The people seemed pleased to receive us, and in the prospect of a church and the sacrament.

On the 6th, we preached in town. It is a now and small place, though the seat of justice of Edgar county.—The services were performed in a school house. Whilst preaching, a very uncommon solemnity and deep attention seemed to prevail. Numbers were affected to tears. After sermon the church was constituted out of the members present. They were 12; 3 elders were chosen. An examination then commenced of

persons, who desired to become members; and on that, and the following day, 13 were admitted on examination, and another by letter, making 26. Four adults were baptized. And a very deep and tender impression seemed to exist in the minds of many of the hearers—many shed tears, and confessed, when inquired of, that their minds were awakened into concern for their souls. It seemed that a revival of the Lord's work was begun. They had for nearly two years kept up society meetings on the Sabbath, and seem to have desired and hoped and prayed for a preacher to come and see them, until they were prepared, when he came, to receive him as sent them of the Lord; and they seemed to wish to attend to his message and to follow the Lord's will. The 8th we constituted a Bible Society auxiliary to the American, and left them. But we did not so soon leave the traces of the Lord's work. Where we held a meeting that night, a woman convinced of sin, when repentance was the subject of discourse, wept aloud.—The next day we had preaching 7 miles further towards the Wabash; here also members seemed concerned, and at night, in another part of the settlement, 5 miles distant, it was yet more manifest.—There were several children baptized: one household of 8; and two days after, 6 persons were admitted on examination to the communion of the church.—In short, in 5 days we examined and admitted 19 persons to communion, constituted a church in a settlement beyond the point to which any of our ministers had before travelled—administered the sacrament twice, baptized 4 adults and 19 children. And

the minds of several of the leading men of Terre-Haute seemed to be stirred up to wish and to seek the settlement of a minister. Our second communion was held in that village on Thursday.—Indeed the fields of the Wabash, but more particularly on the west side of it, seemed white for the harvest. O that labourers may be sent forth to his harvest. It is a long and wide field, and none to reap, at least none whose constant business is this spiritual work. We have in an extent of 95 miles north of Vincennes 7 organized Presbyterian churches, and not a pastor; no, not a stated supply to feed one of them; and yet, by the Saviour's blessing, all these churches are increasing.—And where a minister went one and two years ago, it is remembered and spoken of with interest, affection, gratitude, and joy.

Several of these churches are near enough to unite, and two of them support a minister.—This is the case with two in Park county—with the villages of Terre Haute and Roseville—with the State line settlement and Paris—with Turman's Creek and Carlisle,—with Washington and Portersville. The people are able to provide for 5 ministers in these 10 places, where there is *not one*, and *many* of them are *very anxious* to do it. But the men must go to them. They know not where to apply for them, and they are too closely occupied with their farms and their domestic attentions, to look about much. But I think, Sir, that Zion will yet gather strength and give Christ glory, in that most delightful country; and to these neglected sheep many a pastor shall yet call, and

in the wilderness fold a flock for the heavenly Shepherd. Respectfully,

ISAAC REED.

Cottage of Peace, Ind. Nov. 24, 1824.

Spencer, Owen County, Indiana,

March 23, 1825.

REV. AND DEAR SIR,

Your letter to me of the 18th. Feb. was received the 21st. inst., and I am happy, sir, to find that your committee are disposed to treat with attention the communications which I have been enabled to give them. My time, my talents, my all, are the Lord's—This is his world—and Indiana, as well as New-York, is to be cultivated for him. O, may our land be Immanuel's land—a land of holiness, and habitation of righteousness. I find you to say, sir, "We feel a deep interest in the spiritual wants of the western states." I hope, sir, that that feeling will continue and influence your committee and the members of your Society, until their missionaries shall make glad our solitary Christians, and give (over the present destitute parts of our western country) to the Saviour's lambs and sheep the bread of God. Your plan acted upon will do wonders in our country. It is just the plan we need, and I have said so from its rise.

We need, sir, and we immensely need, the preaching of the gospel to prevent the increase and spread of "destructive errors," and to save souls. We have a land that is rapidly settling, and that will settle; and could we but begin our settlements with religion and gospel order, it would then be easy to preserve it.

I accept, sir, the thanks of your committee and their invitation to continue the correspondence;—but as I have now neither time nor room to give more than a few things, you may take these for the present, and hope for more.

Our State has fifty-one settled counties. It lies, as you will see from the map, between Lake Michigan on the north, and Ohio river on the south—has Ohio on the east, and Illinois on the west. These counties differ much in their dimensions and population. Those next the Ohio river are older in their settlement and more populous, and the whole north part of the State is yet an entire wilderness. There is not a mountain in the whole State, and very few swamps or morasses which are not susceptible of cultivation. I give here an extract from the printed report of a committee, made at the last session of our State Legislature. “Our State contains an area of twenty-two millions of acres of arable land, and with no greater population than at present inhabits the rocky and mountainous State of Connecticut, is capable of sustaining two millions and a half of people, and that, too, with comparatively moderate labour.” The population of our counties I must reserve to another letter. The population of our State cannot be accurately known. It had over a hundred and forty thousand in 1820. I think it not too much to say one hundred and seventy-five thousand now. This population in one city, might be pretty well supplied by one hundred ministers; but as they now are, two hundred ministers would furnish them but poorly. Now what is the actual number they have?—I know not, sir, the number of

Baptist ordained ministers—suppose it may be twenty*—and suppose the Methodists are thirty. The Cumberland Presbyterians (much like the Methodists) five. The Covenanters have one. The Episcopal church has supported one Missionary in the State the last year.

Presbyterian ministers are at present ten; two are old men, one entirely disabled from public duty; one is a doctor, and, I suppose, attends to practice; one has to teach school; three have to cultivate a farm, each as a part of their means of support. But taking them all, with all their embarrassments, and add two licentiates, and then it will stand—

Methodist ministers, thirty; Baptist, twenty; Presbyterian, twelve; Cumberland Presbyterian, five; Reformed Presbyterian, one; Episcopalian, 1. Total, seventy-nine.

Our Presbytery (Salem) has over forty churches—gained eight the last year, and we have but five pastors; the others are not settled as pastors. Two weeks past we ordained and installed Mr. Bush at the seat of government; and on the 13th of April we are to ordain Mr. Hall at Bloomington. You see, therefore, that we are gaining.

* I have since found this estimate as to the Baptists, is much too low; and it is, perhaps, so with the Methodists and the Cumberland Presbyterians. There are also two ministers of the Associate Presbytery not mentioned in the above estimate. I was giving the information which I had, and could not expect to be exact as to the number of some denominations.

Indiana, March 24th, 1825.

REV. AND DEAR SIR,

A rainy day has driven me in from my outdoor work; for this is spring, the time of preparing ground for planting. I am settled on a new and heavy-timbered piece of land; and like Paul, I have to say, "these hands have ministered to my necessities." I now resume the subject of your inquiries. You speak of the efforts which "you propose to make to aid our feeble churches." And never was aid more needed. And from the disposition which I have seen for three years among them, I believe no people will be more thankful for your aid.

Population of the several Counties, estimated from the auditor's report to the Legislature, for 1824, in which he gives the number of polls of free white males over twenty-one years. I multiply that number by five for the whole number of souls, and find that will make us a hundred and seventy thousand three hundred and five in the State—I think it, therefore, not too great.

Decatur	2,490	Orange	5,050
Bartholomew	2,690	Dearborn	10,450
Montgomery	750	Johnston	910
Floyd	3,240	Lawrence	4,925
Hendricks	685	Marion	2,680
Vigo	3,995	Madison	610
Randolph	2,135	Owen	1,610
Crawford	2,095	Vanderburgh	1,615
Pike	1,830	Ripley	2,940
Franklin	9,050	Rush	2,965
Knox	2,200	Henry	1,990
Harrison	6,845	Scott	2,360
Clark	7,575	Martin	1,275
Jennings	2,460	Parke	2,740

Spencer	2,085	Davies	2,915
Switzerland	4,960	Allen	620
Union	4,395	Dubois	1,310
Vermillion	1,570	Monroe	3,425
Warwick	1,770	Putnam	1,700
Shelby	2,025	Posey	5,310
Sullivan	3,455	Perry	2,810
Washington,	9,910	Morgan	1,100
Wayne	10,705	Fayette	4,760
Gibson	3,805		
Hamilton	800		
Jackson	2,845		
Jefferson	7,305		
		Total,	170,305

The number of ministers of our church is ten. Vacant Presbyterian churches are thirty-four. Churches supplied by pastors, 8. We need only the labourers to form many more, as well as to strengthen these. I expect to form three this season.

On looking at several of the counties, I am persuaded that the amount of population is too small in the within estimate. Now, Sir, of these thirty four churches, two can support a minister now. These are Madison and Jefferson. Eight of the remaining thirty-two could raise for a missionary, who would remain among them a year, and then continue another year, or be settled their pastor, \$200 for the first year, and probably more for the second; and by the fourth year they could do without any foreign aid. Several are near enough to unite two, and then the missionary would need no more than to bring him into their acquaintance. Eight others of the thirty-two could raise \$100 a-year if a missionary were located with them, especially if he be a married man. Four or five years of a stationed missionary with them would enable them to support him entirely.

Eight of the remaining half could raise the first year between \$50 and \$100, and a \$100 the second year, and I think would advance \$50 a-year. The remaining eight would give \$25, and between 25 and \$50 the first year, and perhaps \$100 the second year. These two last kinds, until we can have a minister for each one, should be distriated, and one supply two or three. I have one of this kind marked out along the river on which, or near which I live, for which I beg you to send me a missionary, and I'll engage he shall receive \$100 for a year's service, and I think he will \$150. When once here, his expenses would be very small. He would scarcely ever have to pay for horse feed, a meal of victuals, or a night's lodging; and could, if a single man, support himself well on \$200 a-year—that is, if he had a horse and saddle to begin.

“The least salary on which a minister can live here,” after which you inquire, differs here according to the place and to the number and economy of his own family, as really as in New-York State. Provisions are, however, much cheaper, and clothing and furniture, though dear according to quality, yet an inferior quality of both will answer very well. The minister too, if he please, can buy a little land, and live in his own house, and have his own wood. In some places, Sir, \$400 per annum are as little as he could get along with, with a small family. In other places he could live on \$300; and in some, if he had an industrious and frugal wife, his own house, garden, and wood, he could manage safely with \$200.

If you can send a missionary for the villages of

Terre Haute and Roseville, I believe that \$250 would be raised him in those places. \$100 from you would enable him to stay a year. There is no church of any kind in either place. Pray send one soon, and let him come by me, that I may introduce him. I like your idea about the devotion with which missionaries should come out; and unless you can send us some of that spirit, needy as we are, let us struggle on alone. When they leave us, and return, they will do us more harm than their coming will do good.

Mr. Johnston is at present at Madison. I think he will do well in our country—he has not yet chosen his ground.

I wrote you, respecting our making our society auxiliary to yours. Wishing to learn, if we were to do so, if you would make us a board of agency, and let us locate the missionaries whom you may send, and appropriate our little fund at our own pleasure. Our plan is wholly domestic, and is essentially yours. The object is to help the weak, and settle ministers as fast as we can.

When your next Report is printed, I beg for a copy; and if you print any quarterly views, I beg you to send them to me. I have never got the one you wrote of last summer.

Respectfully yours, in the fellowship and trials
of the kingdom of God,

I. REED.

REV. M. BRUEN, *Cor. Secretary of U. D. M. S.*

A Statement of the Salem Presbytery to the General Assembly of the Presbyterian Church, on the state of religion within the bounds of the Presbytery. Made at its sessions in Washington, Indiana, April 9th, 1825.

The Presbytery informs the Assembly, that through the blessings of the Head of the church, their infant churches are living in peace, and generally giving good attention to the preached gospel, as far as they are supplied with it. And though four fifths of them are destitute of a settled ministry, and three fourths are destitute of even stated supplies, still, to the praise of the Redeemer, they are nearly all yearly increasing in the number of their members. Eight new churches have been formed the last year. In three of our congregations the Spirit has been poured out—the saints have been revived—and sinners made to inquire after Christ and salvation. Two of them are in new settlements on our north western frontier; we have an immense territory, embracing near 180,000 population, and but 7 ordained ministers capable of public service, with only 3 licentiates. The assembly will see by our Presbyterial Report that our churches are 37, and we have the prospect of adding to their number the present year. We beg therefore for help.—A few Missionaries sent us from the Board of Missions, who would remain and settle in our bounds, could do us much good. We pray the assembly to consider us in this matter; our prospects have been long of a dark character, but are now fast brightening, and

from the location of our churches, and the character and influence of many of their leading members, we think our state shall yet present a fair and lovely section of the Presbyterian church. Education is in general low, but we think it rising; we have one college seminary which is just beginning. It begins under encouraging auspices, and the state of morals, in our bounds, is, we believe, improving.

Indiana, April 25, 1825.

REV. AND DEAR SIR,

I read your letter of February 15th to the standing committee of our state Missionary Society, together with the members, ministers, and elders of our Presbytery at Washington, Indiana, the 9th inst. It was heard with much interest, and seemed greatly to encourage us. It was truly good news from a far country. At the same time I read a large part of your last annual report with the constitution of your society, and told the committee I wished them to consider, until our annual meeting in August, the proposal of making our society auxiliary to yours. At that meeting of our Presbytery we formed the vacant parts of our state into 15 missionary districts; now, whatever you can do for us, in locating missionaries in these districts, I beg you to do it. And in addition to the two places which I proposed to you in my last, in answer to yours of Feb. 15, I now give you Washington, seat of justice of Davis county; and Portersville, another place not far off, in Dubois county, as a place to station one missionary. A church at each place, at Washington one of 70

members, and now in a state of revival. I believe 200 dollars a year would be furnished in the two places, and if you can add \$100, an unmarried man could come out and do well, and if liked by the people, would be settled in a year if he would consent. In our congregational reports we have an aggregate of 1280 communicants, and there are 6 churches in the state which are not in our hands. In these, and in those congregations which made no report, I think there are enough to make 1500.

This you may then take as the strength of the Presbyterian church in Indiana. The population in the bounds of our presbytery in this state and in Illinois we rate at about 180,000. I now add a few things both for you and for the New-York Observer. I hope this will reach you before your annual meeting.

The blossoms of the wilderness.

The first candidate licensed to preach the Gospel by the Presbyterian Church in Indiana was in Oct. 1824. The first ordination in that state was Mr. George Bush, on the 5th of March, 1825. This was done in the state-house at Indianapolis by the Salem Presbytery, and on the 13th of April following the same Presbytery ordained Mr. Barnard R. Hall in the State Seminary at Bloomington. These buildings were used for want of meeting houses. But there is a providence in the affairs of men, and the same Presbytery has three appointed meetings of Presbytery to ordain three

others before next autumn, that will give us eleven ministers if all shall live till that time.

We report three places in our bounds to the General Assembly as having enjoyed a season of revival since last October. One is somewhat remarkable. It is a narrow settlement lying along upon the state line, partly in Indiana and partly in Illinois. It has had for several years a little church, but entirely without ministerial supplies. Last November I visited it as a missionary. There was then but one elder and nine members. The revival seemed then begun, and five were added to its number; since that it has continued, and they sent us this spring a report of forty-nine members in communion, only seven of whom have been added by letter, making thirty-three on examination. And they have united their labours and built a meeting-house. They are still a vacant church, by the name of New-Hope.

ISAAC REED.

The wilderness in blossom,—or the Church in Indiana.

Cottage of Peace, April 15, 1825.

The land which long sat in darkness now receives the light, and unto *her poor* the gospel is preached.

The Salem Presbytery has lately ordained Mr. George Bush, and installed him Pastor of the congregation of Indianapolis. The Rev. John F. Crow preached the ordination Sermon. The Rev. John M. Dickey presided and gave the charge to the pastor, and the Rev. Isaac Reed gave the

charge to the people. This was on the 5th of March.

And on the 13th of April the same Presbytery ordained Mr. Baynard R. Hall at Bloomington, and installed him Pastor of the congregation at that place. The meeting was held in the State Seminary, in which Mr. Hall is principal Professor. The Rev. Isaac Reed preached the ordination sermon, the Rev. William W. Martin presided and gave the charge to the pastor, and the Rev. John M. Dickey gave the charge to the people. Besides these, the same Presbytery has three appointed intermediate sessions, in as many different places, for the purpose of ministerial settlements and ordinations. The Lord is visiting us in mercy and in kindness, and we will rejoice and be glad in his name. "Sing, O barren, thou that didst not bear; break forth into singing and cry aloud—Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations."

Besides the above to justify the title, which stands at the top of this letter, there are three places, which are and have been *specially* visited by the Holy Spirit since the meeting of Synod last Oct. One of these is a settlement along the State line, and on the west side of the Wabash river, a little below Terre Haute. *There* has been a great work. When it commenced, there was a little church with only 9 members. It had one elder, and no meeting house. On the 11th of Oct. last, 5 persons were admitted to membership in it, and so great has been the work, that the church now reports 49 in communion, and only 7 received by letter. This church, like most of our churches,

is vacant, and has only occasional ministerial supplies. They have also built a meeting house. The other places which seem to be revived, are the church at Washington, and also the church at Paris; the latter is between 20 and 25 miles West by North from Terre Haute. The Salem Presbytery now reports, to the General Assembly, 9 ministers, three licentiates, and 37 congregations. There are also 6 churches in the state not within the bounds of our Presbytery. We only need the Divine Spirit's blessing, the grace of the Head of the church with his people, and some ascension gifts of the Lord Jesus, to make us beautiful as Lebanon, and fruitful as Carmel. We have divided our State into about 15 Missionary districts, and we have some churches organized in nearly all of them. We have a Missionary Society, which is to hold its third Anniversary meeting at Vincennes the 5th and 6th of next August. May the Lord be our helper, and send us labourers to his work. "Lift up, O ye disciples of Immanuel, lift up your eyes, and look on the fields, for behold they are white already to the harvest."

ISAAC REED.

A Sabbath in Indiana.

Extract of a letter from the Rev. Isaac Reed, addressed to the Secretary of the Trustees of the Missionary Society of Connecticut, dated July 12th, 1825.

Perhaps an account of Sabbath, 19th of June, as I spent it, in the service of the Society, may be acceptable. The day was clear and very warm—

had by meetings for two days before, prepared for a meeting to-day in White river Township in Johnston county. No religious society exists in the neighbourhood; and this is the second Sabbath that they have been favoured with preaching. No house was sufficiently commodious for the assembly of hearers, and the meeting was held in a sugar-tree grove. But before preaching, there was the meeting of the Sabbath school, and this also in the grove. Strange as it may seem in the older settlements, even here is a well conducted Sabbath school. It began with the first Sabbath of May, at the recommendation and appointment of the missionary, made on the last Sabbath of April. And this day he was first to see the school. The school commenced at 9 o'clock, A. M. In its lessons I spent an hour; and then made an appropriate address to both scholars and teachers. Some of the scholars are young men, and several are young women; two of the latter have learned, and well learned, the whole Shorter Catechism since it began. There was visible a good degree of seriousness, and much engagedness about the lessons. The number is about thirty. This, in connection with preaching the gospel, is an effect of sending a missionary to look after and care for these people. Before this Sabbath school there was no meeting for them to go to, and they either lounged the Sabbath at home, or went abroad for amusement. Now they come regularly to the school, and learn either scripture lessons or catechism.

This is the third Sabbath school which I have here been concerned in getting up this season. At 11

o'clock; A. M. I commenced preaching. About 130 hearers were present; and though the meeting was in the open woods, the attention was early secured, and continued to the close. The preacher had more than ordinary liberty and elevation of mind. The text was, "Blessed is the people who know the joyful sound." This exercise closed about 1 o'clock, P. M. But did the minister's labours stop here? They might have well done so; but he had another appointment 14 miles from this place, for 6 o'clock, P. M. He had then only time just to take a little dinner, and hasten thither, saluting no man by the way. There too he had a good number of attentive hearers. When he had conducted divine service, and preached a sermon to them, and not till then, his public labours of the day were over, and the day itself was gone.

This may be taken, not for a uniform sample of my Sabbath exertions, but for a frequent one, *when out in the missionary service*. Indeed, but for the Lord's sustaining care, I must sink under the weight; yet to the praise of his goodness, though weak and often weary, I am kept up. The next day I also preached twice, and rode 14 miles.

An Ordination.

Now, Sir, I shall tell you of an Ordination, which was held the 25th of June. The Salem Presbytery convened the 24th, heard the trial sermon, and examined the candidate. On the 25th, the sermon was preached by the Rev. Isaac Reed; the Rev. W. W. Martin presided: the Presbytery laid their hands upon the candidate, Tillah H. Brown.

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and set him apart by prayer to the sacred office ; and the presiding Bishop gave the charge to the Pastor and People.

The following day, Sabbath, the preaching was had in an oak grove. About 350 persons were present, and 60 communicants came to the Lord's table. It was indeed a season of interest and solemnity. And one of the two united churches, which was now blest with a pastor, is Bethlehem, formed and named by your Missionary in April, 1824.

Indiana, Sept. 29, 1825.

You wrote me of the books, that they would soon be shipped ; you also inform me, that I am to be intrusted with the distribution of 200 bibles. Now, Sir, I beg you to thank the Directors of the Connecticut Bible Society, for the confidence they repose in me. Their benefaction is needed, and greatly needed, in this new country. Many are without the Scriptures—many have the New, and not the Old Testament ; and most unfortunately, many cannot read either. Were their benefaction 2000, instead of 200, it would not be a sufficient supply for the fourth part of this State.

Nov. 29th—The last night I preached at Terre Haute, but a few of the villagers attended ; but two men, both professors of religion, who live *eight* miles distant, came in to the meeting, and returned the same night. I thought it seemed like hungering for the word. Walked near a mile to a cabin, before breakfast, to see a married woman from the church at Ithica, New-York. She has lived here

seven years, and seen but one minister of the Presbyterian church, and him but once. In this tour, I visited the church at New-Hope, on the west side of the Wabash river. This is a very serious and interesting people. They have been greatly revived and built up. One year ago, there were but ten members of the church: now there are seventy-two. O my soul, what a work hath God wrought in this new settlement! And this too, by a small portion of Missionary supply, and by prayer and reading meetings. They have established two Sabbath schools; and one lad, in each school, has united with the church in membership. They are very anxious to get a minister; and they would do their utmost to support one. Could we have this day, one hundred more ministers in our single State, we have a field that would need them all. But I think ten additional ones, properly located and distributed, would help the cause very much. If your society possibly can, I beg you to send out another Missionary to this State, to occupy the tract above Terre Haute.

A Macedonian call had been sent me at Vincennes the first week of August, from Paris, Illinois: I had returned word I would come.

Sept. 14th, 1825.—I left the Cottage of Peace, on my way to preach the gospel to them. Rode 25 miles and preached at 5 o'clock, P. M. Baptized five children. This was the household of one of the members of the new formed congregation of Greencastle. ✓

15th.—Started at sunrise, and went on to Greencastle, 5 miles, to breakfast; found my friend Mrs. ✓

O——, very sick of a fever. Prayed with her. Hope she may recover. Stopped only for breakfast, and went on. Passed through 17 miles woods, with only a single cabin. Met and passed numbers on the road. Though very new, it is the leading way from Ohio, to the upper parts of Illinois, and near where the national road is expected to pass. Rode this day, 31 miles, and stopped with Mr. Samuel Adams: found the woman ill. Spent the evening in reading loud to the family, a printed Missionary Report, and part of two sermons.

16th.—Started at sunrise, and rode to Mr. T—'s, 4 miles. He is an elder of our little church, on Big Racoon creek. It was formed near three years ago, by a Missionary of the General Assembly, but has no minister, nor meeting-house, nor meeting, except when a missionary comes along. Went on through a very lonely and wet tract, 10 miles to the Wabash river. Crossed it 12 miles above Fort Harrison, a place famous in the late war. Rode 14 miles further to Mr. M'C——s, where I had appointed to preach. This is on an arm of the Grand Prairie, in Illinois.

On my way, I met a man whom I had known six years ago, at New-Albany. He had been used to attend my ministry, but I had not known any thing of him since. Inquired of him respecting his mind—found it troubled and dark, without a Christian hope; but uneasy. Exhorted him, and requested him to come to the meeting at Paris. This Prairie has a grand and beautiful appearance. It is dry, grassy, and flowered. Preached—the attention was good. Had an interesting conference with the man of the house, his wife, and another woman.

They are zealous Christians in their first love ; each has united with the church in less than a year.

17th.—Rode into Paris, 8 miles. Met the congregation at the Court-house. Preached immediately. Text, Acts xvi. 10. A large number of hearers, and very good attention. Ordained a ruling elder, and gave a charge to him, and another to the congregation. Held a meeting with the session ; examined and received two persons, both young converts. Preached again at night to a numerous and solemn assembly.

Paris is the county seat of Edgar county, but is a very small place of about eight cabins. It lies on the Prairie. The church here was formed by my ministry, last November, with twelve members. It seemed in a state of revival, and I left it with twenty-six. Sixteen have been added—now forty-two.

18th.—Sabbath. Held prayer meeting at the Court-house half after nine, A. M. Baptized one adult. Preached and administered the Lord's supper. There were three tables. A large number of hearers, and very well behaved. Rode four and a half miles to lodge. Read aloud to the family a Missionary report.

19th.—Rode to Paris, and preached at 11 A. M. The sermon was a funeral one, for Mr. John Young, Missionary, who died at Vincennes, Aug. 15th, aged 28 years. He had spent some months with these people, where his labours appear to have been greatly blessed. Dined, and took leave of these interesting people. They are anxious to obtain a minister, and I hope they can soon support one. Rode 10 miles, and preached at night.

20th.—Rode 9 miles to New-Hope meeting-house. Met the congregation, and preached the same funeral sermon as yesterday. Here too, Mr. Y. had laboured—been successful, and was much beloved. It was a feeling time. Baptized one adult, and one infant. This is a wonderful society. It has grown up from nine to seventy members, in ten months, and there seems still a reviving influence. They subscribed \$10 towards printing the funeral sermon. They have built a new meeting-house. Preached again at night, and baptized four children.

21st.—Found where there is a pious lad, now a scholar of the Sabbath school; anxious to learn, and makes great proficiency. I expect he is to be called to the ministry. Rode 11 miles, to the village of Terre Haute. This is a singular place—has about 200 population and much mercantile business. It has no religious society of any order. But at present a great disposition to hear preaching. And its gentlemen have formed a Sabbath reading meeting, at the Court-house. They read printed sermons. There is also a new formed Bible Society, and there is a small Sabbath school. I am told, \$300 salary might be raised here for a preacher. Preached to a large congregation at night. In the afternoon, visited and prayed with a school.

22d.—This day was rainy. Rode 21 miles—rested for the night without preaching; but not without being solicited to preach.

23d.—Preached a funeral sermon for the death of a married woman—she has left children. Rode 13 miles and lodged at D——s, on Racoon Creek—this is a Presbyterian family from Ireland.

24th.—Repassed the long woods to Greencastle, 18 miles—preached at night. My friend appears recovering from her fever, but is very weak.

25th.—Rose early, and ret. Visited, and prayed with a sick woman. Met the congregation—prayed—ordained a ruling elder, and gave him and the congregation a charge. Preached and administered the Lord's supper, in the new church at Greencastle. There were few to commune, but many to hear—went home with the elder. When we entered his house, his eldest son, who had been left at home, was weeping aloud. The bible lay open on the table—and the first words he spoke were, "the Lord has found me." He seemed greatly agitated and distressed. I endeavoured to direct him to the Saviour—and read and explained to him and the family, the parable of the Prodigal Son.

26th.—The young man was still serious but more calm. Left him a reference to some chapters. Rode home, about 24 miles, and found my family in peace. I had been absent thirteen days—rode 222 miles—preached thirteen sermons—administered the Lord's supper in two churches—ordained a ruling elder in each church—baptized two adults and six children.

Churches in Indiana.

The following "Sketches of the former history, and present religious state of Indiana," were made by the Rev. Isaac Reed, in the winter of 1826.

My first introduction into Indiana, was in July, 1818. At that time there was a Presbyterian

church at Madison, and a minister there; but not its pastor. Indeed, there was no pastor in any Presbyterian church in the State. Down the Ohio river, was Pisgah church. This was a little church in a country settlement formed by the Rev. James M'Gready. At Charlestown, County seat of Clarke county, was a small church and resident minister. At New-Albany, was a little church of twelve members, formed by the Rev. D. C. Banks. From this, down the Ohio river to the State line at the mouth of the Wabash, there was no church, and no minister. In the direction towards Vincennes, there was a little church at Blue river, and another at Livonia, both formed by Mr. M'Gready.—In these two last mentioned, and another at Salem, the Rev. Wm. W. Martin preached at that time. At Washington, Davis county, was a little church, which the Rev. J. M. Dickey had supplied for a time, but was then about to leave it. In Knox county, and near Vincennes, was a small church, supplied by the Rev. S. T. Scott. Thirty miles higher up the Wabash river, was a little church, supplied by the Rev. J. Balch, an aged man. Besides these, the Rev. Nathan B. Derrow was in the State, as a missionary from the Connecticut Missionary Society; and had formed two little churches; one in Jennings, and one in Jackson counties. The Rev. Orin Fowler, another Missionary from Connecticut, came into the State this summer, and remained till the next spring. He organized three churches. He was diligent and popular, and appeared to do much good.

The writer stopped at New-Albany in September, and engaged to supply there for a year, in Oc-

tober. He had come as a volunteer, at his own charges, into Kentucky the preceding year. In December, a little church was formed at Corydon, at that time the seat of government of the State, by the Rev. J. F. Crow. All these places, churches, and ministers, were in the bounds of the Louisville Presbytery, and of the Kentucky Synod. In August, 1819, the Rev. J. M. Dickey was installed pastor over the united congregations of New-Lexington and Pisgah. This was the first installation in the Presbyterian church, ever held in the State. The same summer, the Rev. Thomas C. Searle came to Madison, and the Rev. N. B. Derrow left the State. About this time, the Rev. J. Balch died. The writer also having fulfilled his year at New-Albany, left the State in December, and went into Kentucky. A young man, missionary from the Board of Missions of the General Assembly, was in the State for six months; the last of the former, and the first part of this year: and two others for a like term the following winter and spring. In 1820, Mr. Searle became pastor at Madison, and Mr. Martin was installed pastor at Livonia. A new church, named Hanover, was formed and united with the Madison church. In the Autumn of 1821, Mr. Searle died at Madison. He was pious, active, and eminently useful. In the autumn of 1822, the writer returned to the State, a missionary from the Connecticut Society, with his family, and settled in Owen county, upon White river. The same time the Rev. D. C. Proctor, missionary from the Connecticut Society, engaged for a year at Indianapolis, the new seat of government of the State. The following winter,

the Rev. C. C. Beatty performed a mission tour of four months, along the Wabash river; and formed three churches. He was sent by the General Assembly. In the spring of 1823, the Rev. J. F. Crow removed from Kentucky, to the Hanover church.

He and the writer were both installed in their respective congregations this year. The Rev. Ezra H. Day came to New-Albany in the summer of 1822. He preached there a year, and died in September, 1823. The following winter, Joseph Trimble, missionary from the General Assembly, came into the State. He fulfilled a mission of six months, and engaged to become settled at Madison. The Presbytery was called to ordain and install him; but found him, on the day of meeting, on his death-bed. He died the same day which was set for his ordination. He was very diligent, and highly useful. The Salem Presbytery, the first Presbytery in the State, was formed by the Synod of Kentucky, in October, 1823, and held its first meeting in April, 1824.

The first candidate for the ministry licensed in the State, was Mr. T. H. Brown, at Charlestown, October, 1824. The first ordination, was that of the Rev. George Bush, at Indianapolis, March 5, 1825. Since that, five other ministers have been ordained, and three of them installed. The Rev. S. T. Scott has also been installed pastor at Vincennes. The churches have been increased from twelve, the number in 1818, to forty-two, the present number. There was a Missionary Society formed in August, 1822; and in 1824, and part of '25, it employed, for a short time, six missiona-

ries. In October, 1825, the Synod of Kentucky divided the Salem Presbytery, and formed two new ones; viz. the Wabash Presbytery, and the Madison Presbytery. In August, 1825, Mr. John Young, missionary for the General Assembly died, at Vincennes, having just finished a mission of six months: he was very active, and is greatly lamented.—Such have been the trials, such the increase, and such the enlargements of the church in Indiana. And may her Master say to her, INCREASE, INCREASE, and possess the land.

The Rev. Isaac Reed has spent twenty-one weeks as a missionary for the Society the year past. The following extracts are from his Journals. Dec. 29—"A cold winter day. Left home this morning and rode 32 miles: preached at night in the house of a pious widow, who had been lately sick, and whose large family has for seven months been awfully visited with sickness. Her husband had died in that time. When well, she was actively engaged in teaching, at her own log-house in the woods, a Sabbath School." "Dec. 31—I had previously appointed this as the day to constitute a church in this new settlement, where the first family arrived two years ago. After preaching, proceeded to constitute the church. There were 9 members—six by letter and three by examination. Two ruling elders were chosen by vote." In another Journal he says, "I regret to learn that the Trustees are unable to increase the number of their missionaries through the want of funds. I had fondly hoped that more aid would have been afforded to our Zion in Indiana. But the Lord reigns. We will hope in his salvation

and rejoice in his name." "May 7—A lovely day—preached at 11 o'clock in the Court House, [village of Terre Haute] had a large congregation—was much pleased to find this town so still on the Sabbath. Its order is improved within a short time. But alas—it is still without any Religious Society. Three steam-boats have visited it this spring." Mr. Reed, after four years faithful and active missionary labour in the service of the Society, is now settled in Moriah, Essex County, N. Y.

Moriah, N. Y. Jan. 29, 1827.

REV. AND DEAR SIR,

You know why I have left the west, but in spirit I seem to be there still. And my prayers to God are for its needy inhabitants. I pray God to send them his blessed gospel,—to furnish them with his faithful ministers. My heart yearns over its destitute settlements, and its infant churches. And though absent, I may yet do them good through your favour. And not merely them, but give entertainment and information to the readers of your paper. For both these objects I design to commence with this a series of numbers for a column in your paper, with the following title :

INDIANA THE COUNTRY FOR CHRISTIAN EFFORT AND
THE FIELD OF HOPE.

NO. I.

The State of Indiana lies between the States Ohio on the east, and Illinoiis on the west ; the Ohio river on the south, and Lake Michigan and

Michigan territory on the north. It is in one of the happiest latitudes in the Union. Stretching from 37 deg. 50 min. to 41 deg. 48 min. north latitude ; and from 7 deg. 40 min. to 11 deg. west longitude from Washington. It is without a mountain, and has scarcely a swamp over which a man cannot ride on horseback. It has much low lands, which at some seasons are wet. Its river banks are low and they overflow widely. It has much high, rolling and dry lands. The writer's residence has been for years in the central part, in Owen county, and his travels have been over almost every part which is either settled or begun to settle. In these rolling lands springs of the very best water are plenty ; and many of them are very large. In its flat lands good water is easily obtained by digging. The lands near the Ohio river are in many parts broken ; but as you leave the Ohio and advance into the interior, the good tracts become larger and the soil richer ; and the same, as you ascend up the Wabash and White rivers. These are elegant streams. The Wabash traces the western part, and the two White rivers the central parts of the State. They furnish a water conveyance for the produce of the country to the Ohio river, and thence to New-Orleans. Steam-boats ascend the Wabash in the spring. In the spring of 1826, some ascended as high as the mouth of Tippecanoe river. The Indians are almost wholly gone from the state, and the white settlements are very rapidly extending up the rivers towards their source. The State has 54 organized counties, containing an average of 20 or 21 miles square. Each of these counties has a seat

of justice and county business, called the Town, and the other settlements are called the country. In the Town are the stores, the taverns, the doctors, the lawyers, and numbers of the mechanics of the county. The population is a mixture from almost every quarter; but mainly from south of the Ohio river. Interest has drawn most; to be in new countries has induced others, and to get away from negro slavery, has influenced not a few in their removes from the slave-holding states. There are many from Ohio, and some from the northern states, but their numbers are few.

Their religions are avowedly *Christian*, but of all the different sects in the Union. And a very large part are professors of religion in some society. There are many meetings, and there is much of family prayer. Indeed, I believe there is much of religion—much of experimental Christianity in this new state. There are many assumed *preachers*, but there are but few truly competent gospel preachers; at least they are few in proportion to the population, and the extent of settled country.

My next Number shall be upon its government, and its increase of population, since my going into it, in the summer of 1818, and its character for health. Respectfully yours,

ISAAC REED.

NO. II.

The Government.

This, like the other States of the Federal Union is Republican. It became a State government in 1816. Almost all manner of offices are made immediately by the election of the people. Every freeman, except persons of colour, is entitled to vote for the Governor and representation in both branches of the Legislature. Its Senators are chosen for four years. Its representatives are chosen for one year. And its Governor is chosen for three years. Its Legislature, in both branches, meets annually. Its Senators in the Congress of the United States—its President Judges of judicial districts : its Judges of the Court of Appeals, and some of its State officers, such as the Secretary of State, Treasurer, and Auditor, are elected by the Legislature. The Judges of the Court of Appeals, or the supreme court of the State, are three. And this court is held twice each year in the seat of government. The judicial districts are five, and there is a president judge to each of these districts. Associated with him, in holding court in each county, are two, chosen by the freemen of the county, and called associate judges of the circuit court. This court has both criminal and civil jurisdiction. And it answers to Oyer and Terminer, and common pleas.

The county court consists of all the magistrates in the county, or rather of all those who attend in the county seat, at the time set, for holding the

court. These determine respecting county regulations; such as building court houses and jails, making townships, granting roads, assessing and collecting taxes, granting tavern licenses, &c. Each county has its clerk of the circuit court, and recorder, chosen by the electors in the county. These are two distinct offices, but they are frequently held by the same individual.

From the office of the County Clerk, must be issued the certificates for solemnizing marriage, between the persons therein named. And to the same office must a return certificate be made, by the person who solemnizes a marriage. Ordained and licensed preachers of the gospel, of all denominations, judges of the courts, and county magistrates, are legally authorized to solemnize marriage. In each of the judicial districts, the president judge goes round his circuit, and holds a court in each county, twice in a year. His salary is \$700 a-year, the Governor's salary is \$1000 a-year, and the Secretary of State's salary \$400 a-year. The State has three congressional districts, each of which elects one representative to congress. Such is a brief outline of the government of Indiana. Its present and permanent seat of government is Indianapolis;—a fast rising and flourishing town, delightfully situated on the east side of White river, just below the junction of Fall creek. To this place the government was removed from Corydon in the winter of 1826.

Its Increase of Population.

My first entrance into Indiana was from the State of Kentucky, in the character of a VOLUNTEER

PREACHER of the GOSPEL, with no patronage but from on high. I then travelled, and had travelled the whole preceding year at my own charges. This entrance was in the month of July. And by turning to my journal for the time, I find that I crossed the Ohio river at Madison, and first put my feet upon the north shore the 23d of July, 1818. At that time, as near as I could learn, the population of the State was about 100,000. When the United States census was taken in 1820, it was between 140,000 and 150,000. Since that time, it has increased very rapidly. At present it equals, and probably exceeds 200,000. Eight years has then given an increase of near 100,000 population, and this in a State which is but ten years old.

Its Health.

Like all large tracts of country, its character for health differs in different parts. It is a State, almost precisely similar to the State of Ohio. There are parts which are sickly: there are parts which are healthy: and there are parts which have a mixed character. It is equally favourable in health, with the State of Ohio; or with the State of New-York, westward from the village of Utica. The hilly and rolling lands, and parts of the State, are healthy. The flat lands, and river bottoms, are sickly. My residence with my family of almost four years, was without once employing a physician; and I would have no more fears of sickness in that settlement, than in Connecticut. But pretty extensively, the inhabitants are prone to bilious diseases, and strangers have to require a seasoning. This, Sir, is its character for health.

And I have made these observations from an acquaintance of eight years ; and five years entire residence in the State.

ISAAC RHED.

Moriah, N. Y. Feb. 18th, 1827.

NO. III.

Principal Towns.

Madison is a brick built commercial town. It lies on the north bank of the Ohio river, 80 miles below Cincinnati. It has about 1200 population. It is a point of deposite and trade, for an extensive interior of fertile country. Charlestown is near 30 miles lower down the Ohio river, and is four miles back from it. It is brick built, and nearly the size of Madison. Both places are county seats. They have each a Presbyterian church and minister.—Jeffersonville is 14 miles south-west from Charlestown: it lies on the Ohio river, nearly opposite Louisville. Here is the location of the State Prison. This is a trading village, but not large. New-Albany, 4 miles below Jeffersonville, is the first village below the falls of the Ohio. The population is about 800. On the Ohio, below New-Albany, the only villages of note, are Leavenworth and Evansville ; the latter is near the lower corner of the State. They are not large, but increasing.—On the Wabash river, are Vincennes, an old military Post, called “Post Vincent.” It was originally settled by the French, and numbers of French are still there. It is situated upon a delightful, small, dry prairie. It is improving. The population is about 1000.—Sixty miles higher,

up the Wabash, in Terre Haute, a handsome little village of white buildings. It has a great deal of mercantile business, and about 300 population. In the interior of the State is Salem, county seat of Washington county, 80 miles from the Ohio river.—Bloomington, in Monroe county, about 90 miles from the Ohio river. This is a thriving town of about 400 or 500 population, and the location of the State Seminary.—Indianapolis is about 50 miles northward of Bloomington. This is the permanent seat of the State Government, and has 800 population. The first sale of its lots was in the autumn of 1821; and it was then mainly covered with thick woods. About it is a wide extent of first rate lands, and though so young in settlement, the population is becoming dense. The town has three religious societies; a well finished Presbyterian meeting-house, and settled minister. In May, 1826, there was a Sabbath school of 85 boys and 87 girls. The attention to good order and to religion is favourable.—In the east part of the State is Richmond, a small but neat town, inhabited principally by Friend Quakers. There is held their yearly meeting.—In the south-east part is Brookville, seat of justice of Franklin county, and Lawrenceburg of Dearborn county, and Vevay of Switzerland county. And there are in the State a number more, which are nearly equal to some of these.

Literature.

The State is not districted: and the common schools are generally of a low character, when compared with the schools of the Northern States.

Here and there is found a district, where the school is well supported, and well taught. The schools are nearly all taught by men. It is a rare thing to see a woman teaching school. There are a good many men of public education in the State, graduates from different colleges. There are many people of common school education ; but there are also many men, and many women, who cannot read at all. In Indianapolis there is a common school, on a fine plan, and well supported. There are a few Academies in different parts, but they are not distinguished. There is one College in its incipient state, located at Bloomington. It is the State Seminary. It is taught by a Presbyterian minister, of superior attainments, and distinguished character. It is richly endowed in lands, which, as yet, are not much productive.

Respectfully, &c.

ISAAC REED.

Moriah, N. Y. March 19, 1827.

NO. IV.

My last number introduced the state of learning in Indiana. I believe there are more men of public education in the professions of law and medicine, than would be expected abroad, in a State so young. The ministers also of the Presbyterian church are such men, and but few of the other denominations are such. Among the common people, many are found possessing much intelligence, and who, in older States, have been men of active business. The state of learning is also on the advance. But there are many of the people

without even a common school education. When I began first to distribute Religious Tracts, in different parts, I found I often gave, or was about to give tracts, to persons who could not read. Afterwards, when I was about to give tracts to strangers, I first asked them whether they could read, before I offered them the tracts.

Its Benevolent Institutions.

The first of these is the Indiana Missionary Society, formed in August, 1822, and designed to aid in supplying the destitute with the preaching of the gospel and Christian sacraments in the bounds of the State. Its funds are small, but it has employed several missionaries for a few months at a time. Of those missionaries the writer is one. While in the State, he perseveringly and successfully endeavoured to advance the Institution. He looks back to it now with satisfaction and intense interest.—The next is the Sabbath School Society. The writer believes the first Sabbath School in the State, was commenced by his efforts at New Albany, in 1819. From that time they increased and commenced in different places. They have become numerous, not merely in the towns and villages, but in country neighbourhoods and in new settlements. The writer has often addressed them in missionary tours, and sometimes in log school houses—sometimes in little cabins, and once in the woods without a house.—In October, 1825, a Constitution was formed and Society constituted, to be called the State Union Society. It was to have its first anniversary at Indianapolis in August, 1826. The writer was one of the committee which

formed the constitution.—There are a number of County Bible Societies: of these the Madison Bible Society has, I believe, been the most efficient. The writer made an address at its formation at Madison, in the summer of 1818.—A Presbyterian Education Society was commenced in the Salem Presbytery in its session at Charlestown in October 1824, and made its first report in October, 1825; and then adjourned to meet at Indianapolis in August, 1826, to form a State Society. In the Missionary Society, the Sabbath School Society, and the Education Society, it is but just to say of the Presbyterian ministers, they have led the way; they have been the pioneers and the active agents. Few as they are, besides doing their utmost to preach and to minister in their own congregations, the partial supply of four times as many destitute congregations has come upon them, and the whole weight of the formation and leading support of these Benevolent Institutions. These ministers are a company of men who fear not difficulties—who shrink not from service—and who love as brethren. The writer loves them as his fellow-labourers in the field of Christian enterprise, and the vineyard of the Lord. His heart is with them—his prayers are for them; may they still pursue and overcome in the strength of the Lamb.

Its Religion.

The Methodists and the Baptists are both numerous. There is one or two societies of the Associate Presbytery or Seceders; two or three societies of the Reformed Presbytery or Covenanters; one Roman Catholic; one of the Shakers; a good many societies of Quakers; many of the Cumber-

land Presbyterians ; many of the New Lights, and fifty of the Presbyterian churches in connexion with the General Assembly. Of these churches, the writer has constituted eight, and one in Illinois, nine in all. And he has laboured in, and tried to cherish and strengthen many of the others. Sometimes he has administered the Lord's Supper 14 or 16 times in a year, and not more than 4 of these in his own society. Through summer heat and rains—through winter cold, winds and snows, early and late, he has sought after the wandering sheep of his Saviour's flock. He has found them in the wilderness, gathered them into the fold, and fed them for Christ. For the last four years his travels in this service exceed 2000 miles a year. In one year he baptized 8 adults and 61 children, and received about 50 persons into church-membership by examination. And why has he left this field? Just because the Lord has called him away, and bid him occupy in another. But he loves that field still. And he loves to direct others in the way to it. It is a field, long and broad and goodly. And many may find a place to labour there.

ISAAC REED,

Morrah, N. Y. March 21, 1827.

NO. V.

I thought I had done with these numbers, but my last was written in a pressure of other things ; and I found I had omitted to say any thing of the hospitality which abounds, and may be considered as characteristical in Indiana. I have seen it in almost all parts of the State, in near a hundred different settlements ; and I therefore believe it is

general. Travelling expenses at the houses of entertainment, are low. But there is much of *true hospitality*; such hospitality as I have rarely seen in the Northern States. There is much equality among the people, especially in country neighbourhoods. There is less absolute and suffering poverty, than I have ever seen in so large a country; and a man is an idle and lazy fellow, if he does not soon get a farm of his own. There are very few who are rich; and it is not easy to get rich there. It is very easy to lay out money, but very difficult to get it back again. Money is scarce, and prices are low. Provisions for bread and meat are abundant; and the people seem to love the opportunity to have a neighbour or a stranger to be with them at their meals; and also to share with them the safety and the comforts of their house for the night. This hospitality may be found almost any time, but more especially at the times of large meetings—such as “a sacrament,” with the Presbyterians—Quarterly and Camp-meetings with the Methodists—Associations with the Baptists, and Camp-meetings with the Cumberland Presbyterians. No one withholds going to any of these meetings, for fear of expense for himself or his horse. If he be not known in the neighbourhood, he is invited to some house as a stranger, and treated as a friend. Frequently five or six go to the same house, and they all seem as welcome as the members of the family.

This leads me to disclose some customs about holding meetings, existing there, which may seem a peculiarity in the northern states. As the Presbyterians there are chiefly from the southern states, they have brought with them the customs of the

Presbyterians of Virginia and Carolina; and these have brought them from the mother church in Scotland. One of these customs is, to have a sacramental meeting consist of several successive days, including a Sabbath. At this meeting it is common to have a plurality of ministers. It is in this way that the ministers keep up a system of exchange. You assist me, and I assist you in return. The meeting begins either Friday or Saturday, and closes Monday;—Sabbath is the communion. Preaching each day is at the same place, which is either a meeting-house, or a stand in some piece of woods; and often where there is a meeting-house, the house is so small, and the assembly so large, that they have to go to the woods. The congregation consists of the people of the congregation, where the meeting is held, and numbers, from others round about. One or two sermons is preached each day, and frequently some at night in neighbourhoods. On the Sabbath a sermon is preached before communion, called “the action sermon.” Then the other minister rises and introduces the communion service according to the Directory. He then gives out the institution hymn; and as they are singing that, the ministers go to the table, and as many communicants as can sit on each side of it. The table is a long one. The minister who preached the sermon, sits at the table; and the other gives thanks and breaks and gives out the bread, and the cup. The ruling elders serve at the table. When all have received, another hymn is sung; and while singing, these withdraw, and the table fills again. Then the other minister serves, and the first communes. In

like manner, if there are more ministers, and if there are more tables, till all are served. I have sometimes seen five settings: I have myself served at three, when no other minister was with me. Monday they assemble early, and dismiss about mid-day. This practice leads the Christians to know and love one another, all round a large tract of country, and cherishes this spirit and practice of hospitality. When in missionary service, I have held sacramental meetings; I have sometimes seen members from six different Presbyterian churches, and all destitute. Some of these came 25, and others 30 miles, purposely to attend the meeting. In some cases, I have seen women who walked 10 miles, to be at such a meeting; one of these was a young woman, in 1823, who was awakened at the meeting; and the next year, at another similar meeting, I received her to communion. With the Methodists, their sacraments are held at their quarterly meetings, and their camp-meetings. The Cumberland Presbyterians, who are much like the Methodists in doctrines and manners, but who hold to the Presbyterian form of government, have their sacraments at camp-meetings. This is a young, but fast increasing sect. They have had being as a denomination, only about sixteen years, and they have now 11 Presbyteries, and are very widely spread. They have lately founded a college in the lower parts of Kentucky. Their preachers travel upon circuits by two and two, like the Methodists. All these large meetings tend to extend the acquaintance of the Christians of the country, and to foster and continue the hospitality of the people.

ISAAC REED.

Moriah, N. Y. March 27, 1827.

PART V.

JOURNEY WITH MY FAMILY FROM INDIANA TO LAKE CHAMPLAIN, N. Y. IN THE SUMMER OF 1826—WITH THE REASON OF THAT JOURNEY.

THE reader has gone with me now in my travels till my return from my mission tour to the Wabash, in May 1826. The few remaining days from that return on the 15th, till setting out on this journey the 26th May 1826, were passed in getting ready, and taking leave of friends both in Owen and at Bloomington.

Sabbath the 21st, I preached in the State Seminary at Bloomington, for my brother Hall, the minister of the congregation.

Returned to the Cottage of Peace in Owen the 22d, and at one o'clock, P. M. of the 26th May 1826, left the Cottage with my family on our long journey, and rode 15 miles; staid that night in Martinsville. The next day travelled 30 miles, and reached Indianapolis. The next day was Sabbath. I preached in the morning in the Presbyterian church. In the afternoon visited the Sabbath school. In this I made an address and offered prayer; it was indeed lovely in its order. Its numbers are 85 boys and 87 girls—total 172 scholars. At 5 P. M. I heard the Rev. Mr. Bush, pastor of the Presbyterian church here, preach a sermon; the subject was repentance.

I In this place we remained two days longer—
The reasons of this journey, in which we were now started, were two. First, a desire to visit my family relations, who were residing in Moriah and other parts near Lake Champlain, not one of whom my wife had ever seen, and whom she had been desirous to see, from the time of our marriage in 1819. The other reason was, it seemed as though Providence was opening the way for us to go now. Because the congregation at Moriah had sent for me, and requested me to visit it this summer, with a view to form a settlement in it. To this application I knew not well what reply to give; I did not desire to leave Indiana, as the field of my ministerial labours. I had not then any positive engagement with any congregation, though, as a Missionary, I was supplying several.—After consideration, I replied to the application, that I would consent to visit Moriah and the congregation, which had sent for me, and stay four weeks; but not longer, unless it should appear to be my duty to settle with them. I concluded I could better make up my mind on this matter at Moriah, after such visit and time for acquaintance, than in Indiana. And though I felt grieved to leave Indiana so destitute as to Presbyterian ministers, yet I felt that I knew not but the Lord was now calling me off from this field, to perform a special service in another needy part; where it might be, only the experienced missionary and Christian soldier, who was competent to the work. And I did not love the church in Indiana the less, when I resolved to withdraw from it for a season. At least, till by necessary in-

formation, I could settle the question of duty in my own mind. The distance was great ; 1000 miles. The expense of the journey must be great ;—but I knew not how else to be satisfied in this matter, but to perform the one, and incur the other. These reasons, with some other providential events, led to this great undertaking. And for the undertaking I had, in my companion, a *help meet*. She possessed the necessary resolution, great as it was.— We had now three children, and the youngest was scarcely a year old, when this journey was undertaken.

It was Wednesday, the 31st of May, when we left Indianapolis, and entered the woods, in the road to Centreville. To a traveller with a wheel carriage, in so new a road as this, through a country where the settlements are so few and distant ; some difficulties might be expected at any season of the year : but at present they were numerous, and truly discouraging. The country is moist, and the soil very rich ; and the road but partially cut out. And over the guts and small streams, log causeways had been made ; but the high waters of the spring season had raised them, and floated the logs in every direction ; so that at these places, the cut out way was utterly impassable. The resort was, to turn into the woods, and choose some other place to venture through the waters, and wet grounds, till we were either beyond the entire causeway, or at least the raised part of it. Often, at these places, and at others from the length of the places of deep mud, had Mrs. Reed to get out with the youngest child in her arms, and the oldest walking with her, and thus to make her way on

foot ; while I had to lead the horse by the check rein, walking before him : and frequently with the mud and water, as deep and deeper than my boots. In many places it appeared extremely doubtful, when the horse went into deep places, whether he would ever be able to come out. Thus we travelled for three days ; in one of which, starting at eight o'clock in the morning, and travelling with the utmost diligence till sunset, we made only 13 miles. And this was the 2d day of June.

On another day I found that we were not like to get through the woods, to the nearest house, by daylight ; the roads were so dreadfully heavy and difficult, and the horse was so exhausted by long and excessive pulling. I told my wife we had one only possible chance to avoid staying over night in the woods : and we had no means to make a fire ; and the gnats, and moschettoes were immensely thick. This way was to stop the Dearborn, take the horse out, and all get upon his back ; and thus make through. The consultation was short ;—the time did not admit of delay ;—the horse was taken out ;—the things were all left in the woods ;—a bit of carpet was thrown over the horse's back ;—Mrs. R., with the infant child, set behind me ; and the two others both before me. In this manner, we pushed on, and got out to a house before it became dark. A woman seeing us, ran out to meet us, asking, what was the matter ? I replied, that we were pilgrims, who had left our baggage in the woods, and took that way of travel, to be able to reach her house ; and that we must stay, and she must not say no. She took us in very cordially ; and though her house was poor, she furnished us

with as good as she had. The fourth day, in the afternoon, we passed through Centreville, and stopped for the night at Richmond, Wayne County. This is a prosperous little place, upon the East Fork of White Water river. The business seems to be chiefly in the hands of the Friend Quakers;—the farms, too, which are near, seem to be in their hands: and the country is in a fine state of improvement.

The next day was the first Sabbath in June. I attended a communion meeting with the Rev. John Ross, (whom I had known at college,) about four miles East of Richmond. The meeting-house was in a grove, near the State line, but in Indiana. The church is small, but on this occasion the hearers were many. I preached the action sermon. I had now a great swelling in my face, from cold located about the roots of my teeth. This, at Dayton, had to be lanced two days after. At Dayton we delayed one day; and were stopped near Springfield, in Clark county, Ohio, about 30 miles from Dayton, four days, by my horse getting lame. Here I preached on the Sabbath two sermons in a tavern. The second day after we left this place, we passed through Columbus, the seat of Government for the State of Ohio; and the day after, reached our friends in the family of Thomas M. Thompson, Esq. near Granville. Here we halted two days, and I preached again in the church at Granville. With these friends we had a very pleasant interview. We left them on Friday, and spent the next Sabbath at Wooster, seat of justice of Wayne county, Ohio. Here I preached one sermon, and heard one preached by the Rev.

Thomas Barr, minister of the place. We were entertained with no small Christian kindness, in the family of Gen. Beall. The third day from this, we reached Warren, seat of justice of Trumbull county, on the Western Reserve. Here we spent one day, and I preached at night in the court-house. The second day from this, we passed the State line, and entered Pennsylvania; stopped and spent the Sabbath in Springfield, north-west corner Town. Found here a Presbyterian church without a minister: preached two sermons. A number have been lately added to the church. The third day after leaving this, I crossed Cataraugus bridge, and turned up the Creek, off the road 6 miles, to visit the Mission school; spent about three hours at the station; visited the school; it was small, but improving: the teacher, and his wife and children, were the only whites there; they seemed pious, and devoted to their work. The next day, at night, we reached Buffalo, after travelling eight miles upon the beach of Lake Erie, when the waves beat heavily on the shore; and there was a high curling surf. Left Buffalo the next morning; it was now the last day of June; and we turned from the nearest road to go by the Falls of Niagara: at this great natural curiosity, we spent some hours, looking at the cataract, and the stupendous scenery around it: and then passed along the road down the river to Lewistown.

On the 4th of July we passed through Rochester, and stopped in Pennfield, where the Rochester Presbytery was in session; I spent part of the afternoon attending their session: the next day we went on our way, but were stopped at Palmyra, by

an alarming, and very dangerous sickness in our oldest child. We found some Christian friends, and a very skilful and Christian physician;—the means were blest, and in two days we again travelled: and the night of the second day from Palmyra, found us with my very dear Christian friends at Manlius Village; the day after was the sabbath; and I again preached to the Manlius congregation: the church has become large; and has an active, devoted, and able pastor;—a man who has spent some years in Kentucky; and whom I had once seen there. At this place we remained till Thursday. This with me and my friends, seemed to renew the days of other years:—we took sweet counsel together, and were mutually refreshed in our spirits. From this we went through Utica, Johnstown, and Saratoga, and reached the place and the house where I was born, July 19, 1826. Here I found my aged and widowed mother, and after the stay of one day, and two nights, I took her with me, and we went on for Moriah; passed through four towns of Vermont, and crossed Lake Champlain, where it was narrow, between Bridgport and Crown Point. We arrived at Moriah, Essex county, N. Y. Saturday, July 22d, 1826. For this place, the journey had been undertaken: and it had lasted eight weeks and a day.—Many and great had been the mercies of God to us in this long and difficult journey, which, in the way we travelled, was over a thousand miles. At Moriah I was expected; and I began preaching to the congregation the next day: I found the church smaller, and the congregation less settled and established, than I had expected. It was,

indeed, a very needy place, but the attention to meetings was encouraging. A subscription was got up and circulated, and a salary was raised; and in the first week of September, I entered into an agreement with the congregation, with the expectancy of its lasting five years, upon a salary of four hundred dollars a year.

I immediately wrote to my ministering brethren in Indiana as follows:—

To the Rev., the Moderator of the Synod of Indiana.

Moriah, N. Y. Sept. 11, 1826.

REV. AND DEAR SIR,

I wish to congratulate you and all my brethren of the Synod of Indiana, that the era has arrived—the Lord has given answer to prayer, and success to exertion; and the longed for day has come, when a Synod meets in Indiana. O that I could meet with my brethren there: in that meeting my heart would rejoice, and greatly rejoice, and in that meeting my heart does rejoice—I have the heart of a brother. Though a thousand miles are between us, in spirit I am with you. O that I may share in your prayers. And you, beloved brethren, share in mine: I have a fellow feeling with you—I know your labours. I have shared your difficulties, and I love your spirit: never have I seen, and, I fear, I never shall see another class of Brethren whom I so strongly love, and with whom I am so united in gospel fellowship. O may the Lord be with you, and succeed his own cause, by you, his servants. I have a door for exertion

and usefulness opened to me *here*, from which I dare not at present withdraw.

I expect to be in Indiana again in June next, when I hope to see some of you. You have my heart and my prayers, beloved brethren. Farewell.

ISAAC REED.

The church soon after made out a call in form, and at their request the Essex consociation was assembled at Moriah, on the 12th of October. The preparations for my installation were made, and on the next day, October 13th, 1826, I was installed Pastor of the church in Moriah. On this occasion my college friend, the Rev. Daniel O. Morton of Shoreham, Vermont, preached the sermon.

The extract of two letters, which were written the same month, will show my views and feelings in this undertaking; and were it not needful here to be very brief, other writings would show them still more fully. The first is part of the copy of a letter sent to the secretary of the Missionary Society of Connecticut.

Moriah, October, 1826.

REV. AND DEAR SIR,

It is not without emotion and tenderness that I now address you differently from what I have been used to do for four years. But it is a fact, as you will soon learn from the religious papers, that I have ceased to act upon my commission from the Trustees of the Connecticut Missionary Society. My last letter to you was written at Indianapolis, about the last of May. I was

then started in a journey, with my family, to visit my relatives in this place; and I had also received a solicitation from a society here. I reached here the 22d July, but did not determine to settle here till September. As I have viewed things, it has appeared to be my duty. I dare not leave them. My engagement is for five years. My salary is 400 dollars a year. The place, and a wide tract of country around it, is destitute of settled ministers. This people has never before had a settled minister.

Respectfully yours,

ISAAC REED.

The other extract is from a copy of a letter sent to the Editors of the New-York Observer.

For the New-York Observer.

Moriah, October, 1826.

TO THE EDITORS.

Gentlemen, I wish to say, through your esteemed and useful paper, to my many Christian friends in the western, middle, and eastern states—I wish to say to the friends and patrons of Domestic Missions, that in leaving the Mission service in the western states, to which, in part, I have been for seven years devoted, and in which western states I have laboured in the gospel for almost nine years, I have had *tried* state of mind. I have feared it would be looked to as an example of defection from the cause, and of dissatisfaction with the *service*. But I bare aver that neither of these is true. I am not a deserter of an important outpost, nor is my heart withdrawn from the cause of Missions in the west, as I have uniformly plead for their being undertaken and supported.

This is, that those who go, should remain ; if not for life, at least for years. In that respect I feel here as I felt there. I am here the advocate of those states, and of their needy, and, in many places, destitute inhabitants, in this very way. Let the missionaries go there and settle, and remain there for years or for life. And I here plead the cause of the gospel for Indiana and Illinois. But the secret of my removal is this ; we are not our own masters : and though we may be where there is much need, our Master in heaven may call us away, and assign us to some other post ; and He may have trained us in one part of the field (the world,) to be fitted for his service in another part of the field. This I consider to be my case. The call to leave Indiana and to come here was not of my seeking ; so far from it, that I had not the knowledge that this people were unsupplied. And after it came to me, for a considerable time, I thought I should not come ; and at the last I got my consent no further, than to come and see what was the state of things here, to make up my mind when I had the knowledge of both places before me. The result has been my acceptance of the call here, and an engagement to remain for five years, the Lord willing. And, indeed, such is the destitute condition of a large part of the country on this side of Lake Champlain, and such the disposition of the people here towards me, and *more than all*, such the believed and apparent danger to the well-being and prosperity of this society, if I should leave them and return, that I have feared to withdraw from them.

ISAAC REED.

X

Thus, my dear Reader, have these travels been carried through nine years, and conducted to their proposed termination, *my settlement in Moriah*.

Of the distance travelled in each of those years, I suppose the following table to present a pretty just estimate, and rather too low than too high.

First	Year.....	2500
Second	do.	1000
Third	do.	1500
Fourth	do.	1000
Fifth	do.	2500
Sixth	do.	2000
Seventh	do.	2500
Eighth	do.	2700
Ninth	do.	2300

Total 18000 miles in the nine years.

In these travels many things have come under the writer's observation. Some of these have been here related. If the reader has been entertained in the perusal of this book,—and his knowledge of the Western Country improved;—if the religious state and prospects of that country are, through this work, made better known,—and if the cause of Religion shall thereby be advanced, the writer has his reward. It has to him been a pleasing work; and he has been blessed in that work.

THE END.

ERRATA.

Page 53, fifth line from bottom, for "reads," read "redn."

141, seventeenth line from top, for "given," read "begin."

145, eighth line, for the name "Denow," read "Derrow."

146, fourth line from bottom, for "If," read "It."

147, eighth line from bottom, for "this sermon," read "this summer."

147, fourth line, for the name "Jaram," read "Jerram."

167, for "a text," read "take a text."

171, for "Denow," read "Derrow."

175, sixth line, for "towns," read "tours."