



† Peleg's Grave
* Peleg lived here

based on Walling's 1855 map of R.I.

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PELEG B. BROWN'S JOURNAL

p. 225

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Rhode Island Genealogical Society

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in memory of
GILBERT HARRY DOANE, FASG
1897-1980
Charter Member

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A TRIBUTE

GILBERT HARRY DOANE was a man of many talents, and supportive of the Rhode Island Genealogical Society in its formative years.

Born in Fairfield, Vermont, on 28 January 1897, he was a descendant of Mr. John Done of Plymouth Colony, of Mayflower passengers Hopkins, Rogers and Soule, and of Rev. John Sherman of Watertown. He received his A.B. from Colgate University, and an honorary LL.D. from Nashotah House Theological Seminary of Wisconsin in 1955. Although ordained a priest of the Episcopal church in 1956, he never served as rector. He was librarian at the Universities of Nebraska and Wisconsin for many years. Author of the well-known volume Searching For Your Ancestors, published in 1937 and now in its fifth edition, he served as book review editor of The American Genealogist in the 1930s and also authored a number of genealogical books and articles.

My earliest recollections of this strikingly tall distinguished gentleman include a number of "neck-cricking" conversations with him, in the 1960s, while riding the elevator from the reading room to the ground floor of the New England Historic Genealogical Society's building in Boston, when he was "in residence" editing the Register. When I asked him what made a good editor, he replied that it took "a peculiar turn of mind."

Gilbert was the most well-known of our 51 charter members. In 1942 he became a Fellow of the American Society of Genealogists, whose members are elected on the basis of the quantity and quality of their published works. He attended a majority of Rhode Island Genealogical Society meetings, and was our speaker in November 1975, March 1976, and October 1977, on the last date in the city of his retirement residence, Newport, Rhode Island. At that meeting publication of this Journal was first discussed with him and he was invited to write the introduction to this volume, but his illness intervened.

In 1979 he and his wife, Susan Howland (Sherman) Doane, moved to Newton, Massachusetts, to a large house bought by his children for the express purpose of gathering the family about them when most needed. In various apartments in the house lived three generations of their descendants who supplied their daily needs. Gilbert died 7 March 1980 at his home, leaving his widow, who died 12 January 1981, a son and daughter, married grandchildren and some great-grandchildren. He left to future genealogists a number of scholarly genealogical works, and fond memories to those of us who were privileged to know him.

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The Editor

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CONTENTS

Introduction	ix
The Author	xiii
A Brief History	xix
Charter Members	xxi
Contributors	xxii
Acknowledgments	xxiii
Preface	xxv
Peleg Burroughs's Journal --	
January 1778 to April 1779	(NHS) 1
(Book 6) April 1780 to February 1783	(ABHS) 49
(Book 7) February 1783 to December 1786	(ABHS) 141
March 1788 to October 1789	(NHS) 229
January 1792 to February 1798	(NHS) 271
L'envoi	365
Index of Persons	367

ILLUSTRATIONS

Peleg Burroughs's Gravestone	Frontispiece
Chart of Burroughs and Burdick Ancestry	xii
Elder Burroughs's Title Page to Book Seven	140
His Descent from Richard Warren	176a
Tiverton Circa 1790	228
Rhode Island Boundaries Circa 1790	Endpapers

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INTRODUCTION

"I AM HUMBL Y BOLD to trouble thee with a few lines on a subject which at present is much talked of in this town," wrote Elder Peleg Burroughs to General John Sullivan at Providence in 1779, in a plea to save the lives of three soldiers who were under sentence of death. The juxtaposition of the two traits of humility and boldness in one man may seem contradictory, but in Peleg Burroughs they coexisted in a state of tension evident throughout his life; perhaps this humble boldness was most evident in his lengthy negotiations with the church at Swansea, in which his humility told him that he might not be suited for the job, while his boldness bade him lecture the Swansea Baptists on their ecclesiastical duties.

The playing out of Peleg Burroughs's bold humility in all facets of his life may be seen in the journal which he kept for more than twenty years, encompassing the major portion of his Baptist ministry. The recurring litany of events in Tiverton, Rhode Island, and neighboring towns does not change greatly over this period of two decades -- again and again Burroughs informs us of his physical ailments, the day's weather, his visits to neighbors and members of his congregation, or his difficulty in earning a living as a disseminator of the Word of God. But no matter how many times certain subjects are repeated, no matter how trivial the subjects discussed, the journal of Peleg Burroughs never fails to keep our attention. Within its pages is material to satisfy readers and researchers of all varieties; this journal will be the foundation, or at least the support, of any number of historical investigations.

The subject which appears with the greatest frequency is the performance of his pastoral duties. Burroughs was constantly on the move in Tiverton and vicinity, and we learn of every visit he makes to his parishioners, whether they are well, or whether they are ailing in spirit or body. Burroughs dropped in on far more people than ever attended his church services, not all of them Baptists, and one wonders if they always welcomed the visitations of the good Elder; perhaps boldness overwhelmed humility on some of these visits.

Related to the pastoral visits are the problems of sustaining the church's very existence. Never in the twenty years of the journal is Burroughs confident of receiving sufficient financial support, or of obtaining satisfactory attendance at his next church meeting. Members of his congregation do from time to time supply him with wood and other necessities, but Burroughs fights a never-ending battle to provide for his family and still attend to his duties as a minister.

INTRODUCTION

xi

race relations will find much in the pages of this journal, for Burroughs informs us of the activities of black ministers within some of the Baptist congregations, and of other cross-contacts among the red, white and black cultures.

A minor theme that runs throughout the journal is the opposition of Burroughs to the increasing employment of smallpox inoculation. He labels this practice an abomination, and reports to us every example he can find where inoculation leads to unpleasant results. Historians of medicine will find these portions of the journal rewarding reading.

The examples cited above do not begin to exhaust the variety of uses genealogists and historians will find for this document. The "humbly bold" journal of Peleg Burroughs will be many things to many people, but it will be valuable to all.

Belchertown, August 1980

Robert Charles Anderson, FASG

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INTRODUCTION

These accounts of Burroughs's pastoral activities will be of significance to historians of several varieties. The apparent completeness of his list of pastoral visits will allow social historians to examine the network of social relationships in Tiverton and its associated communities. Church historians will be able to study in detail the interactions between a minister and his flock, to see how support was provided within the framework of the Baptist insistence on voluntary support, or to see how neighboring congregations reacted upon one another. Much less evident in the journal than the minister's pastoral functions are discussions of doctrinal matters, but these are present too, and will aid students of theological history in looking into the changing aspects of the New England Baptist Church in the early years of the nation.

Genealogists will also find much of interest in following the peregrinations of Burroughs on his pastoral duties. On virtually every page of the journal we find that Burroughs has had to officiate at or attend a marriage or funeral somewhere in or near Tiverton. The journal supplements, then, the vital records which were not well kept in this corner of New England for several decades following the Revolution. Examination of a sample of twenty-eight marriages scattered throughout the journal shows that only eight appear on the official records of the towns of Tiverton, Little Compton, Dartmouth or Westport.

Although the records are of inestimable value, we are frequently presented with a challenge in interpreting them exactly. First there is the problem of dating; because Burroughs often entered the information on a marriage several days after the event, we cannot always be sure of the precise date, but then this is not always necessary.

More difficult in some cases is the precise identification of the parties involved. When we are told that on 21 April 1794 George Simmons married a daughter of Jacob Sowle, we are left with the problem of learning the Christian name of this daughter. This may be a relatively simple problem, but there are many instances which pose much greater difficulties. Take for example what might be called a delayed marriage entry, such as the notation on 26 May 1793 that he baptized "Susanna Philips (was a Gifford)." We are presented here with a complicated problem of identification, for there may be more than one male member of the Philips family with a wife Susanna, and there may be more than one Gifford family with a Susanna of appropriate age.

Some of the entries in the journal serve as partial substitutes for birth records, for on occasion the name of an individual's father or mother will be given, or else an age will be given, although never more accurately than to the nearest year. This will frequently allow us to place a person in his proper biological family, although not without additional evidence and analysis.

Again and again in the pages of the journal we find Burroughs visiting and reporting on blacks and Indians living within the region through which he habitually traveled. These entries will have great value to the genealogist or historian of these black and Indian families, for whom few other sources of records exist. Many deaths and marriages are reported, as well as the ages of some individuals. Furthermore, the student of

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41-				BETHIAH HUBBARD	SAMUEL HUBBARD
42-					TACY COOPER
43-			DANIEL LEWIS		
44-		JOHN LEWIS		JOHN MAXSON	RICHARD MAGGESON
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48-		ANNA CLARKE			
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BURROUGHS AND BURDICK ANCESTRY

by JANE FLETCHER FISKE

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dotted lines indicate doubtful lineages

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THE AUTHOR

ANYONE WHO PRESUPPOSES that a Baptist preacher's writing must be dominated by theological discourse is in for a pleasant surprise with Peleg Burroughs's Journal, for although this man lived by his faith and taught it as best he could, he does not appear to have been noticeably limited by it. He has left for us a vivid picture in which the frustrations of a winter snowstorm or the refreshment of a summer shower are as immediate as the stone walls, surviving yet today, over which he and his children seem so frequently to have been tripping. The one thing lacking is a picture of Elder Burroughs himself, and we are left wondering and wishing that we knew, What did this busy thoughtful young minister look like? and, What did his neighbors really think of him? Genealogy cannot provide answers to those questions, but it can supplement the journal to help us understand who Peleg Burroughs was and how he got that way.

The earliest known Burroughs ancestor was James Burroughs, a tailor, who in 1674 married Sarah Church of Hingham, a granddaughter of Richard Warren who came in the ship Mayflower. After some years in Boston they moved to Bristol, where Sarah's brother, famed Indian fighter Col. Benjamin Church, gave them a house lot. There in Bristol, in 1685 their son Thomas was born. He grew up and married a wife named Abigail, whose maiden name has not been found; she may have belonged to a Prudence Island family, since Thomas "Burrows" was living there, a boat man, by 1706. Prudence Island was part of the town of Portsmouth, but a search of the town records has revealed no births or marriages for any of the Burroughs family.

In 1714 Thomas bought land in Newport and the following year he settled there with his family. In December of 1722 he died, leaving his widow Abigail with six children to bring up. A few documents relevant to the administration of his estate by Abigail have survived among the old Newport records, now in the care of the Newport Historical Society, but they are fragmentary and faded. One is an accounting which mentions expenses for six children, but very little on the page is legible today.

Evidence that Samuel Burroughs, father of Elder Peleg, was a son of Thomas and Abigail is provided by a deed in those same Newport records. In 1721 Thomas and Abigail Burroughs mortgaged the lot on which they lived in Newport; this mortgage was assumed in 1744 by Samuel Burroughs. Samuel still owned that land in 1773 and it is safe to say that Peleg grew up right there, in Newport, on land that was bounded westerly by the harbor.

Peleg's mother, Mary Greene, was Samuel Burroughs's second wife. The first, Mary Brown, had died following the birth of

their son William in 1742. The Greenes were of Middletown, Rhode Island, which was set off from Newport in 1747. Mary was the daughter of John and Mary (Weeden) Greene, and her ancestry included the Peckham and Clarke families. The family homestead was originally owned by John Greene of Newport and Quidnesset; left to his son Henry, it continued in the family until 1774, when it was sold by Mary's brother, John Greene, then of Woodstock, Connecticut. The Greenes were a large and confusing clan about whom there is not much in the town vital records, and without the references to various relatives by Peleg Burroughs in his journal, we would know little about his mother's family.

It is clear that one of the Greenes, his mother's brother Thomas, had a particularly strong influence on Peleg throughout his life. It was almost surely "Unkle Thomas Greene" who taught him to read, write, and do accounts. Peleg must have been taught earlier, but in April 1766 an advertisement appeared in the Newport Mercury advising that Thomas Greene, in Banister's Row,

hereby informs the Public that he proposes to open a School, the first Monday in May, to teach Reading, Writing, Arithmetic, and Merchants' Accounts in the Italian Method -- And he don't incline to undertake for more than twenty (besides very few small Readers). They that favour him with Scholars may depend on their being taught with the greatest Alacrity.

It was Uncle Thomas Greene who advised Peleg about humility when he was called to preach in Tiverton, and the two remained in close contact throughout the time that Thomas lived in Middletown, Connecticut. Peleg records in his journal that he usually stayed at "Unkle Greene's" when he went to Newport, and it was to him that Thomas turned for someone to administer the estate of a son who drowned. It was another of the Greene sons, Caleb, who preached at Peleg's funeral.

Samuel Burroughs is described variously in documents as a carpenter, a ship joiner, and a shop joiner, and at one time he owned a cooper's shop. It appears that he at least worked with wood, and that he was not a very successful businessman. In his later years the Second Baptist Church of Newport, of which he was an active member, supplied him with occasional small sums from the poor box. From him perhaps, Peleg inherited his lack of concern for worldly goods.

Only five of the children of Samuel Burroughs were recorded in the Newport vital records, but Peleg's journal identifies for us several more. From these and other available sources, we know that his child by his first wife, Mary Brown, was:

WILLIAM, born 1 Jan. 1742, died Aug. 1813. He married first Catherine Gardner, and second, Susanna (Child) Burroughs, widow of a Peleg Burroughs, mariner, whose identity has not been established.

His children by his second wife, Mary Greene, included:

SAMUEL, born 6 Nov. 1746, died 3 Nov. 1793. He married and had children who are mentioned in the journal.

PELEG, born 5 June 1748; author of the journal.

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JOHN, born 16 April 1750; went to sea about 1775 and never returned.

MARY, born 3 Feb. 1752, died 15 July 1791; married Arthur Smith.

ABIGAIL married Samuel Green, whose death 18 Feb. 1778 is recorded in the journal.

THOMAS, went to sea about 1775 with his brother John and never returned.

SARAH married ----- Brown, and is mentioned in the journal as Sister Brown.

REBECCA, married John P. Jones 21 Oct. 1790 and died 25 July 1795 at Providence. Her husband was a brother of Rhode Island Gov. William Jones.

GREEN, born about 1759, died 28 Feb. 1838. He married first Sarah Tilley, by whom he had 11 children, and second, Mrs. Ann Marshall. A portrait of his son John is owned by Newport Historical Society.

The third child of Samuel Burroughs (the second son by second wife Mary Greene), Peleg, was born in Newport on 5 June 1748, Old Style; he later changed his birthday to fit the new calendar, making it 16 June. He grew up in the Second Baptist Church, whose membership rolls include the names of his grandmother Abigail, his uncle Ezekiel Burroughs who was a Newport distiller, his parents, and various other relatives. He was received as a member, by adult baptism, on 26 Feb. 1767. On 28 Nov. 1771 he withdrew his fellowship from the church and at the next meeting, when they were about to "reject" him, he "desired that his case might be rested, which was conceded to." The following July he repented and asked to be restored to membership; his confession was accepted but he was not received back into full communion until March 1774.

What caused this break is not clear, but it must have happened at about the time he decided to marry the young widow Kezia (Burdick) West, who became his wife on 30 Sept. 1772. Without the journal we would have little record of Kezia, for her birth was not recorded nor was her first marriage; even the given name of her first husband is unknown. Because Peleg noted the date of her father's death, and because he wrote frequently about her sister Hannah, wife of Abraham Utter, it is possible to state with certainty that she was the daughter of Hubbard and Avis (Lewis) Burdick of Westerly and Hopkinton, Rhode Island. As such, she was a descendant of several of the founders of the Seventh Day Baptist Church in Newport. Throughout her married life she attended her husband's church meetings and helped him in his work but never did she give up her own faith, which dictated that the Sabbath be observed on the seventh day of the week -- Saturday. It is evident from Peleg's comments in his journal that he respected her beliefs and at least part of the time kept the Sabbath with her. She too had acquired an education, and wrote several hymns and poems which have survived.

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Following his restoration to his own church in March 1774, Peleg was acknowledged by his brethren to have gifts for preaching and was exhorted to "improve" them. In April "the Church took into consideration the gifts of Brother Peleg Burroughs as a minister of the gospel and concluded that they were profitable and that he have Liberty to preach in the meeting house next fifth day." The next year, 1775, he was called to

preach in Tiverton and went with what was obviously an emotional struggle. (See his poem on page 365.) Not until 13 April 1780 was he formally ordained a Baptist minister.

Although dedicated to his ministry, Peleg Burroughs had strong mercantile instincts with which he waged constant battle. He was, finally, unable to resist the occupation followed by Uncle Thomas Greene and his own half-brother William, in which he had himself engaged during his earlier years in Newport -- storekeeping. It began with his bringing back just a few items from his visits to Newport to sell or trade for things he needed, but he finally set up shop in Tiverton in partnership with Taylor Davenport and Abner Brownell. For the minister to be also the local storekeeper was not the problem in the society of that time that it would have been a century later, but the situation plagued Peleg's conscience and led to various kinds of rationalizations in his journal. He did not want to neglect his church duties nor have anyone think he was doing so, but the reality of his dilemma showed up clearly on one occasion when he forgot it was meeting day and went to the store to transact some business. When he died, the record of the administration of his estate called him "Elder Peleg Burroughs, merchant." The appraisers valued the entire inventory of the store, using up fourteen pages and then dividing the total by three to determine his share. It amounted to \$1363.79, while the inventory of his personal property came to only \$514 and took less than three pages to list.

Peleg and Kezia had ten children, eight of whom survived their father. One son, Ephraim, died at ten months and, although the prevailing sentiment leaned towards stoicism in such matters, Peleg was much affected by the loss and wrote a poem about his son. Throughout his journal are scattered references to this child and that one, and it is evident that in spite of frugal living conditions and times of real want, this was a close and loving family. On 23 July 1797 Peleg wrote that all his children and his son-in-law were at home that evening and he did not know if he should see such a sight again on this earth. Two years later his eldest son, Samuel, died on a voyage to Havana and although we do not know what Peleg's thoughts were at that time, we do know that Samuel's clothing and eyeglasses were the first items valued in Peleg's inventory, when he himself died the following summer.

The children of Peleg and Kezia (Burdick) Burroughs, recorded at Tiverton, where all but the first two were born, were:

SAMUEL born 9 Dec. 1773 at Newport, died 16 Oct. 1799 at Havana.

ANNA, born 21 Apr. 1776 at Little Compton, died 29 Jan. 1806. She married Jeremiah Davenport 6 Nov. 1796, her father performing the ceremony. After her death Jeremiah married her younger sister, Esther.

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HANNAH, born 25 July 1778, died 12 Mar. 1839. She married James Manchester 1804 at Westport. After her death he married her niece, Clarissa Davenport, daughter of Jeremiah and Esther.

JOSEPH, born 10 June 1780, died 23 Sept. 1860 at Westport. He married Susannah Peirce. One of their children, Ephraim, became a Baptist minister in New Bedford.

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MARY, born 8 Sept. 1782, died 13 April 1877. She married Elisha Wilbor 21 Feb. 1808; they lived in Little Compton.

EPHRAIM, born 22 Nov. 1784; died 21 Sept. 1785.

ESTHER, born 26 June 1786, died 2 May 1811. She married 29 Dec. 1806 Jeremiah Davenport, widower of her sister Anna.

PHEBE, born 14 March 1788, died 11 Feb. 1880 at Andover, Connecticut. She married, intentions 1 June 1807 at Westport, Rev. Levi Walker M.D. He was a Baptist minister who served churches at Livermore Maine, Warwick Rhode Island, Preston Connecticut, and North Stonington, Connecticut. Three of their sons became Baptist ministers. They had the following children and perhaps others: Rev. Levi Jr., Rev. William C., Rev. Orin T., Josephine, and Phebe Esther, who married Carlos Glazier and in whose family one part of Peleg's journal was handed down to Alice Kline of the present generation.

KEZIA, born 2 Mar. 1790, died unmarried 27 Mar. 1839 at New Bedford.

NOAH PELEG, born 4 July 1792, died 6 Dec. 1821. He was probably the one who married Harriet Davis at Providence in 1816.

Peleg Burroughs was in almost constant ill health, the problem apparently of a digestive nature. It often slowed him down, but never for very long, and when he died it was from a sudden attack, described in the record of deaths kept by his neighbor, Constant Hart:

Elder Peleg Burroughs departed this life August 8, 1800. Taken with a pain in his legs and bowels in the afternoon about 2.0 o'clock and died at night and was buried the 9th in a parcel of ground belonging to Phillip Manchester, in Tiverton; attended with a great assembly, supposed to be a thousand people. A discourse delivered by Elder Cale(b) Green of Newport on this occasion from Revelations 14th, 13 verse: Blessed are the dead which die in the Lord from henceforth yea saith the spirit that they may rest from their labour, and their works do follow them.

Kezia Burroughs lived on until the summer of 1828. The New Bedford Mercury of 29 August noted her death at age 79 in New Bedford where she was apparently living with one of her children. No record of her burial has been found.

The tiny plot in which Peleg was buried is now fenced off, as Tiverton Historical Cemetery number ten, in the neat side yard of a small house on the road between Tiverton Four Corners and the Stone Church. His gravestone was carved by the well-known Stevens shop in Newport. (See frontispiece.) The Stone Church was built on the location of the meeting house in which Peleg spoke to his congregation. The parsonage that was occupied by the Burroughs family during those years was moved long ago to a site on Grandall Road in order to make room for a carriage shed beside the new church. The cemetery next to the church, overgrown with myrtle but recently cleaned up, contains stones for many of the people mentioned in Peleg's journal, a reminder that this place was once their home.

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A BRIEF HISTORY

RHODE ISLAND GENEALOGICAL SOCIETY had its inception April 29, 1975 resulting from a letter sent by the Founding President to a representative group of genealogically active persons. The meeting was held in the showroom of Norwood Motors in Warwick, after the display vehicles had been removed, arrangements hastily made by agency personnel in order not to disappoint us, because of a conflict of dates.

Some twenty-five persons responded to this original letter by being present that evening, including three of the four Fellows of the American Society of Genealogists resident in Rhode Island. The fourth sent a letter expressing his regret at not being able to be present, but urged the formation of an appropriate genealogical society. Thus the four were actively engaged in the work of the Society from its earliest beginnings.

A temporary organization was agreed upon and officers were chosen, pending the development of proper by-laws, and empowered to secure incorporation of the Society as a non-profit educational corporation under the prevailing statutes of the state. At the same time application was made and later granted for our Society to be exempt from the provisions of the Rhode Island Sales and Use Tax. In this manner, our infant society was firmly established on a sound and legal basis. All four of our Fellows, together with the temporary officers, are named on the incorporation papers as the incorporators of The Rhode Island Genealogical Society.

Fifty-one names appear on our list of Charter Members, many of whom attended the meeting for permanent organization held on June 15, 1975 (Father's Day) in the William Hall library in Cranston. A constitution and by-laws had previously been prepared and with some few modifications was approved. Permanent officers were selected and proposals for future programs were considered. There was a feeling that participatory programs of a workshop type should be developed whereby members could enhance their genealogical competencies. Accordingly, such workshops have been held each spring and fall. Leaders for these programs have been selected for their expertise, from our own members as well as from knowledgeable outsiders.

Lecture programs were also viewed as an opportunity to bring to our membership some of the most competent genealogists available, to share their expertise. This has brought nationally famous figures to Rhode Island and greatly enlightened our membership. Many of these addresses have been recorded and may be available in some form in the future.

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2- A BRIEF HISTORY

3- A newsletter was deemed to be worthwhile. Consequently our
4- Rhode Island Roots, made its debut in the fall of 1975 and has
5- settled into a quarterly publication. It presents articles
6- timely to those with Rhode Island origins and connections.
7- Suitable articles are always sought by our editor for use in
8- future issues.

9- One of our ultimate goals is the publication of suitable
10- books. The publication of Peleg Burroughs's Journal is the
11- culmination of the efforts of many and the previous knowledge and
12- experience of a few. We are pleased to submit the volume as our
13- fifth birthday present to ourselves and to the genealogical world
14- at large, in hopes that the dissemination of this information
15- will open genealogical doors that have heretofore defied opening.

16- From twenty-five members in an automobile showroom, we have
17- grown to an active membership in excess of 450, scattered
18- throughout the United States and Canada. We exchange our Roots
19- with numerous similar societies elsewhere and contribute copies
20- to many libraries in this country and Canada. It is our strong
21- hope that with the publication of Peleg's Journal, the Rhode
22- Island Genealogical Society will initiate a pattern of excellence
23- that will sell itself and be worthy of emulation.

24- North Scituate, June 1980

25- Alden C. Saunders, CALS
26- Founding President

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CONTRIBUTORS

THOSE LISTED BELOW contributed \$50 or more to help publication of this volume. Contributions of less than \$50 were received from more than forty members and friends. The generosity of all these people is greatly appreciated by the publication committee.

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Peleg Burroughs, who wanted his journal read. (See page 234.)

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PREFACE

THIS PUBLICATION consists of five parts of Peleg Burroughs's journal which appear to have been handed down in at least two different branches of his family. Since his numbering of books of the journal implies that there were others at one time, anyone knowing their whereabouts is urged to notify the Rhode Island Genealogical Society, so that as much of the journal as possible may be united, at least on microfilm.

The central portion of the journal was bestowed on Alice (Bates) Kline of California by her father's cousin, Louise (Glazier) Humphries, in her ninetieth year. (Mrs. Humphries was a great-great-granddaughter of Peleg Burroughs, descended through his daughter Phebe (Burroughs) Walker, Phebe (Walker) Glazier, and Luther Glazier.) Mrs. Kline made a typed transcription of her two parts of the journal, which Peleg called numbers six and seven, and then in 1975 gave the two hundred year old manuscript, together with his book of hymns, poems and acrostics, to the American Baptist Historical Society in Rochester, New York. These two parts are in good condition, with no major tears or worn spots.

Three more parts of the journal, one written earlier and the others later than those mentioned above, have reposed in the archives of Newport Historical Society in Rhode Island since at least World War One. These sections are worn, with tears and faded areas, and one or more folios missing. They were brought to Mrs. Kline's attention by Margaret Chatigny of California who was checking Newport Historical Society's manuscript collections for early Baptist marriages. These portions of the journal were also transcribed in 1975 by Mrs. Kline who then gave copies of her complete typescript to the Newport and American Baptist Historical Societies, where they have since had use by scholars. At that time, the late Gilbert H. Doane, then Vice President of Newport Historical Society, wrote to the American Baptist Historical Society, urging that the five parts of the journal, in Elder Burroughs's neat small hand, be microfilmed, and that a name index be prepared, stating that "the journal is the only source which has yet been found of vital records of some of the people who lived in this area.... It covers a period during which births, marriages and deaths were not always entered in the town clerk's office...."

Publication of the journal was the dream of Jane Fletcher Fiske who encountered it in a search for descendants of Thomas Cooke of Portsmouth, Rhode Island. Her enthusiasm for the journal soon transferred to me so strongly that I offered my editing and publishing experience in order that it might become the society's first published book.

Some information from the journal has already appeared in print. In 1976 and 1977 The Plymouth Colony Genealogist published Mrs. Kline's preliminary list of vital statistics for the years 1780 to 1786, and a few excerpts of the journal itself. Because some errors and omissions have been discovered in the preliminary statistics list, researchers should consult this present volume for accuracy. In 1980 The American Genealogist carried an article on Humphrey White who was married by Peleg.

To prepare this volume, Mrs. Kline's typescript was carefully proofread against a film of American Baptist Historical Society's manuscript and against Newport Historical Society's actual manuscript. Then the corrected typescript was edited for style, so that the finished volume would be easily used by readers, yet retain its authentic flavor. Peleg's hymns and his "indexes" to books six and seven, were added to the typescript: the hymns will interest Baptist historians; the indexes, which are really abstracts, tell us a little about several missing pages, including one on which he described his ordination.

Abbreviations which are common today, or whose meanings were uncertain, have been retained, but other archaic abbreviations have been expanded. Except in his poems and hymns, Peleg's capitalization and punctuation have usually been modernized. He made frequent use of words which today might be misunderstood, such as stupid, for which he meant dull or heavy; peculiar, for appropriate; backing wood, for bringing wood back to his home from where it was felled; Bedford, for New Bedford; and Rhode Island, for the Island of Aquidneck on which Newport, Middletown and Portsmouth are situated.

The most confusing term Peleg used was Sabbath, or Seventh day for our Saturday. His equivalents for our other days were:

First day = Sunday	Fourth day = Wednesday
Second day = Monday	Fifth day = Thursday
Third day = Tuesday	Sixth day = Friday

Maps on the endpapers and on page 228, showing towns in greater Rhode Island which are mentioned in the journal, were drawn especially for this publication, using Walling's 1855 map of Rhode Island as a guide. Portions of Tiverton have, since 1800, been annexed to adjacent Massachusetts towns.

Other publications which contain Tiverton data of interest to genealogists and historians include: Vital Record of Rhode Island, James N. Arnold, volumes 4 (1893) and 8 (1895); Benns' grave records (film, Rhode Island Historical Society); New England Historical and Genealogical Register, volumes 105, 117, 118 (1951, 1963, 1964); Tiverton Baptist Church Records (filmed); A Patchwork History of Tiverton, Rhode Island, Tiverton Historical Society (1976); Descendants of Thomas Durfee of Portsmouth, Rhode Island (1902 & 1905); Descendants of Hugh Mosher and Rebecca Maxson, Mildred M. Chamberlain and Laura M. Clarenbach (1980); Descendants of Thomas Cooke of Portsmouth, Rhode Island, Jane F. Fiske (in progress). For a fuller bibliography of sources see Colonial Rhode Island, Sydney V. James (1975).

PELEG BURROUGHS'S JOURNAL

1778-1-18 First day of the week

To John P. Jones at Killingly
Tiverton the 18th of the 1st month 1778

Beloved Bro.

Fearing that my last to thee (dated 5th 10th month 1777) had miscarried, was about to write again, when thine of the 29th of last month came unexpectedly to hand, by which I am informed of thy marriage (the 18th of last month) etc. Am sor[torn] to hear thee express thyself as thou dost respecting worldly mindedness, distance from God and O! when shall we thoroughly learn that excellent lesson to be content in whatsoever state the providence of God places us as to worldly things, and to act every temporal duty under a sense of the vanity and perishing nature of all worldly enjoyments, and to the glory of God. The times yet appear dark and gloomy, but God is Light and in him is no darkness at all and tho' we were sometimes darkness y[torn], now are we light in the Lord! O then let us walk as children [torn] for if our pursuit after, or enjoyment of, any temporal blessing [torn] of our getting at a distance from God, the blessing is a great curse to [torn] and we do but decieve ourselves if we think it his gift to us in a [torn]ther steal it, or rob God of it, than properly receive it as a gift [torn] mercy or blessing, is a stream from him, and ought [torn]ountain of all good, in whose light we shall see [torn] of whose blessed spirit; we shall be able boath to do [torn] calls us to on earth, til grace is swallowed up in glory forever [torn]. My views of the character of my people in general was long since [torn] by Jeremy the prophet 9:3, for they proceed from evil to evil and they [torn] me, saith the Lord. Read the whole chapter. All the talk this way now [torn], about inoculation, which has appeared to me in such a light, that I should give a publick testimony against it today, for which end, I trust the good Remembrancer brought to my mind that passage, Eccles. 7:29 (Lo, this only [torn] found, that God hath made man upright, but they have sought out many inventions) but the text led to such abundance of matter, that after I had pointed out [torn] man was in his original constitution and testified his awful apostacy and fall from God (considering how far time was elapsed and how few people was at meeting by reason of the dreadful walking and appearance of more fowl weather) I only mentioned of the many foolish and sinful inventions of ways and means that mankind had [torn] out to get to heaven, with respect to their sentiments and doctrines, and left the [torn]ation of other inventions respecting their practice in things temporal and [torn] to another opportunity, if the Lord please to afford it. Perhaps this paragraph may touch thee to the quick. I want to write [torn] but time fails; thro' mercy, my family and neighbors in general enjoy much good health. My wife joins me in love to thy wholeself and I remain thine [torn]. P. Burroughs.

20th. Third of the week. Yesterday afternoon went down to Sekonnet, lodged at Aaron G[torn] and returned today in the storm of snow, having visited Thomas Brown, Deborah [torn], David Cook, George Cook, Brother William, P. Gray and Jno. Davenport and Isaac Manchester.

24th. 7th of the week. Yesterday afternoon visited Joel Lake and tarried all night [torn] Elder Round's and spake from Heb[torn] visited Thomas Manchester [torn].

1778-1-25. First day of the week. Last night my dear companion being taken sick at her stomach and much troubled with a dream (that she had taken the small pox etc.) waked up in a dreadful fright and was in a most shocking condition (almost bereft of reason) near 2 hours but thro' mercy is now (in the evening) almost as well as common. By reason of the snow storm the 2 nights past and today, and my very great cold, meeting was held in the house, caried on as it were by way of conference, reading and prayer, but about 20 persons present, one of whom came 4½ miles! A very heavy cloud of darkness, stupidity etc. seems to hang on my mind; without are fightings, within are fears, etc.

31. 7th of the week. The forepart of this week has been extreem cold. I broke a pt. of skin off my leg but thro' mercy 'tis near well already; have had a tedious cold in my head etc. Yesterday visited Daniel Tripp (about business), Jno. Earl and his father William, Constant Baley, Merchant Davis, Ruth Macomber, etc.; left my horse at Brother Caleb Earl and tarried all night at Thomas Corey's, where I had much conversation with him and his wife; and as I returned home today, visited Job Brigs and Sister Brown.

[Torn]. First day of the week. Altho' it rained very hard all the night past and some this morning [torn] it cleared away very warm and pleasant (for the time of year) and time enough for many [torn] assemble together, but many are so infattuated with the notion of [torn]upose they tarried at home to prepare for it or talk [torn] people in my opinion attended meeting, among them [torn] improve my spiritual gift or gifts, with considerable free [torn]ing from Matt. 3:10, And now also the axe is laid unto the root [torn]. In the evening had much religious conversation with Sister Mary Hart, [torn].

[Torn]2. 2nd of the week. Rode up to the house of Zuril Fish (near Robert Fishes) and attended [torn] funeral of his child aged not quite 3 years; after siting some time in silence I was enabled to rise and preach with very great freedom and affection (about 20 minutes) and then prayed with remarkable assistance; visited a few friends by the way and was back to my school by 2 o'clock. On the whole I can hardly tel the time when I have been so remarkably met with and so wonderfully refreshed in my own soul at a meeting, as I have to day, tho' the whole time, from the siting down to the rising up of the meeting was (I believe) much short of an hour, so ordered (as I think) by the teachings of the Holy Ghost on account of the woman parent of the deceased, she having been delivered of another child but about a week, and I am the more astonished at the goodness of God towards me, considering what a fiery trial and temptations I had to encounter with this morning, before I went to meeting, so that I cannot but cry out (with respect to the Lord) and say he is wonderful in council, excellent in working! His judgments are a

January and February 1778

great deep, and his ways past finding out! All glory to his great name forever. Amen.

8th. First day of the week. Yesterday a meeting was to have been held at George Cook's but by reason of a great storm of snow, which began 6th day evening and continued 'til 'most noon yesterday, it was prevented. Today also, but few people met in my house, to whom I spake freely (after reading several chapters) from James 4:4:14 [sic], Whosoever therefore will be a friend of the world, is the enemy of God etc. E. Taber, who went to be inoculated about 6 weeks since, was at meeting today etc. After meeting had some peculiar conversation with Jno. Davenport, Philip Taber, etc. [Torn] was prevented from being present at another meeting at Sekonnet 2 o'clock [torn] of the death of a child of Nathaniel Shaw's, who's wife was Prudence [torn] daughter of Th[torn].

1778-2 Mo.-15th. First day of the week. Yesterday (being the Sabbath) was extream cold, on which account (tho' I intended to visit Deacon Sawyer's wife who is fast declining with the consumption) I spent the day at home with my family. This day a considerable number of people assembled at the meeting house, and after I had spoken to them some time from Prov. 16:1 (The preparation of the heart) shewing the greatness of the work of the gospel ministry, and the necessity that both speakers and hearers of divine truth stand in of [sic] the influences of the spirit of God, in order to profit by divine institutions, according to Zecha. 4:6, I resumed the subject offered to consideration the 18th of last month (and mentioned in my letter to Brother Jones) Eccles. 7:29 (But they have sought out m. inventions) and delivered a testimony against many practices in things civil and religious (particularly inoculation for the small pox) as being not meerly inventions of men, but foolish and sinful inventions. After this meeting I rode down to George Cook's (whose wife seems far gone with a consumption of body and in much distress of mind about her soul) where another meeting began [torn]t 3 o'clock and I was enabled to speak with much freedom and love to soul [torn] Acts 16:14 (And a certain woman whose heart the Lord opened, etc.) [Torn] the week having tarried all the night past at Jno. Davenport's, I came home to school this morning in the storm of snow.

18th. 4th of the week. One of my schollars brought me a Providence news paper the 14th of this month, with information that there was an account in it that 2 brothers who went to sea both in 1 vessel near 2½ years ago, were taken prisoners and died in irons in Hallifax jail, which gave me a considerable shock, but when I came to read the paper, finding nothing but the bare name, John Burrows, wrongly spelt, and nothing nearer the other's name, than Thomas Baurey, I thought there was a great lack of evidence that either of them were my brother, etc. This afternoon I went with my wife to visit some of our neighbours, particularly Clarke Brown's wife who has been long confined.

19th. 5th of the week. After school, visited and had much conversation with my old neighbour Campb[torn]; read him my testimony concerning Jemima Wilkinson's preaching etc.

22. First day of the week. Spent the Sabbath yesterday at home, chiefly in reading the Bible; towards night friend Anna Sowle came to see us and tarried all night. I have been enabled to speak

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with great freedom today, from Rev. 8, last verse (And I beheld and heard an angel flying thro' the midst of heaven, saying with a [torn] voice, Wo, Wo, wo to the inhabitants of the earth, by reason of the other voices, etc.) After meeting was much surprised and shocked by hearing unexpectedly of the death of my dear old friend Primus Greenhill, however, I verily believe he has fallen asleep in Jesus, to his own infinite advantage in heaven, tho' many on earth may justly mourn the loss of his company. He died, as I am informed, at the house of John Borden near Fall River the 11th of this month, and was buried the 13th after a funeral discourse was delivered by a minister named [blank] Walcutt. They not being able to come at [torn] reason of snow. Towards night I visited Deacon Sawyer's wife again and after much conversation, read and prayed with her and returned home.

1778-3rd Mo.-8th day. First day of the week. Last 4th day sen- night (the 25th of last month) being very warm and pleasant, for the time of year, I sat out on my long intended journey to Swansy. After visiting several friends by the way, particularly Sister Osborn, who lately lost her eldest son by inoculation, I arrived at Brother John Mason's in the evening and tarried all night. Next day attended church meeting and laid before the church as near as I could, the present state of the church or people here in Tiverton, and likewise my own present state and frame of mind desiring to be considered as standing with them in the same relation as I did with the church at Newport before I left it, that is, a wounded brother, and as such I requested their advice, exhortations etc. and particularly desired that if they could see duty, they would visibly set me apart and ordain me to the work of a traveling evangelist (instead of a pastor to the church in Tiverton to which they had called me several times). Whereupon some counsel and advice was given me with a promiss that my caiss should be more particularly considered. After meeting I returned and tarried again at Jno. Mason's. Next day rode in the rain (dreadful travelling) and visited brother Jno. Davis (who had buried his son Edward 4 days before) and tarried all night at Brother Ephraim Pearce's, where I had much religious conversation with Elder M[torn]. Next day (being the Sabbath) I visited Deacon Wood, and preached [torn] the evening from Jno. 9:4 (I must work the work of him). Next day (that is this day week, and the 1st of this month) preached [torn] house, with much freedom and comfort, from Song. 5:16, Yea, he is [torn]. After I had done speaking, a young man (named Nathaniel Cole) made a very bold and I hope good profession of faith in Christ, which done, the church sat down to the Lord's Table and I had much freedom to partake with them of the Lord's Supper. (N.B. I do not approve of calling this holy ordinance, the or a sacrament, unless every ordinance of the gospel (even washing of feet not excepted) be also so called, and even then the word may as well be thrown aside, as it is not to be found in all the Bible.) After supper, many brethren desired my company, but finding myself pretty clear of duty in those parts, I went near 2 miles homeward, accompanied by Elder Russel Mason, to the house of Brother Richard Cornell where we had a refreshing meeting in the evening at which I spake chiefly from Isaiah 55:1 (Ho, every one that thirsteth). Next day (the 2nd of the week and month) visited the Widow Luther, old William Reade, crossed the ferry in a violent wind and tarried all night at John Perry's. 3rd day was a great snow storm but as a meeting was expected at young John Bowers, I went there, read, expounded and prayed with a few people and tarried all night.

4th day visited David Stafford, and got as far homeward as Daniel Dwelly's, and 5th day visited several other families in my way, and got safe to my own, a little after noon and finding them in tollerable health, felt a measure of thankfulness to our Great Preserver. 6th day I visited my brother William, Philip Gray and other friends, round the 4 Corners. Spent the Sabbath at home with my family yesterday in a measure of comfort and today have been enabled to preach with much freedom from Coloss. 1:21 (And you that were sometime alienated.) After meeting, Sister Experience Bowen, who came to see us yesterday, and Sister Martha Corey who has been with us near 4 weeks, sat off to go to John Bowen's.

1778-3rd Mo.-15. First day of the week. Last 4th day night I was once more afflicted with great pain of the colick, but so far relieved in the morning, that I attended the funeral of the old Widow Woodman (in her 93rd year) at the house of Constant Woodman and improved near an hour in prayer and preaching from Eccles. 12:7 (Then shall the dust return to the earth as it was). After meeting, visited George Cook, wife in great distress of body and mind, and tarried all night at J. Davenport's, where I had much conversation with Mrs. Marvel, just come out of the hospital. Next day had much religious conversation with Joseph Taber etc. in my way home, and spent the Sabath yesterday at home with my family; forgot to carry my Bible to meeting with me today, but after I got into the meeting house, that passage, Isaiah 54, last verse, was brot to my remembrance (No weapon that is formed against thee shall prosper) from which I was enabled to preach with much freedom, not naming the text until I had delivered the doctrines therein contained, and thereby proving that the true ministers of Christ, who have his word in [torn] can preach not only without their own written notes but also without the Bible itself. Towards the close of the meeting I was siezed with very great and uncommon pain of the colick which prevent me from attending another meeting appointed at 3 o'clock at Philip Gray's, but through mercy was greatly relieved in less than an hour.

17th was desired by William Cook, to attend the funeral of his mother at 11 o'clock today, but by reason of the cholick, I could not attend. 18th. 4th of the week, once more visited Deacon Sawyer's and George Cook's wife, D.C., etc. 20. 6th of the week. Yesterday I visited Zebedee Grinnell, Susana Willbur, Mrs. Smith, Stephen Browning, Israel Shaw, Edward Simmons, Widow Willbur and William Brown, where I tarried all night and today in my way home, stoped and prayed with Thankful Cook, wife of George, visited Cozen Davenport, Stephen Taber. 21. 7th of the week (or Sabbath) spent the day at home as usual. 22nd. First day of the week (very cold for the season) preached to few hearers from Psalm 72:12 (For he shall deliver the needy when he cryeth, the poor also) Doctor Eyres present; towards evening accompanied by my wife I visited 2 or 3 neighbouring families and spake to them freely of the things of God. 23. 2nd of the week. Visited Jacob Taber's family and stayed all night at Davenport's. 24. 3rd of the week, returned home, and went out again as far as Jno. Almy's and returned home.

29th. First day of the week. Spent the Sabbath at home yesterday as usual; in the evening Brother Thomas Cook came to see us and spake in the meeting house today. After meeting the church stoped and ordered me to give him the following letter.

This may certify all whom it may concern in general and the church of Christ in Swansy [blot] the pastoral care of Elder Russel Mason in particular, that to the best of our knowledge ever since

our brother Thomas Cook made a profession of religion to this day, he has walked orderly among us and conducted and behaved himself as becometh a Christian, and as such we recomend him to the Church and as aforesaid, signed in behalf and by order of the Church of Christ in Tiverton, by Peleg Burroughs teacher of [torn].

1778-3 Mo.-29th. In the afternoon I accompanied Brother Cook as far as John Davenport's where we held a 2nd meeting begining about 4 o'clock, at which I spake chiefly from 2 Cor. 13:5 (Examine yourselves whether ye be in the faith). After meeting we spent the evening in conversation, praying, and tarried all night and by reason of a violent easterly wind and storm of rain I could not get home early next day, therefore visited old Mr. Sowle's family, Nancy Almy, Sarah Grinnell, and Peleg Cook, and got home about sunset.

31st. 3rd of the week. This day (being stormy) I finished writing 4 letters which I began some days ago, the copies of which, here follow.

No. 7. Peleg Burroughs, a servant of Jesus Christ, called to dispense the gospel according to the commandment of God, our Saviour, and Lord Jesus Christ, who is our hope; to John (Pearce) Jones, my dearly beloved brother in the faith; grace, mercy and peace, from God our Father and Jesus Christ our Lord.

Beloved, since I recieved thy last (dated 13th of last month) I have often thought of thee, and greatly desired to see thy face, for altho' I am compassed about with infirmity, exposed to divers temptations, and subject to like passions as other men, yet through Christ Jesus which strengthenth me, [torn] thought (could I see thy face) I might instrumentally comfort thy heart, perfect that which is lacking in thy faith, and help thee much in soul concerns, as also recieve help from thee (Ephes. 5:22, 1 Thes. 3:10, Acts 18:27, Rom. 1:11, 12, 16). Beloved brother, love not the world, neither the things which are in the world, but if we find that any thing has intervened between us and our Lord Jesus Christ (the most delightful object of love and praise) and we have lost much of that spiritual comfort we used to enjoy, let us be watchful and strengthen the things which remain that are ready to die; let us be zealous therefore and repent, and do our first works. O, let us shun the spirit and practices of this sinful and adulterous generation, and cleave to the Lord with full p. of heart, for Zion shall be redeemed with judgment, and her converts with righteousness. Therefore let us lay aside every weight and the s. which d. so easily b. us, and follow after righteousness, godliness, f., love, p., meekness, for blessed is that s. whom his Lord w. He cometh [torn] find so doing. I hope our wives will join us in this delightful practice, so shall we in like [sic] Zachariah and E. of old. I have sent a token of my love to thy companion, which I beseech her to accept (an acrostick) and may the God of hope fill you with all joy and peace in b. that ye may abound in h. thro' the power of the Holy Ghost. Our friend Primus sleepeth! and I believe his rest is glorious! O, that we also may live and die, in and to the Lord! Rom. 14:7, 8. Brother Thomas Cook who joined this church since I lived here, began to speak some in publick and was helpful to me before he removed to Swansy. (Has he ever settled that matter with thee?) If he walketh up-rightly, and continueth in the truth, the Church may safely give him the name of an help, if no more, 1 Cor. 12:28 however, I have now no help from man (visibly or to my knowledge) but rather hindrance in my g. work. Nevertheless, I trust the Lord stands by me, strengtheneth me, yet I have the sentence of d. as it were

within myself, that I should not trust in myself, but in him who quickeneth the dead, and with whom all things are possible! My love be with every saint in Christ Jesus, specially all such as enquire after me, and my request to them is, that they would strive together with me, in their p. to God for me that b. I and they, may stand perfect and compleat in all the will of God. Now unto him that is of power to stablish thee, etc. From the house of my pilgrimage in Tiverton the 28th of the 3rd Mo. 1778.

No. 8. Peleg Burroughs, an unworthy servant of Jesus Christ but called of God to publick labours in his everlasting kingdom; to George Benson. My dearly beloved brother in the faith:

Grace, mercy and peace be multiplied unto thee. As I have frequently thought of thee, before I received thy epistle, dated 25th of last month, so have I more especially since, remembered thee in my prayers; and altho' I have had but little leisure since I saw thee last, yet should I have written sooner (according to my intention) but upon more deliberate consideration of the subject on which I intended principally to write, I found it so delicate, that I thought it best to refrain, and wait for another opportunity of conversing with thee face to face, more especially as I expected another opportunity soon, but as I have been disappointed, I should be very glad to see thee in these parts, that we may be comforted together by our mutual faith. I have some reason to join thee in complaining of stupidity, but if we will sincerely obey that word of command, 1 John 2.15. we shall find it an effectual antidote. I gratefully acknowledge thy love, manifested by thy desires of my prosperity and success in the great work of the m. and hope while we are absent in body we may be present in spirit and remember each other at the throne of grace. My respects to my friend Brown and his companion; hope his afflictions may be sanctified as well as removed. My love be with every saint in Christ Jesus. Peace be with thee. Amen. From the house of my pilgrimage in Tiverton, the 28th of the 3rd Mo. 1778. Please to deliver the inclosed to Brother Jones and my sister Smith; forward that to my honored father.

No. 9. Tiverton the 29th of the 3rd Mo. 1778
Honoured and beloved Parents

In my last to you, I forgot to mention that I carried Esther to Hopkinton last fall. Thro' the goodness of God, we are yet favoured with health, and long to hear from you again, but more to see you, b[torn] shall not the Judge of all the earth do right? and is not the patient in spirit better than the proud in spirit? I want to say much, but time would fail me to mention particulars. I think I yet love all my fellow creatures, but especially all my friends and spiritual brethren at Newport. Give my love to E. Thurston, Brother Bliss, Brother Tilley and all as one. I have thought so much of them, that some time past I could not refrain writing a long soliloquy respecting them and the present state of religion in the land, which I should be glad if I had time to copy off and send to you, but, that you the more clearly percieve how fast the scriptures are fulfilling, I have enclosed a testimony concerning Jemima Wilkinson. Brother William's family are all well, Sister Mary etc., but Sister Brown remains much as she has been; what shall I more say? Let us c. ourselves with this thought, that all things are p. with God! and may our h. be f. trusting in him; may we be enabled to speak and act nothing but that which is good and right, and in due time he will bring us forth to the light and we shall behold his righteousness. Amen.

No. 10.

Tiverton the 31st of the 3rd Mo. 1778

Beloved Sister Mary

I hope this will find thee in health and above all I desire that the goodness of God to thee may never be forgotten, but that it may lead thee to repentance. We are at present in tollerable good health and Brother William's family also. Rebekah and Kezia send love to thee and tho' our circumstances are such that we cannot make it comfortable for thee to live with us, yet if thou wilt come this way, it will be easy for thee to find a place to live in some family not far from us, and we had much rather thou shouldst live somewhere near us in this town than to continue at Providence. I had wrote a letter to my friend, George Benson, enclosing one to our dear and honoured but afflicted parents for him to send by the first opportunity which letter thou mayest read. Would have thee write by the first opportunity to them and me, and I remain thy l[oving] Peleg Burroughs.

1778-4th Mo.-1 day. 4th of the week.

No. 11.

To Brother and Sister Utter at Hopkintown

Beloved Brother and Sister

We have received 3 letters from you, since we wrote you last, by which we were informed that one of you had been very sick and the other poorly, however, your letters gave us more joy than sorrow, because we percieved by them that your afflictions have been sanctified and made profitable to you; we also find this to be a checkered world, being sometimes in prosperity and sometimes in adversity, but we trust all things work together for our good, and if our God and Saviour is but glorified we ought to be content. The small pox has been very plenty among us by inoculation of late, but we are yet preserved from it, and are all at present in tollerable good health, through the tender mercy of our God. We remember our love to our dear parents and to all our brethren and sisters; our hearts desire and prayer to God for you all is that you may be saved and particularly we speak to Esther because she has lived with us, and as we trust we were enabled to do our duty boath to her body and soul, we earnestly desire that she may yet be brought to repentance and to the acknowledgment of the truth, that so the counsels we have given may not rise up in judgment against her in the great day. We have heard no late news from Newport, and there is yet no great stir in the things of religion among us, how the Lord will dispose of us in future time, and order our circumstances in things temporal and spiritual we know not; one thing we know, that it is our business to wait upon him continually, and to wait patiently for him and his salvation. We should be glad to see you all once more, and did expect you would visit us this spring, but the Lord's time is best for us all. Our love be with all them that love our Lord Jesus Christ in sincerity. Peace be with you all in Christ Jesus, Amen. From your loving brother and sister. P. and K. Burroughs.

2nd. 5th of the week. At church meeting 'twas unanimously agreed and consented to by this church to meet messengers from the church of Swansy (this day fortnight) and answer the enquiries they shall make into their present standing. The reason why I am not settled over them, and many other things, were conversed upon, and after meeting I went down to the 4 Corners to seek some of the necessarys of this life having been lately in distressing circumstances for want of many things, but I trust the Lord has sweetly bowed and reconciled my will to his will, so as to make me chuse rather to starve, than to sin wilfully against him.

4. 7th of the week. Having stayed all the night before last at

John Davenport's, and had some peculiar talk with Stephen Taber. I rode down as far as William Brown's yesterday, in quest of some necessaries (but had little success); visited Constant Woodman, George Cook's wife and in my way (had a very tedious day, by reason of the violent wind) and got home before sunset. But when I came home, was informed that Capt. Coddington had left a letter at my house, which he brought from my beloved brother George Benson (of Providence) enclosing 100 paper dollars! which he, the said Benson, had of his own free will raised by contribution of sundry persons and sent to relieve me in my needy circumstances. Whereupon as I had not yet sent him the letter which I wrote him a week ago (see the leaf back) I opened it and added the following words:

4th of the 4th month

Beloved Brother

Just as I was about sealing up the foregoing letter, yesterday, I recieved thy double and very extraordinary favour (of the 25th of last month) by Capt. Coddington, and how to express my gratitude on the occasion, I know not! However (without the least design of flattery, and in hopes it will do thee no hurt, but good) I must say I look upon thy endeavours in this matter to be an effect of thy genuine love to the truth, ways and people of God in general, as well as to myself in particular. May the Lord reward thee and all the rest of my benefactors sevenfold into your bosoms; may he multiply your seed sown and increase the fruits of your righteousness, that ye having all sufficiency in all things may abound in every good word and work. This assistance has been afforded so opportunely, that it caused me to cry out, O! The depth of the riches both of the wisdom and knowledge of God! How u. are his judgments, and his w. past finding out! To him, as the great, original, source and fountain of all good, I am concerned to render the most cordial praise and thanks, without forgetting one of the instruments that have been made use of in this good work. And O, how happy should we be as a people if selfishness, violence, extortion and oppression were all discarded and works of love and charity were more abundantly practised. Two things I think I firmly believe: one is that none ever hardened themselves against God and prospered; the other is, none ever trusted in him and were confounded. For want of time to be more particular, permit me (on this occasion) to enclose an original paper which I publickly read some time past (after I had endured afflictions, almost incredible) and which has proved the means of some relief. I must only add, that as I think thy letter has comforted my mind, more than the money can possibly do the body (if I may not be favoured soon, with thy person's presence) I hope thou wilt not fail to write as often as possible and send the enclosed paper back, to thy much obliged friend and brother Peleg Burroughs.

I had thoughts of visiting some of my neighbours today, but it began to snow (and a considerable quantity has fallen) and confined me to the house so I wrote the foregoing and towards night wrote the following lines.

The church of Christ in Tiverton, to the Church of Christ in Swansy, under the pastoral care of Elder Russel Mason, send greetings.

Forasmuch as we have heard that you have it on your minds to send messengers to us to enquire into our present standing, this may inform you, that at our church meeting the last 5th day (the question being put) it appeared that we were all willing that such a thing should take place, and have concluded to set apart

the 3rd 5th day, or 16th of this month to meet your messengers in our meeting house about the middle of the day, but we are willing that you should alter the appointment of the time when to meet, if we could without fail have notice thereof by the 12th of this month, so as to publish it in our publick meeting. So brethren we bid you farewell. Signed by order and in behalf of the church in Tiverton the 4 day of the 4th Mo. 1778 by P.B., Teacher

5th. First day of the week. In the morning, there being a little snow, and knowing the stupidity of this people, I expected but few would attend meeting, however my commission was opened to me with fresh clearness, GO YE, and so that with respect to those who have never yet professed faith in Christ, I saw it my duty to go from house to house and preach to them if they came not to meeting although I believe it to be the duty of professors to assemble one day in every week, whether there is any minister to be with them or not. Therefore to shew my abhorrence of the trifling excuses they make for forsaking the assembling themselves together, and at the same time to set a better example, and more effectually to discharge my own duty, I was enabled strongly to resolve that if the storm increased 4 fold I would travel 2 or 3 miles from home. Accordingly after reading Luke 15 and speaking freely upon verse [torn] 4 members of the church and a few others, in the meeting house, I travelled and preached to s[torn] of my poor neighbors' families til I came to John Davenport's, where I tarried all night.

6th day. Next morning visited Constant Taber's family in my way home. 7. 3rd of the week. Visited Constant Woodman, Richard Woodman and walked near 10 miles. 8. 4th of the week. Accompanied by my wife, visited John Earl and stayed all night at Caleb's. 9. 5th of the week, left my wife, came home to cut wood, returned and stayed at Thomas Corey's. 10. 6th of the week, visited Philip Taber, poor old Samuel Snell (who has been bed ridden near 10 years) the Widow Mary Rogers, El. Palmer and others, and towards night brought my wife home from Philip Taber's, went to mill. O! the goodness of God, and O the greatness of God! All glory to his name forever. This morning I was favoured with such an affecting sense of eternal things that I spake and prayed with Corey's family with much freedom, and had great enlargement of heart in prayer at the widow Rogerses.

11th. 7th of the week. Spent chief of the day at home and in the meeting house alone, only visited and prayed with Sister Brown, Deborah Hacker being present. 12. First day of the week. Preached to a large assembly in the meeting house from Luke 6:46 (And why call ye me Lord, Lord, and do not the things w. I say?) And after informing the people of many other duties, I particularly mentioned to them what our Lord has said concerning their duty to ministers and magistrates. A second meeting was held at John Davenport's at 4 o'clock at which I spake with great freedom from Acts 5, last verse (And dayly in the temple and in every house) another minister being present whose name was Walcut.

16. 5th of the week. This being the day appointed to meet messengers from the church of Swansey, the church here generally assembled about 10 o'clock and after waiting some time for the messengers, we went into the house and after prayer, I rose and read the 2nd and 3rd chapters of Revelation, containing the epistles to the 7 Churches of Asia, desiring the brethren to give

very close attention, for that I believed verily that one of those epistles would clearly point out their present state and character. After I had done reading, and sat some time silent in hopes that some of the brethren would make some remarks or propose something for consideration I rose again and was enabled to explain and for some time, on what I had read, and found it sweet work to speak to a number of professors of religion only. Soon after I sat down 2 of the messengers came in to wit, Benjamin and Joshua Mason, and after they had informed us that Brother John Mason had tarried behind to preach at a funeral, but would endeavour to be here in less than 2 hours after them, Brother Benjamin went to prayer with us and meeting was adjourned til 2 o'clock, when we assembled again with all the messengers present, and after solemn prayer (in which I was the mouth) Brother John Mason made an introduction to the business by an address to the church in many excellent words, and then enquired of them whether they had generally fixed their minds on me as an Elder to take the charge and oversight of them. Upon which all but 4 or 5 manifested that they had. He then turned to me and enquired why I could not take the charge of them, whereupon I read several of the records I have made in time past respecting their conduct at church meetings, and was obliged (tho' reluctantly) to tel the messengers many of my sentiments respecting their present state, which I had faithfully told them in time past. Upon which the messengers seemed all convinced that my reasons were good, and thereupon entered into a labour of love with the church by exhortations, counsel, that they would endeavour a reformation of the matters I complained of. Then one of the messengers put the following question to the church, whether, if the church of Swansy thought fit to give me ordination as a traveling evangelist, they could so far submit to it as to use and improve my gifts, with as much freedom as they had done, so long and as often as the providence of God might continue me, or cast my lot among them. Which was answered by all that spake in the affirmative, except one neuter, but there appeared such a lothness in many to give me up from taking the charge of them that altho' I mentioned that as a sufficient reason, because I could not say of myself as Paul said of the elders of the church of Ephesus (Acts 20:28) (another reason in my own breast is, if only one single member was against my taking the charge of them, I could not do it til he was properly dealt with). Yet I told the church and messengers that I did not see cause to hurry in such matters, but was willing to wait on the Lord and on them some time longer, and see what would appear of reformation, to make it my duty to join with them. I then spake something of my mind to the church about a day of fasting, and desired to know whether they were willing to take the same day that has been recommended by Congress, to the people of the United States in general, to assemble for such purposes as in our own consciences we might see duty, to which I think there was a universal consent. The church also agreed that I should make record in the church book of the letter sent to the church of Swansy and of the substance of the transactions of this day, in consequence thereof.

17. 6th of the week. Attended the funeral of Thankful Cook (wife of George) and was enabled to speak with uncommon freedom and clearness (I believe) from Prov. 8:4 (Unto you O men, I call, and my voice is to the sons of men). She had got no comfortable hope of future happiness, when I saw her last, which was last 3rd day within about 30 hours of her death, but I then spake to her with much freedom, and also to Docter Richmond.

18. 7th of the week (or Sabbath). Travelled on foot to the house of Eliphalet Davenport where old Samuel Snell lies confined, and spake to many people assembled there from the words of Job (Man that is born of a woman, is of few days and full of t.). Whole time of the meeting was hardly an hour, after which I visited the widow M. Rogers, and some others in my way home.

19. First day of the week. Preached to a large assembly in the meeting house, from Joel 2:12, 13, 14 (Therefore now saith the Lord, turn ye even unto me with all your heart and with fasting and with weeping and with mourning); felt as tho' I [torn] have a spell of the cholick before meeting, but felt much better in body and mind when meeting was done, and conversed much with some brethren and sisters who came in to see me towards night; read some passages of my journal to them.

21. 3rd day evening. Necessity has obliged me to work very hard with my hands these 2 days past, building stone wall, but have taken intervals for Christian conversation, reading and prayer, with John Davenport and Mary Hart, who have been at work at my house making me a great coat. Thanks be to God, for mercies temporal and spiritual.

22. 4th day of the week. This day (I suppose) has been observed as a day of fasting, humiliation, and prayer, throughout the 13 United States of America. This church according to their apointment assembled together about 10 o'clock; I met with them, and was enabled to read several chapters and prayed with them twice. Was in hopes of hearing some others exhort and pray, but alas! their backwardness and stupidity was surprising! We continued together but little more than 2 hours by reason of the great appearance of rain. After meeting I recieved a letter from Newport, from my beloved Brother William Bliss, informing me that Brother Samuel Green died the 18th of the 2nd month past and Elder John Maxson the 2nd of the 3rd month; that my parents and other friends were well. In my private retirements, since meeting found great freedom in prayer for them and others, in many places, particularly for my dear afflicted sister Abigail and [worn] this day's fasting and prayer, may appear to the Sercher of hearts to be in sincerity and may be proved of great good to m[worn].

1778-4 Mo.-26. First day of the week. Having worked very hard 4 days of the week past making garden and I rested the Sabbath (yesterday) at home as usual, only in the afternoon visited neighbour Manchester and Simmons. Early this morning Brother Thomas Cook came to see me, and attended meeting with us, at which I was enabled once more to speak very freely from Zechariah 4:2, 3 (And said unto me, What seest thou? And I said I have looked and beheld). Recommended a frequent reading of the Bible, and spake against reading other books on divine subjects, so much to the neglect of the Bible; towards night I went to see Sister Fish (wife of Robert) who lies on a bed of sickness; enjoyed a happy hour there, then visited Gideon Grinnell and Benjamin Hambly, where I tarried all night.

27. 2nd of the week. Visited Sister Osborn, Abraham Brown and in my way home, and towards night, rode down to Philip Taber's and tarried; had much conversation with Doctor William Whittredg on the subject of inoculation.

28th. In the afternoon visited old friend Slocum, went down to

the sea side, and sat a good while viewing Rhode Island (my native place) under some peculiar exercises of mind; left my horse at the widow Brown's and walked as far as J. Davenport's where I tarried all night, his child appearing near its end.

30. 5th of the week was to be church meeting, but (by reason of rain) only J. T. and C. H. came. With them I had much conversation, especially the latter, and that they might more fully or easily know my mind, I read that epistle which I wrote about 3 years ago to Elder James Manning, as it is recorded in my letter book, No. 1 page th 3d.

5th Mo.-2nd. 7th of the week. The storm of rain having continued these 3 days, I spent this Sabbath at home with my family reading, searching, and meditating upon the Scriptures.

3. First day of the week. Attended 2 meetings in the meeting house, and spake with much freedom in the forenoon from Gal. 5:1 (Stand fast therefore in the liberty); afternoon from Isaiah 21:11, 12 (The burden of Dumah, He calleth to me out of Seir watchman what of the night?) Deacon Sawyer present; and 'tho I had the cholick last night, which lasted me 'til meeting time this morning, I have been enabled to go thro' the labours of the day with cheerfulness, and feel better in body than I did in the morning! Thanks be unto God for his innumerable mercies to a worthless worm. After meeting I read a paper begging alms for the Widow Fish.

9th. 7th of the week. Having worked hard (diging stones!) all the week past I rested this day at home as usual; last 3rd day Sister Smith came to our house from Providence by whom we received a letter from our dear parents at Newport. This day I have also been favoured with refreshing letters from Brother Jno. Jones, George Benson, Joseph Rogers and Jonathan Jeffers Jr. and have likewise been refreshed with the conversation of Jack Almy, a negro man aged near 80, a professor of religion who came to see me this afternoon.

10. First day of the week. Was enabled to speak with freedom at 2 meetings from 1 Cor. 13:13 (And now abideth faith, hope, charity, these three, but the greatest of these is charity); 1 Cor. 10, last verse (Even as I please all men in all things not seeking mine own profit). Elder Round concluded first meeting by prayer; many people at meeting, Sister Grinman etc. In Brother Benson's letter received yesterday, was informed of the death of my beloved brother in the Lord, Ebenezer David, a zealous and faithful young minister, who observed the 7th day Sabbath; and O! that the Lord of the harvest would send forth many more labourers in his room and enable us who are already engaged to do our work faithfully.

12. Necessity seemed to be laid upon me to work hard yesterday and this forenoon (gathering w. buds, making fence, stone wall) in doing of which, I hurt my leg and mashed my finger yet I have been enabled to walk down to John Davenport's this afternoon and spake with much freedom at the funeral of his child from Rom. 11:33 (O, the depth of the riches), then walked home again!

1778-5 Mo.-14th. Notwithstanding my sore leg, sprained wrist, and mashed finger, I have been enabled to do considerable work yesterday and this forenoon, planting and at 2 o'clock this

afternoon to attended [sic] the funeral of the old Widow Dyre (above 80) at the house of Zacheus Dyre and speak to the people (W. B.) from these words, For as the rain cometh down and the snow from heaven, and returneth not thither.

16. 7th of the week. Having worked very hard yesterday (my wounds being all better), I rested this Sabbath at home as usual; trust I have been favoured with some fresh and quickening influences of the spirit of God in prayer, meditation, and methinks I have need of much to support me under my own difficulties. The views I have of the perishing state of my neighbours and the aboundings of iniquity in the land. My brother William has sent his 3 children to be inoculated today and Sister Mary Smith has gone in to tend upon them! notwithstanding our Saviour has said "the whole need not a physician, but they that are sick."

17. First day of the week. Have been enabled to speak twice more, with great freedom from Mat. 22:5, in the forenoon (But they made light of it), in the afternoon from verses 11, 12, 13, 14 (And when the king came in to see the guest, he saw). Elder Round concluded first meeting and began the last by prayer. Since meeting have enjoyed much comfort in private meditation; all glory to the Lord.

27. 4th day of the week. Having worked very hard the 18th and 19th of this month and nearly finished planting, my bodily state, wounds etc. added to other considerations, moved me to take my long thought of journey to Middleborough. Accordingly, I sat out this day sennight (the 20th instant) and after visiting several friends by the way, got as far as Brother Israel Cornel's before night, where I lodged. Next day (the 21st) we had a comfortable meeting at 9 o'clock, at which I was enabled to speak with great freedom from Prov. 9:5 (Come eat of my bread and drink of the wine which I have mingled), then proceeded on my journey and got to Elder Abner Lewis's time enough to have another meeting in his meeting house towards night, at which I spake from Mal. 3:2 (But who may abide the day of his coming); stayed all night at E. Lewis's. Next day proceeded, and called at E. Ebenezer Hinds's, but he not being at home, I proceeded to E. Isaac Backus's, with whom, after having had much conversation, I went to Deacon Crocker's and tarried all night. Next morning (23rd) returned, to E. Backus's and after much conversation and prayer together, we parted and I proceeded homeward as far as E. Hinds's where I stayed all night. (N.B. The people were in such confusion in these parts about inoculation for the small pox, that it seemed impossible to call a meeting suddenly, and therefore we had none, but I was obliged to lament the apparrent decay of the life and power of godliness!) Next day morning being the first day of the week and 24th of the month, I proceeded 6 miles and got to E. Lewis's to breakfast, and as he was gone down to the place of my abode, I assembled with his church and a considerable congregation attending, I was enabled to preach twice to them from Isa. 3:10, 11 (Say ye to the righteous) Gal. 3:2 (This only would I learn) went and tarried all night at Deacon Andrews's. Next day (being the day before yesterday) attended a meeting at 9 o'clock at the house of Edward Chace, and proceeded to Jno. Borden's and yesterday, after having preached with great freedom at the house of Stephen Gifford, got safely home about sun set. Glory to God for preserving mercy. Find my[torn] very poorly today with a great cold; it has rained all day.

1778-5th-29th. Sixth day of the week. My great and tedious cold in head and stomach, attended with a racking cough, together with the labour I have necessarily been obliged to do, this 2 days past, seems to have brought me into more stupidity than common, however I have been enabled as it were so to redeem time, that towards evening I sat down and wrote the following letter.

No. 12

To Joseph Rogers in Providence

Esteemed and very dear Friend

Thy favour of the 28th of last month (tho' I received it not 'til about the 9th of this) gave me much pleasure, but being also permitted to see that [letter?] to my brother William occasioned me regret and sorrow; however, by the conversation of my brother it appears he ever intended to satisfy thy account, without making any objections but to the manner of its being drawn, and did once send the money by Richard Woodman, who could not find thee to receive it (the money was £.6.9.7). He has now put it into my hands, and I herein enclose and send it to thee by C. Taber, or W. Channing. Had I not journeyed to Middleborough should have sent it sooner. I can truly say that I am filled with very grateful sentiments of the favours thou hast done, both to my sister and me, and should be glad of an opportunity to do thee any service in my power. Therefore, 'til other services can be rendered, be assured, that my earnest desire and prayer to God for thee has been, is and shall be, that thou mayest be effectually and abundantly possessed of the one thing needful even "that better part which shall never be taken away from those who have it." With love to all enquiring friends, I rest, dear sir, thy affectionate friend. P. Burroughs. P.S. My love particularly to Brother Benson, and inform him that by reason of many engagements I know not when I can answer his last agreeable epistle, but desire he would inform me more particularly (as quick as possible) of the time and circumstances of the death of my beloved Brother Ebenezer David.

N.B. On my journey homeward from Middleborough the 3rd day of this week (at the house of Benjamin Jencks) I wrote a letter to Brother Jonathan Jeffers Jr. at the Cape.

31st. First day of the week. This morning people seemed much disturbed with the noise of cannon (the enemy having attempted landing to destroy the mills at Fall River and as they destroyed the meeting house at Warren last week) so that not many attended meeting, however I have been enabled to preach twice to those who did attend, with considerable freedom and solemn sense of truth, from Zephaniah 2:2, 3 (Before the decree bring forth, before the day), Zachariah 1:5 (Your fathers where are they? and the prophets do they live forever). And as my afternoon text led me to speak much about death, I mentioned to the people my having lately heard of the death of Elder John Maxson and E. Ebenezer David. I spent the Sabbath at home yesterday as usual, and was much delighted in meditation on these 3 things: first, that man was created on the 6th day of the week, and so entered on his day of rest before his week's work; 2ndly that God himself rested on the 7th day from the work of creation; and 3rdly that our Lord Jesus Christ, after having declared concerning the work of redemption, as he hung on the cross, on the 6th day of the week (the same day that man was created) that, "it is finished," rested from the great works of redemption (this is not to me so certain as the other things) on the 7th day in the grave, which was the only whole day properly that he was in the grave. And I must not omit to record, that I

have been comforted and refreshed yesterday and to day, by the visit of my black brother, Primus Smith. O taste and see that the Lord is good!

6th Mo 6th. Sabbath evening. Almost all the week past has been wet weather and by reason of my great cold I have been confined to the house, but had much business to do in the writing way. Yesterday being the day of the month I was born and compleating 30 years that I have lived in the world occasioned me some serious reflections. I have also been reflecting so much upon the state of this professing people (3 of whom have married men of no religion, since I lived here!) that it has caused me sadness of heart. However I have been strengthened and enabled to walk as far as Robert Fishes today and once more preach the gospel freely to the poor (I hope with some success) from Jno. 7:24 (Judge not according to the appearance, but judge r. judgment). Elder Round being present, after I had done speaking, he rose to prayer, in the midst of which, he made an address and gave some reproof and exhortation to the people, then went into prayer again and concluded! which being an instance of practice which I had never before seen or heard, I determine neither to justify or condemn it until I have seriously considered the matter. I visited several friends and neighbours in my way home. Jno. Borden etc.

7th. First day of the week. Had but 1 meeting by reason of the rain and my great cold, at which I spake with much freedom from 2 Cor. 7:10, 11 (For godly sorrow worketh repentance unto salvation, not to be repented off, but). Have been somewhat comforted with the conversation of a young Injin woman named Hannah Richmond, aged about 19, who tarried with us last night. A printed address from the Congress to the people of America was sent me, some time in the week past, to be publicly read by me in the meeting house; but as I have hitherto not medled with such matters, I could not see my way clear to r. it. N.B. The design of the said address, was to rouse the people up to war!

14th. First day evening. Notwithstanding my great cold and the loss of a right hand finger nail, I have been obliged to work hard, the chief part of the week past, getting wood, and yesterday walked as far as Stephen Wait's, who appears very near his end, and is so far deprived of reason that it seemed in vain to converse much with him. In my way home, stopped at Jno. Taber's and was obliged to administer sharp reproof to the woman, for murmuring; and have been enabled to do an extraordinary day's work to day, for after delivering 2 discourses in the meeting house (from 1 Cor. 3:2, I have fed you with milk, John 9:27, Will ye also be his disciples?), I rode and walked about 12 miles in going and returning from Benjamin Shaw's, where a young woman named Innocent, daughter of Peter Shaw deceased, lay at the point of death with the consumption, and preached the gospel to her and a number of young people who came in to see her, with very great and uncommon freedom, glory to God! and tho' I had great pain of the cholic while going and returning it is now entirely removed.

1778-6 Mo.-15th. 2nd day of the week. Yesterday I opened the letter which I wrote to Joseph Rogers (as recorded page 18th) and added a few words to the following purport.

Dear Sir: P.S. the 2nd. I wrote the within above a fortnight ago, but could find no convenient opportunity to send it since; Mr. Taber now obliges me by carrying it as far as Warren, from whence

it will be conveyed to thee (I suppose) by William Channing Esq.

This day I feel very poorly in body and hardly able to keep off of the bed.

19. 6th day of the week. Yesterday I was enabled to attend and preach at the funeral of Innocent Shaw (whom I visited last First day) to a great number of people from no particular text, and after I had done speaking, fell on my knees and prayed with much freedom. Today visited the widow Rogers, and before night heard of several awful and shocking affairs towit, that the Widow Hart had fallen off a beast and broke her right arm; that Granny Irish also had a fall and put out her hip or otherwise was much hurt; that a young Manchester in helping frame or raise a shop had a peice of timber fall on his foot and much hurt some bones if not put them out; and that Jonathan Head (son of Joseph) having been hard at work all day went into the river towards night to wash himself and having taken a boy on his back (near 11 years old, son of Daniel Shreive) in order as he said to learn him to swim, he carryed him off into the channel, where by some means or other, the man's strength failed and they were both drowned!

20th. This day I attended the funeral of the man and boy above mentioned, and after prayer recomended to their consideration Psalm 135:6 and Rom. 11:36. Then with great freedom (but without a book) preached to the numerous assembly from these words, "The voice said cry, and he said what shall I cry? All flesh is grass and all the goodness there of is as the flower of the field." After burying, had much conversation with the mourning families and returned home.

21. First day of the week. Just after I had wrote the above, last evening a messenger came to me from Stephen Wait, laying at the point of death, desiring me to visit him; and tho' I had been much fateigued with the travel and labour of the day, and my family were in difficult circumstances, I thought duty to go, and accordingly went. Was enabled to speak very plainly and faithfully to him, had great freedom in prayer for him, and tarried all night. After prayer this morning, came home and preached in the meeting house to few hearers (by reason of the refreshing showers of rain! for which perhaps they ought to have come together and given thanks publicly to the Lord), from these words (without mentioning chapter and verse) Jesus said unto her, I am the resurrection and the life; he that beleiveth in me, tho' he were dead, yet shall he live. In the afternoon returned to Stephen Wait's where (by his earnest desire) after attending a meeting and preaching from Luke 23:46 (And when Jesus had cried with a loud voice, he said Father into thy hands I commend my spirit; and when he had said thus he gave up the ghost) I walked home on foot. N.B. Let no body wonder that I make no more remarks and reflections on the many wonderful providences in which the Lord passes before me, and the multiplicity of affairs in which myself and others are engaged, for I cannot find time to record near so many facts as I should otherwise desire!

1778-6 Mo.-28th. First day of the week. Was enabled to preach twice more with great freedom: in the forenoon from Mat. 10:32, 33 (Whosoever therefore shall confess me before men, him will I also confess before my Father). In the afternoon there was long silence between prayer and preaching. I, having had a great sense of the stupidity of the people for a day or 2 past, and

having meditated much upon my 3 years' labours among this people and the little effect my former preachings have had both on the professors of religion and others, rose this afternoon with that question, And what shall I more say? (Heb. 11:32) and after giving a general account of the doctrine I had formerly delivered and the practice I had urged them to, I took them all to record, that (as far as I knew) I had delivered unto them all the counsel of God; desiring them that if they knew any instance of omission they would inform me of it. Then again asked "and what shall I more say?" and after observing that there were many questions recorded in scripture of this nature denoting some difficulty, anxiety or strait, that the speaker was in, I told them that the strait of the original speaker of this question was only want of time, but hinted that I sometimes had felt lately as tho' I had almost come to an end of my commission among them, and that by reason of their not having evidently received the truth formerly delivered to them, I had been brought into such a strait as to adopt the said question as my own in consequence thereof. Therefore, after faithfully warning them of their past misimprovement of the gospel, I was enabled with uncommon freedom to preach it again to the unregenerate, and conclude with last and earnest exhortations to the professors to give the more earnest heed to the things which they had heard, and more fully and zealously to practise the precepts of the gospel (and O how remarkable it is). As soon as publick meeting was done, a young Indian woman named Hannah Richmond made a very good profession of faith before the brethren much to the refreshing and comforting of my mind, which I had no expectation off 'til between meetings she discovered her mind to me. Thus, 'tho' I went to meeting in the morning with many gloomy apprehensions, concluding that religion had almost forsaken the earth, the Lord who knew that one person had come with a resolution of professing His name, enabled me to speak freely on a subject very suitable to encourage that person in her resolution; and 'tho' for want of hearing her profession and knowing it would be clear and good, I went to meeting this afternoon with but little less gloom than the forenoon, yet I returned to my house rejoicing in the power and goodness of God. Yesterday morning, being sent for early, I once more visited and spent the forenoon with Stephen Wait; found my mind strangely shut up most part of the time I was with him, but before I came away, spake and prayed with some freedom. Heard that Brother William came out of the hospital last 5th day and am pleased with the thoughts that that dreadful practice of inoculation is almost broke up.

1778-7 Mo.-5th day of the week. Having had a little touch of the cholick last first day towards night, and the weather having been extreem hot ever since, I have felt very weak and poorly in body. Nevertheless pressing necessities have obliged me to keep about, and be doing of one thing or another of the businesses of life. Have been somewhat comforted and refreshed in the inward man by reading (at leisure hours) in Fox's Martyrology, and this day thro' mercy feel much better in body. This afternoon was to be a church meeting but only 5 men and 3 women attended (J.T., W.T., C.H., C.E., J.L., R.B., A.S. and K.R.) however, I was enabled to pray twice, and spake considerable upon the signs of the times, testifying the great call I think we have to fasting, prayer etc. and that civil magistrates (tho' highly to be honoured and obeyed in civil matters, or temporal affairs) have no right as such to order or command us in matters religious, whether what they command or require be the same as God commands us or not, for when the commands of God respecting his worship are obeyed,

only because men in civil authority require the same, or any whit the more on that account, the Lord accepts it not as true obedience. How much less when (under a notion of being patrons of religion) our fear towards God, are taught (meerly) by the precepts of men and they teach us for doctrines, their own commandments, meerly, or things contrary to the commandments of God. The same will hold good of the ministers of the gospel (even of Christ's own sending) whom we are to follow no further than they follow Christ, but with this difference from the civil magistrate, that they (the ministers) have good right to command and teach diligently the things of God, and to have the rule, tho' not lordship over the people in religious matters; and so far as they require and teach the real truth of God they are to be obeyed in the Lord (see Heb. 13:17) it being according to the will of God, to encrease the obedience of his people to himself, by the instrumentality of his ministring servants.

On the whole it appears that majestracy and ministry are both ordained and appointed of God (tho' in consequence of sin) for great good to mankind; that they are both bounded and limited by the fountain head of all power; and the nature and extent of their respective commissions are clearly pointed out in the Scriptures of truth. The business therefore and concern of the first, should be wholly confined to the bodys of men, while that of the other is confined wholly, or done with respect only to their souls. That majestracy and ministry, church and state (being such distinct institutions) may never be mixed or confounded together, is the earnest desire and constant prayer, of, Peleg Burroughs. N.B. None of the above written, from the word not, in the 14th line from the top was spoken to the brethren, and perhaps the foregoing was not delivered in the same words, but to that effect and purpose. P.B. Towards evening I wrote a letter to Elder Mason of Swansy desiring him to come and baptize Hannah Richmond. And by a letter which Sister Rebekah just now received from Susanna Shaw (or Church) I am informed of the death of my honored grandmother (the widow Mary Green, my mother's mother) aged near 80, who I have good reason to believe, has lived unto, and died in the Lord.

1778-7 Mo.-4th. 7th of the week. Yesterday being desirous of visiting an old man who lives 5 or 6 miles south of us by the seaside, whose name is John Palmer, aged 85, I went in a boat by water accompanied by old Brother Hart and his boy. Had considerable talk with the old man and his family, and in going and coming caught fish enough to supply my family with several messes. O that I may be as successful in catching men in the gospel net. Today (being rainy) I have spent the time chiefly in reading the Bible and Fox's Martyrology with no great comfort, by reason of stupidity. Tho' these propositions has with great clearness appeared to me to day to be truth (which I add in addition to what I wrote on the other side, last 5 day) viz. that as the church and ministry of Christ is a much more glorious and perfect power and ordinance of God, than the powers of majestracy and civil states, so the church and ministry may and ought to take cognizance of all the actions (yea and principles too) of every member, whether the actions be civil or religious. While the state and majestracy may meddle only with the outward actions of its subjects, and that on [torn] with reference to things civil, bodily, or temporal (let it be remembered that the church of Christ (visible) is neither national, provincial, or classical, but particular, and congregational) and I think from hence it will follow that, if a king, governor, counsellor, judge, or any other civil officer, be a member of any particular church of Christ, and speak

or act anything that by the laws of Christ, he deserveth admonition or excommunication for, the church ought, and will, admonish and excommunicate such an one as quick as any other, without respect of persons, since it is written if thy right hand offend thee cut it off. But all the power the Church has over such, or any other members, is purely spiritual and not carnal, and they are in no case to use the civil sword, but the sword of the spirit. Yet on the other hand, civil majestates and states, can never find cause to sensure or use their executive power of inflicting corporal punishments on any of those who by the laws of Christ are allowed to be proper members of his church, because while such, they are righteous, and the law was not made for a righteous man, but for the lawless. Hence, as the civil state has no spiritual power, they have no power at all to sensure a Christian, 'til he ought to be rejected and cast out of the church, nor then neither, unless he also transgress some civil law of the state.

5. First day of the week. Have been enabled to preach with some freedom from Acts 2:41, 42 (Then they that gladly received his word were baptized) and continued, Luke 17:32 (Remember Lot's wife) from whence something was said I hope in season to all characters of men present, but such in particular were warned and admonished who, like Demas, forsake Christ, from love to this present evil world, and such who stifle their convictions on the same account. I told them my fears that some of them were already turned into pillars of salt in a spiritual sense, that is, have eyes to see and see not. Between meetings (by a letter from Brother Green to Sister Rebekah) heard that friends in general were all well at Newport about 2 weeks ago, and that a false report was spreading about myself in this town. O that I may be filled with patience and meekness.

1778-7 Mo.-8th. 4th day of the week. Yesterday I rode down to the 4 Corners twice (upon business) and back, whereby I occasionally visited several families. Sat off again this morning about sunrise to visit my sick neighbour Wait once more; found him yet in a stupid and I think dangerous state as to his soul. After I returned home, sat down and wrote the following letter.

No. 13 To Thomas Green in Middletown, Connecticut
Beloved Relative

Could I have thought, when I parted with thee last fall, that I should neither hear from thee (and other dear friends that way) nor have a convenient opportunity to let you hear from me, by letters, before this time, I am now of opinion, the thought would have made me weep, for God is my witness! how greatly I long after (the company of) you all (that are his children) in the bowels of Jesus Christ, our great High Priest, infallible Prophet, and glorious King, who only is our refuge from the storm, and covert from the tempest; our wisdom, righteousness, sanctification and redemption; our ALL and in ALL. In whom I now salute thee and the brethren with thee, and the church which is (for ought I know to the contrary) in thy house. Grace mercy and peace, be multiplied to you all, through the knowledge of God and of Jesus Christ our Lord. Beloved, I would not that ye should be ignorant, how abundantly my spirit was refreshed in my journey among you, but more especially in my meetings with the Church of Christ in Groton, over the which the Holy Ghost has made Silas Burrows (bishop or) overseer. I know of nothing, but peculiar circumstances in life, that prevents my visiting them and you again, the same thing also,

with others, prevents at present my total remove from this dry and thirsty land, wherein there is, as it were, no water. Various have been my frames and experiences, since I saw thee last, but having obtained help of God, I continue unto this day, witnessing both to small and great, and preaching repentance towards God, and faith towards our Lord Jesus Christ, and tho I can't say positively that I have instrumentally done much good, yet I trust I can say, I have been enabled to watch and keep my garments and have not yet defiled them by saying or practising a confederacy with the enemies of God!

God hath not nor will cast away his people, whom he hath foreknown, 'tho' of late as well (or ill) as in time past, so much spiritual adultery hath been committed by them, that chastisement must take place.

There is a little true religion yet in these parts, and I think but very little between here and Middleborough. I have lately made the experiment, saw E. Backus, and 2 persons have here been baptized since my journey last fall; and a young Indian or molatto woman, made a lovely profession of her faith in Christ, about a w. ago, attended with remarkable circumstances. And what shall I more say? (these words I lately preached from) for the time does fail me so, that I cannot communicate the 100th part of my mind, that I should be glad to do, could I see thy face. I therefore at present only add, that I hear of a stir in religion no where but at Cape Cod, where Brother Jonathan Jeffers Jr. has been some time preaching, or improving his gift. I had letters from my honoured parents, Brother Bliss, etc., about 2 months ago, by [torn] I understood, that friends at Newport were generally well, but grandmother then lay at the point of death, strong in faith. My love to Cousin William; hope he will not forget the instructions and exhortations he received at Groton. Also to Mary and Thomas, may they never lose the light they have had, but find Christ and find life, and obtain favour of the Lord, and may all the rest of thy children that have come to the years of understanding understand and know the Lord.

Kezia expects to have her 3rd child about 3 weeks hence, who with Sister Rebekah and other friends this way, joins me in love to thee and whole family. My love be with all them that love our Lord Jesus Christ in sincerity. Amen. From thy loving friend, in double bonds. P. Burroughs. To the above I afterwards added 2 postscripts respecting the money I owe him.

No. 14.

To George Benson, at Providence

Beloved Brother

I must beg the favour of thee, to transmit the inclosed letter to my Unkle T. Green, as quick as possible. If it can't be conveyed directly to him, please to send it with my love and respects to Elder Moss of New London (or any other trusty friend of mine, or thy own acquaintance) with a particular charge of request to forward it with all convenient speed. I have no more time at present than just to acknowledge the receipt of thy very agreeable favour about 2 months ago, to desire thee to write again soon as convenient, and to assure thee that with much gratitude for past favours, and ardent desires of thy temporal and spiritual prosperity, I remain thy affectionate friend and brother in our dear Lord Jesus. P. B.

12th. First day of the week. Yesterday I attempted to fast, but after a little trial thought I was not able in body to endure the outward part, and so break it, spent the day at home as usual in reading. Have been enabled to improve my spiritual gifts, with

great freedom of utterance to day and O that it may prove with great and good success. The words of Paul to Timothy were applied to me with power, this morning (Give attendance to reading, to exhortation, to doctrine. 1 Tim. 4:11, to end). Whereupon I read 1st and 2nd chapters of Matthew in the forenoon and from some expressions therein contained, delivered doctrine and exhortation. This afternoon after reading 3rd and 4th of Matthew I spake from Isaiah 35:5, 6, 7, 8 (And an high way shall be there, and a way). Between meetings, a woman came to converse with me under great distress, and told me that for a great while past it seemed to her that the Lord had directed me to speak altogether to her; that my doctrine had often been to her like a sword cutting her all to pieces. (Glory to the Lord!) But after much conversation her case seemed so wonderfully strange and peculiar, that I told her I was put to some difficulty to form a proper judgment of her case. Blessed be God that he searcheth all hearts, and understandeth all the imaginations of the thought and can do for his poor creatures above all that we can ask or think. When meeting was done this afternoon, a man that does not belong to this visible church rose and said (without any expectation or foreknowledge of mine) my friends (or to that purpose) I think we should do well to make a contribution to the [torn] the Lord, that has been preaching to us as I have reason to think it is needed and will be kindly accepted.

1778-7 Mo.-14. Third day of the week. Attend the funeral of Stephen Wate (who died yesterday) and sowed the seed of the word in great weakness, but among many people, Lord give the increase. Had a great trial before I went and found it not easy to know whether I should go or not. I spake from these words (I said therefore unto you that ye shall die in your sins) and after burying had much conversation with Nathaniel Crandal and others in the house.

18. 7th of the week. Having been much fatigued with travelling 27 miles last 5th day in going to mill and back, and with other labours the week past, I rested this day chiefly at home as usual, only visited the Widow Hart a little while.

19. First day of the week. After prayer and reading 5th, 6th, and 7th chapters of Mat. in publick, I had thoughts of praying again, and that meeting would then break up, but after sometime of silence, I thought duty to preach; rose and said, Men, brethren and fathers. This afternoon, after reading 8 and 9 of Mat. I spake some time with much freedom from chapter 21:42 (And have ye not read in the scriptures, The stone which the builders rejected, the same is become). Between publick meetings, there was a church meeting to consult on some affairs of baptism.

26. First day of the week. Having worked hard at hoeing the week past I was in hopes of resting on the Sabbath day, as usual, but it pleased God to order otherways (and to my own satisfaction too) for my beloved wife sent me out about 2 o'clock yesterday morning to call women to assist her in travel, and was delivered of a proper well child (a daughter, by Granny Sowle) just about 11 o'clock before noon yesterday. I was much affected with the goodness of God, and after offering a thanks offering in private with many tears, I was enabled to pray, thank and praise the Lord again in my familie's presence, and then with great assistance gave exhortation to my wife. This forenoon after prayer and reading 10th and 11th of Mat. I was enabled to preach with much

freedom from Mat. 11:16, 17, 18, 19 (But whereunto shall I liken this generation? It is like unto children sitting in the markets). This afternoon after reading Mat. 12 praying and singing alone (The wondering world enquire to know) I was again enabled to speak or preach with very uncommon freedom, from a text which came into my remembrance while at prayer, and which at present I know not where to find, but the words are, "Who can utter the mighty acts of the Lord! Who can shew forth all his praise!" The meeting house was crowded with people, some that commonly attend another meeting being present with us. Lord follow thy word with a blessing. Amen.

31. 6th day of the week. The 3rd day of this week I went to Fall River to mill, and took occasion to visit some Christian friends by the way, particularly M. Cory and E. Bowen to whom I was enabled to give much exhortation and prayed with them, being also desired so to do by young John Bowen, who lay sick with the bloody-flux. Yesterday I expected a church meeting here, but as nobody came save 1 Indian sister, I rode down to Little Compton in the afternoon in quest of some necessaries for my family; and in my way home, saw some of the horrors of war: 3 of King George's vessels having been set on fire by their own men, for fear of being taken by our people, the largest of which I saw burning. I also saw a number of the officers and men belonging to the French ships. O, the commotion!

1778-8 Mo.-2 day. First day of the week. Yesterday I spent the Sabbath at home and in the meeting house retired by myself in a great measure of comfort. Today, after prayer and reading, I spake to the people in the forenoon from Rev. 2:10 (Fear none of those things which thou shalt suffer), afternoon from Isa. 26:20, 21 (Come, my people, enter thou into thy chambers). I had some reason to think that some persons came to meeting to day with a design similar to those who sought to entangle our Saviour in his talk, but blessed be God, tho' he saw fit to try my faith, by suspending in great measure the comfort I have usually enjoyed in speaking, yet I trust he enabled me to speak boldly, and as his holy oracles do direct. All glory to his name. J. T. was absent from meeting today. Towards evening I sat down and wrote the following letter.

No. 15. To Abraham and Hannah Utter in Hopkintown
Beloved Brother and Sister

We received a letter from you last week whereby with great pleasure we heard of your health and of the health and welfare of others of our beloved friends. This comes with our love to you and all other friends and relations both in the flesh and in the Lord, by which you may understand that through the goodness of God we yet live, not only a natural but we hope also a spiritual life. Yet sometimes I feel almost ready to faint under a sense of my own and others stupidity, the greatness of that work in which I am engaged, and my little success; however I have lately been favoured with hearing a young Indian woman make a good confession of faith, it having pleased the Lord to make use of me as an instrument to bring her unto Christ. But I think it may be said of people in general that they all seek their own, no man the things which are Jesus Christ's! O pray, pray for the downfall of mystery Babylon, the destruction of antichrist and prosperity of Zion. Yea, watch and pray that ye may escape what is coming on the earth and stand before the Son of man. I have this day been preaching from Rev. 2:10. Look the text and seriously

consider it, yea, read the whole 2nd and 3rd chapter and may the Lord direct all our hearts into the love of God and into a patient waiting for Jesus Christ. The Lord has given us a fresh evidence of his great goodness, by giving strength to Kezia to bring forth her 3rd child which we have named Hannah. She was born on the Sabbath day, the 25th of last month, and both mother and child are as well as we can expect. If none of you can come and see us, let us hear from you as often as possible, for we remain your loving friends. P. and K. Burroughs.

7. 6th of the week. Yesterday I rode as far as Mr. Wainward's on business and saw my wife's brother Asa near the ferry; heard that Father, E. Thurston etc. were seen well the day before, 8 or 10 men having just fled from R. I. whom I saw. This day we have been favoured with a very comfortable and extraordinary meeting at the house of John Taber where, after Elder Mason had preached, two of the holy ordinances of the gospel, to wit baptism and laying on of hands, were administered in a very decent and becoming manner to Hannah Richmond, Samuel Taber, and Abigail Corey, the first of which made her profession some weeks past, the 2 latter this day, to universal satisfaction. Bless the Lord O my soul, and all that is within me. Bless his holy name.

1778-8 Mo.-9th. First day of the week. Yesterday I spent the Sabbath at home as usual. Today there was but few people at meeting, chiefly women, by reason of the soldiers having begun to land on Rhode Island this morning however I was enabled to speak at both meetings (with remarkable assistance and freedom, especially in the forenoon) from John 21:22, "Follow thou me," which words came into my remembrance with great power after I got into the meeting house and afforded me much more matter than I could speak in both parts of the day. Through infinite mercy I felt as tho' I myself could freely follow my dear Lord and Master, both into prison and to death, yet Lord increase my faith and love.

15th. 7th of the week. In consideration of the damage done to the corn and other fruits of the earth the week past, by a N.E. storm (which began last First day and by 3rd day night was increased to a meer hurricane, the wind with rain, continuing violent til 5th day almost night, and the sun not seen 'til yesterday noon). Likewise in consideration of the ferment, confusion and distress of this nation in general, and of the inhabitants of Rhode Island in particular (now between 2 fires as it were) the distressing circumstances of my own family, my children being all very poorly with the hooping-cough, and many other general and particular judgments of God of a temporal nature now in the land, but more especially in consideration of the languishing state of Zion and the spiritual judgments of an hard heart, blind mind, stupidity, sensuality, which many sinners have fallen into, I seemed to be constrained as it were (tho' poorly in body myself) to spend this day wholly in fasting and prayer with reading the Bible and meditation by myself alone, and through mercy have been enabled to go through the day with a measure of comfort, tho' with much more stupidity than I could wish. 5th day of this week, was visited by Eliazer Reade, and was made to sigh and groan by reason of his worldly spirit for war!

16th. First day of the week. This day have been enabled to attend 2 meetings, read 3 chapters and spake in the forenoon from Heb. 6:1 (Therefore leaving the principles of the) in the afternoon, from a passage which was originally designed to encourage God's

people in outward war. I was enabled to shew that God's people now have no warrant or authority from him, on any pretence whatsoever, to meddle with such war but encouraged them to fight the good fight of faith (Deu. 20:4, For the Lord your God is he that goeth with you, to fight for you against your enemies, to save you). Felt very poorly in body, but was strengthened to speak with great freedom.

21. 6th of the week. For 3 days past, besides today, there has been almost an incessant discharge of cannon on Rhode Island, which has sometimes been very discomposing, but for the most part (thro' mercy) I have enjoyed much peace and composure of mind, desiring to be wholly resigned to the will of God respecting the event, as I know the Judge of all the earth will do right. I have every day this week (between schools or after school) visited some friends in Little Compton and yesterday I spent chief part of the day at John Danforth's in company with Elder Lewis (by whom I sent Elder Backus the money I owed him) and had much talk with him about the unlawfulness of war to the disciples of Christ; and having by him received a very trying and provoking letter from one whom I have much esteemed as a friend and brother in Christ, I sat down and wrote an answer as follows.

Beloved Brother, I recieved thine of the 12 inst. and acknowledge the receipt of 3 before, and had I not that charity for thee which covereth the multitude of sins, my answer would make both thy ears to tingle, but be assured I find I can record no more at present by reason of the many things which calls for my time.

[Torn] day of this week Eliazer Reade called to see me again, but would not come into the house because he was in a hurry to get on Rhode Island. O!

1778-8 Mo.-23rd. I am now (thro' mercy) brought to the close of another 1st day of the week, wherein I have been most remarkably assisted, first to describe the present state of the people in general by a parable. I saw and behold, a great fier! with many people of all ranks and sexes therein. I heard, and Lo! they were continually complaining of the fierceness of the fire, and declaring with great agony and distress that the flames would consume them. And as I further looked, behold, I saw one certain way and method by which every one of them might have come forth, and so escape the fury of the flames; but as I still further beheld them with great attention, I perceived that the poor distressed creatures were so far from taking the one only proper way of escape, that each one of them had a vessel of oil made fast to them by an iron chain, out of which (to my astonishment) they were continually injecting the oil into the fire, and so increasing the violence of the flame. After speaking the foregoing parable, and preaching from Luke 1:74, 75 ("That we being delivered out of the hands of our enemies might serve him without fear, in holiness and righteousness before him, all the days") to the people who assembled in the meeting house in the forenoon, I rode down as far as Thomas Brown's (about 4 m.) and at 3 o'clock afternoon attended a meeting there, where I enjoyed most wonderful assistance, while I proposed that question, and spake to the people from it ("Who is on the Lords side?") Ex. 3[torn] Blessed be the Lord! who has this day caused me to ride as it were upon the high places of the earth and fed me with the heritage of Jacob my father! Notwithstanding my many bodily infirmities, as I have been very poorly for a week or 10 days past and the outward afflictions of my family who are most all very poorly, and 'tho I have had a few melancholy reflexions occasioned by the roaring of cannons, the

destruction of my people, and the strange conduct of one who has been esteemed a principal member of this church who has absented himself from p. worship 4 First days, 2 of which he has been employed in worldly business! of all which I hope I am in a measure duly sensible, yet my joy and peace has been almost perfect and compleat, and what shall I render to the Lord for all his benefits. Yesterday I spent the time chiefly at home, but (knowing it is lawful to do well on the Sabbath days) towards evening I rode down to the 4 Corners on a special occasion and returned in the evening.

28. 6th of the week. Yesterday, at 10 o'clock forenoon I attended the funeral of George Manchester son of William, and being much affected with the case of the family (in which 5 lay sick) I preached with much freedom; then proceeded to Daniel Dwelley's and preached again in the afternoon, to another company assembled to the funeral of James Coggeshall, son of John. Both these were near of an age (between 16 and 17) and died with the bloody-flux. This afternoon I was called again, to attend the funeral of Ephraim Willcox, son of John (deceased) his mother having been left a widow about 4 years ago. He died with the same raging disorder as the 2 before named, aged near 19. Thus death is come up into our windows and is entered into our palaces! O that we may wisely consider our latter end! I have been strengthened and enabled to speak with wonderful utterance today, from Lamentations 1:20 (Abroad the sword bereaveth; at home, there is as death), as I was also yesterday from no particular text. Meeting was held today at the house of John Danforth, where I saw the wife and children of cousin John Weeden. My own family are yet very poorly.

29th. Spent the Sabbath as usual, only visited Earl Taber (sick) in the afternoon.

1778-8 Mo.-30th. First day of the week. Had occasion to think much upon those words of God, "Not forsaking the assembling of yourselves together, as the manner of some is," for by reason of the battle yesterday on Rhode Island and again today, but very few of the congregation attended meeting, which is not so much to be wondered at, seeing they know not God and believe not the gospel tho' they sin in the whole and cannot be excused; but to think that the whole church (except 4 brethren and about as many sisters) should forsake the assembling of themselves together was a very trying and affecting thing to me, so trying that altho' I was enabled with much composure and freedom of mind to pray twice, read 23rd and 24th chapters of Matthew, and preach a few minutes (from no particular text) to the few who were present. I thought not duty to attend a 2nd meeting with so few, but towards night I visited D. Philip Taber, at whose house I was favoured with a solemn sense of many things, and had much free conversation with Docter William Whittrege, which I pray the Lord may bless to his everlasting advantage, by giving him an understanding heart.

31st. 2nd of the week. Sat off very early in the morning, and carried some corn to Fall River mill, where I left it to be ground and returned about 2 miles, to the house of Peter Tallman (about 11 o'clock) where I was enabled according to their desire to preach with considerable freedom to the people who were assembled at the funeral of his grandson (Peter Tallman son of Stephen) a ladd of about 12 years old who died with the disorder which is now so plenty among us, towit, the bloody-flux. After burying I visited my beloved Christian friends (Experience and Martha) who live at the house of old John Bowen, with whom and the rest of

the family I had much conversation (especially with young John Bowen). Then returned to the mill, but was obliged to wait for my meal 'til after sun-set, when being near 12 miles from home I had thoughts of staying all night at friend Bowen's. But considering how poorly I left my family, and the confusion or commotion occasioned by the retreat of the American Army off from Rhode Island last night (which I knew nothing about 'til I got some distance from home, but was obliged to go thro' the midst of the camp, where I saw and heard many shocking things, particularly blasphemous oaths. I attempted to reprove 3 or 4 of the soldiers as I rode along, but was afterwards convinced that I had not sufficiently attended to my guide and was not influenced or led thereunto by the spirit of God, but by natural affection meerly). I thought I would proceed homeward, and by the good hand of the Lord was preserved through all the crowd and reached my habitation about 11 o'clock at night and am now going to bed about midnight. Glory to God for preserving mercy!

9th Mo.-3. 5th of the week. Yesterday forenoon as I was returning from Brother William's, I was invited into the house of James Manchester, where I saw 2 of my sisters in the Lord (Anna Wood and Hannah Richmond) and the woman of the house desiring prayer (under concern about her soul) we spent a little time in prayer, to my great refreshing, and as I proceeded (after visiting Brother Earl and Sister Cory) I was invited to attend the funeral of a grandchild of Philip Taber Sr., but could not see my way clear, being poorly in body and having so much to do by reason of the state of my own family. This day a church meeting was expected, but only P.T., W.T. and C.H. came! I exercised the (power of the) keys of the kingdom of heaven among them as well as I could in my single capacity to discipline C.H. and P.T., who were present, and Jno. T. and Richard H. who were absent, for working on the day they hold to be the Sabbath, absenting themselves from publick worship. Richard and C.H. have acknowledged their faults, but the others have not!

5th. Spent much of this Sabbath day in visiting my neighbours, having a special call I think to warn Stephen Hart and his daughter Lydia, to see Oliver Baley's son O., very sick, and to talk with J. T. who has absented himself from 2 church meetings and 10 publick meetings! Soon after I came home a stranger came into my house whom I soon found to be one of the sons of peace with whom I had some refreshing conversation on the 3 baptisms, and spent the residue of the day retired.

1778-9 Mo.-6 d. Through the goodness of God I am now brought to the close of another First day of the week, wherein I have been enabled twice more to sound the gospel trumpet to large assemblies. I joined Isaiah 58:1 and 59:1, 2, together as a foundation for my discourse in the forenoon, and was most wonderfully assisted and remarkably strengthened in body (considering how poorly I went to bed last night) to cry aloud and not to spare to point out the general and particular sins of the times; to testify that the Lord's hand is not shortened that it cannot save, but that sin is the only procuring cause of divine judgments; and the continuation in sin, the cause of the continuation of calamities and distresses. I heard this morning that our enemies had destroyed or burnt down Bedford. In the afternoon, with usual freedom, I spake from Psalm 51:17, The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise. After meeting I spake a church meeting next 5th day if

the Lord will, and towards evening visited Deacon Sawyer, and his wife who has been long confined, hoping also (as I began to feel symptoms of the cholick coming on) it might be for my health of body to ride a little way, but I feel considerable poorly this evening. (N.B. Jno. Taber attended meeting to day.)

9th. 4th of the week. My body hath hitherto been much out of order all the week, yet thro' mercy I am suffered to be about, and obliged by necessity to do considerable work (besides tending a school) my family being yet in distressing circumstances. Nevertheless, I trust I have been spiritually minded, and in my secret prayers was moved to put up some petitions with great earnestness for the ministers and brethren (called the association, tho' I like not that unscriptural name) which were to meet at Leicester yesterday and today, particularly for Brother Jeffers and others. Yesterday I rode down to the point towards night and found the people in general much disturbed with apprehensions of a visit from the Brittish Fleet, who had the night before made much noise with their guns near Bedford. Thy will be done, O Lord! This afternoon the Lord hath sent a plentiful and refreshing rain, praised be his name.

10th. 5th of the week. This afternoon a church meeting was held (as it were out of season) according to my desire last First day. There were many present, but not so many as I expected and I was enabled to make a faithful and somewhat lengthy speech to them shewing them in many particulars how far short they come (as a body) of the character of a true church of Jesus Christ. Desired a day of fasting, and intimated that I was ready to cry like Moses, "Who is on the Lord's side" and should think it my duty, if there was not a speedy reformation, either to leave them or attempt gathering a new church out of the old! They seemed to hear me with affection and patience, thought what I said was reasonable; all of them consented to a day of fasting. I left them abruptly (being sent for in meeting time) visited and prayed with Comfort Baley, supposed near her end. Returned to the meeting house in about an hour, but they were gone. It is a very dying time. Lord have mercy upon us, direct our steps.

11. 6th of the week. At 10 o'clock this forenoon, at the house of Walter Earl (near J. Lake) I attended the funeral of his mother Mary Earle, aged near 80, came home and kept school about 2 hours, and then (as a neighbour) went to the burying of the young woman whom I visited yesterday afternoon! O Lord make us to know our end.

12. 7th of the week. This afternoon I attended (as a neighbour) the funeral of Joseph Simmons, son of Peleg, where I heard neighbour Campbell preach a short discourse (not read as he used to) and I also spake a few words after we returned from the grave to the house. O Lord! what an awful time it is! More people buried the week past than there has been days in the week, and 6 or 7 now lie dead within a few miles of us to be buried tomorrow.

1778-9 Mo.-13th. First day of the week. After reading 27 and 28 chapters of Matthew and preaching from Psalm 62:11, 12 (God hath spoken once; twice have I heard this; that power) to the people who assembled in the meeting house, I rode down to William Grey's and was enabled to speak faithfully from Jerem. 9:21 (For death is come up into our windows) to the people who came to the funeral of his youngest child, the other 2 children also lying

very sick. By reason of my own common infirmities, and the great and fresh cold I have taken, I have enjoyed but little comfort to-day.

17th. 5th of the week. I have been sent for to attend the funerals of 3 children of different families within 2 or 3 day past, and yesterday towards night was sent for to visit a sick woman in great distress of mind at the house of Pardon Cook. Her name is Joanna, the wife of Gideon Borden. But by reason of my own infirmities and the appointment of the fast today, I could not attend. Last night a storm of wind and rain began and continued 'til near noon today, which prevented many from attending that part of the fast which consists in publick worship; however I was enabled to read several chapters, moved to pray vocally 3 times, and spake a short word of instruction and correction at 3 several times to the few who were present, particularly charging and exhorting both the men and women not to grieve or quench the spirit of God, but by all means to speak or pray if they were thereunto moved by the Holy Ghost. 2 or 3 brethren spake a few words, but chiefly by way of excusing themselves from vocal prayer! We continued together near 4 hours and then parted (Elizabeth Green who came back to this town the 15th inst. went home with me. Brother John Taber is confined at home with bodily disorders, and his daughter moved away last 2nd day). A little while after I went home from meeting, that sentence fell on my mind with some weight (Isaiah 1:17) "Plead for the widow" whereupon I went directly to one of my neighbours who, I had reason to think, had used a widow ill, and found it trying to the flesh, but sweet work to the spirit, to do as I was commanded. Praised be the Lord for all his grace and mercy afforded in the midst of judgment! and now towards the close of the day I hear of the death of 3 more of our neighbours. O! and my brother's oldest daughter is seized hard with the disorder at our house.

20th. First day of the week. Early yesterday morning I sat off and rode about 9 miles up to the house of John Cook (son of Stephen) lately deceased, where I found many people assembled to the funeral of his widow to whom I was enabled to preach with some freedom. Then prayed and immediately proceeded 8 or 9 miles to the funeral of the old Widow Corey, at the house of her son Philip, where meeting began about 2 o'clock, and I was again strengthened to pray and preach to a large assembly (but from no particular text). Deacon Sawyer also went to prayer. This day I have been enabled to preach twice more to large assemblies with a most wonderful gift of utterance (praised be the Lord) from Heb. 13:14, "For here have we no continuing city, but we seek one to come," Hosea 6:1 ("Come and let us return unto the Lord, for he hath torn, and he will heal us; h.h.s."). I also read 1st, 2nd and 3rd chapters of John in publick today, and in prayer I think I have experienced what we read of in Rom. 8:26. Glory to God forever. After publick worship I visited Brother John Taber and entered into a labour of love with him; and as I returned home visited my neighbour Baley who had been brought into a state of widowhood about 2 hours before. Thus the hand of the Lord is stretched out still! We heard yesterday (by letter) that friends at Hopkintown are well.

21. This day at 10 o'clock I attended the funeral of Thomas Clossing's child (near 5 miles off) and was enabled to pray and preach with great freedom of utterance and much comfort in my own soul. I hope also to the comforting of others of God's people,

and to the awakening of sinners. The foundation of my discourse was the 2 following passages joined together: Thus saith the Lord of hosts, consider your ways (and) Fear God and give glory to him for the hour of his judgment is come. Came home time enough to keep school this afternoon.

1778-9 Mo.-22nd. 3rd day of the week. After school yesterday, I visited Brother William's family, Jo[torn] Manchester's, John Earl's and Ruth Mackomber's, and near 9 o'clock in the evening came to the house of Caleb Earl where I tarried all night, having spoken freely of divine things to each of these families (among whom were some sick). I visited Landon Richmond (a Negro man who is very sick) this morning. Then came home and kept school and between schools, attended (as a neighbour) the funeral of Oliver Baley.

27th. Yesterday I spent the Sabbath at home, chiefly in reading the Bible, and Foxes Martyrology which I finished, being prevented from visiting sick neighbours by rain. And altho' my cold is very great I have been strengthened and enabled to preach twice in the meeting house today to large assemblies from John 8:51 (Veryly, verily, I say unto you, if a man keep my s. he shall never see death) Acts 17:30, 31 (And the times of this ignorance). Cousin William Peckham from Providence was at meeting with us.

10 Mo. 6th Third day evening. The 4th day of last week, I was called to attend the funeral of a child of Samuel Monyon's, and after preaching with much freedom, visited the wife of Dominy Duffee (a Negro woman very sick) to whom I spake the word of the Lord, and had much freedom in prayer for her. I then proceeded to Fall River and left a grist of grain, returned to the house of John Bowen and staid all night. Next day I went to Swansy to attend a church meeting, but having misunderstood the time thereof, I visited some friends in Warren, and returned and stayed at Swansey all night, at the house of brother Jno. Mason. Next day I returned as far as the house of Oliver Cook and preached at the funeral of the wife of old Joseph Cook; from thence I went to Jno. Borden's (son of John) where I tarried all night and held a meeting next day noon at which I was enabled to speak with much freedom from Luke 15:10 (Likewise I say unto you, there is joy in the presence of the angels of God, over one sinner). My speaking on that subject being occasioned by extraordinary joy in my own soul which I had unexpectedly received the evening before by hearing Mrs. Borden declare what the Lord had done for her soul. After meeting I returned again to Swansey and lodged with Deacon Noah Wood. Next day (being the 1st of the week and 4th of this month) I was in hopes of having the honour of sitting at meat all day, and that others would serve, more especially as I had been afflicted with the cholick the evening before, and was now surrounded with other publick speakers (Elder Mason, Brother Hicks) however as they insisted upon it, so the Lord gave me freedom and strength of body and mind to serve them, as well as to be served. I preached in the meeting house from Rom. 14:9 (For to this end Christ both died and rose) and then sat down with the church, to shew forth the Lord's death, in the holy ordinance of the Supper. Attended another meeting towards night at the house Elder R. Mason used to live in, and after speaking with great freedom of utterance from Acts 16:31 (And they said, believe on the Lord Jesus Christ, and thou shalt be saved) I went to lodge with old Christopher Mason.

Next day rose early and thought my Master would permit me to

get clear home to my family, but when I had got as far as John Bowen's (hearing of 2 funerals in the neighbourhood) I perceived I had much work to do. Sarah Grey (now Bowen) was desired to attend one and I was desired to attend the other, but as they were so nigh together, my desire was to attend both, and I believe it was also the will of the Lord. Accordingly I went first to the house of Peter Tallman to the funeral of a daughter of his son Stephen, being the 3rd or 4th child he has lately lost by this mortal disorder (the bloody-flux) and after sitting silent a considerable time I found necessity laid upon me to preach, and was enabled to do it with much freedom tho' I improved but little time. After I sat down, Abraham Stafford's wife rose and made a short speech, by which I perceived she had fellowship with what I was enabled to deliver; and after her, Sarah Bowen spake and took up much time, but little to my satisfaction. We then went to the house of Peter Simmons, where I was affected with the sight of so many of that despised nation called Negroes, assembled to the funeral of the Negro woman, whom I visited first day I came out on my journey. Many white people were also present, and after I had spoken to them a long time (chiefly from these words of a truth, I perceive that God is no respecter of persons) and prayed with them, I had freedom to go with them to the grave, from whence I returned to the house of John Bowen, and in his son John's room had a precious meeting in the evening, at which I read the 26th chapter of Leviticus, and then preached from John 15:14 (Ye are my friends, if ye do whatsoever I command you) and having tarried all night, I rose and sat off early this morning for home, being obliged to walk all the way as I had been obliged to buy corn for my family as far off as Swansey, and had also taken up a heavy bundle of cloaths to bring to a young woman, who had lately come from thence to live in our neighbourhood. However, I visited John Perry's family, David Stafford's (whose wife is sick), Daniel Dwelley's, and Benjamin Mackomber's in my way home, and reached my own house (as I call it) about 2 o'clock this after-noon and finding my own family as well as I left it, found a measure of thankfulness to our great Preserver, who had made my journey prosperous; and I trust the means of everlasting advantage to some souls. Glory to his name forever. Amen.

7th. 4th of the week. Being sent for yesterday (before I got home) I sat off early this morning to visit the wife of Thomas Brightman, who seems to be at the point of death, and after speaking the truth to her and praying for her, I returned to attend my school, and as soon as it was done, I took victuals in haste, and went to visit Deborah Hacker who lies sick at my brother William's. From whence I returned to Thomas Brightman's and preached with great affection at the funeral of his son, about 9 years old, who died yesterday, and is the 3rd child he has buried in about a week. After meeting I spake a word again to his wife, and proceeded home, and in the evening visited Phebe Taber and Cinthy Cook who lie sick at Isaac Manchester's.

8. 5th of the week. After working hard gathering and husking corn 'til near 10 o'clock this morning, I went to the house of Benjamin Mackomber and preached at the funeral of his granddaughter (age 13) from Eccles. 3:15 (That which hath been is now). I got home time enough to attend church meeting, but as only R.H., W.T., C.H., C.E. and Mary Wood attended, we sat about an hour together, prayed and parted, and I spent the residue of the day gathering in corn.

9. 6th of the week. Kept school in the forenoon, and went on foot in the afternoon to the funeral of T. Brightman's wife (having lent my horse to go to another burying) where I was enabled to preach with great freedom of utterance, from Prov. 29:1, He that being often reprov'd. Visited some families by the way.

1778-10th Mo.-10. 7th day of the week, or Sabbath. Hearing that Silva Rogers (who died at the house of William Wood) was to be buried, and that 2 other funerals were also to be attended in the same neighbourhood, and knowing that many of my neighbours were yet sick with the same disorder which has carried many off, I thought it not duty to spend this day at home or retired as usual, tho' the flesh seemed to have uncommon need of rest, but as I had not been sent for to attend either of the funerals I was for some time at a loss (in the morning) whether to go to the funerals or to visit the sick. But after earnest prayer and desires to the Lord for direction, I trust his Holy Spirit moved me to go first to the funeral of Silva Rogers where, after long silence and a woman named Abigail Tripp had spoken a few words, I was enabled to preach the gospel with great freedom, and when Ichabod Edey had spoken a few words after me, I fell on my knees and prayed with wonderful assistance. Then proceeded and went to the house of George Potter, to the funeral of his 4th child where, after some time of silence, I was strengthened in body and mind, and enabled once more to preach and pray with wonderful utterance; but felt my strength so exhausted when meeting was done, and the cholick coming on, that I was obliged to accept of the favour of riding home especially as it began to rain. Yet now about sunset, can truly say I have been enabled to preach 13 times publicly (besides private speakings) in 11 days just past, and feel well enough in body to preach again this evening if there was necessity. All glory to the Lord! and O! that his hand, which is so wonderfully stretched out over us may bring all the people to consider their ways and amend their doings, before he stireth up all his wrath.

11. First day of the week. Had but 1 meeting in the meeting house, and but few people by reason of a violent storm of wind and rain. However, I was enabled to speak with considerable freedom from John 10:9 ("I am the door").

13. Early this morning I went down to the 4 Corners on worldly business and to visit Elizabeth Corey and some others yet sick with the common and prevailing disorder of the bloody-purging. I returned time enough to attend my school in the afternoon, after which (hearing that my neighbour Campbell the minister was sick with this disorder) I visited him this evening.

15. This day (after my forenoon school) I attended and preached at the funeral of Peleg Fish (a young lad 9 or 10 years old) son of John Fish's widow. Then visited Amon Taber (at the point of death) and returned to my afternoon school after which I did considerable hard work, and in the evening visited and prayed with my old neighbour Campbell, many other neighbours being present.

17th. 7th of the week, once more visited Amon Taber, from whence I proceeded to John Taber's with whom I had some peculiar talk and after I parted with him was obliged by the power of truth to return and say something more, taking leave at last in a most solemn manner. Stopped a few minutes at J. Wood's then visited, prayed and dined, with Sister Brown. Returned home and took my

wife with me to visit the widow Sanford, and my old sick neighbour Campbel, who for some time (while I was there) seemed almost deprived of his reason but at length revived so as to ask me to pray for him and very rationally told me many particulars which he desired I should pray for, by which I perceived the adversary had been throwing his fiery darts to the darkening and beclouding of his mind. After prayer (in which I enjoyed considerable freedom) I took leave and returned home with solemn reflexions on many things.

1778-10th Mo.-19. Yesterday (being the 1st day of the week) meeting began between 11 and 12 o'clock (in the meeting house) at which I was enabled (after reading 6th of John) to preach with great freedom from Psalm 37:18, 19, 20 (The Lord knoweth the days of the upright) to a very large assembly (J. Taber was present who has not attended before since the 6th of last month) and after this meeting (taking my wife and child with me) I went down to the 4 Corners to attend another meeting at the house of John Davenport where many were gathered together. The assembly consisted of a few brethren, several soldiers, and others who seldom attend religious meetings, to whom I was enabled to speak with wonderful assistance and in a most solemn manner, beginning my speech with these words (1 Thess. 4:15 to the end) "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel." Had much conversation with some friends after meeting and tarried at the house all night. This morning I left my wife to visit some of her acquaintance, and rode home to my school and towards evening, in looking for my horse in a large pasture it pleased the Lord to permit me to slip with my left foot and to wound my right leg considerable deep against a sharp stone, and that I should meet with several other trials, all which His grace enabled me to endure with patience; and when I had given up thoughts of finding my horse and (notwithstanding my wound) I was going to set off on foot to borrow one by the way to bring home my wife, I lift up my eyes and saw my horse standing in the open highway not far from my house. So I took him and went and brought her from Constant Taber's, and reached home a little after sunset under a great sense of the goodness of God, and this evening paid a short visit to my neighbour John Macomber.

21. 4th of the week. At 11 o'clock this forenoon I attended (as a neighbour) the funeral of Othniel Campbell (a Presbyterian minister as he was called, aged 83) who died yesterday morning about 3 o'clock. His corps was carried to the meeting house about noon, where Neighbour Ellis (a minister who lives at Little Compton) delivered a discourse from Deut. 34:5 (So Moses the servant of the Lord died) which I thought was mainly good and wholesome truth, and some part thereof uncommonly edifying to me. From this funeral I proceeded immediately and went to the funeral of Amon Taber (another near neighbour) who also deceased yesterday near noon, and finding many people together, I was enabled to speak a few words to them and pray with them; after which I felt the cholic coming on so fast, that with difficulty I walked home. But being soon relieved in some measure, I went to hard work (viz. digging potatoes) til quite dark, by which means for ought I know I was entirely cured, and now in the evening feel quite well in body blessed be the Lord.

22nd. This day the widow Rogers (Deacon Tilley's mother-in-law) who came to visit us last 1st day, left our house to visit some others of the neighbours and after I had diligently improved the day in teaching children, digging potatoes and conversing with Sister Lydia Hart (who came to visit us) I spent the evening chiefly at Brother Samuel Taber's and just now closed it by reading and prayer at home, after which I fell into some very solemn and peculiar reflexions about my neighbour Campbell and other neighbours lately deceased and discovered the same in conversation with my wife and Elizabeth Green (who has been at our house all the week) and seemed to be assured of my own salvation, chiefly from the consideration of the great glory that would redound to my Saviour's name by the salvation of so great a sinner as I have been! O Lord, increase my faith and enable me to give glory to thee forever. Amen.

24th. 7th of the week. This day I was in hopes of resting from the labours of the week past (which has been very tedious to the flesh) but hearing that Sister Earl (Daniel's wife) was sick, I visited and prayed with her, accompanied by my wife; after which I thought duty to proceed, and visited the Widow Rogers, old Samuel Snell, and John Weeden's wife at Eliphalet Davenport's where most all in the house were sick. Then visited old Joseph Head and his son's widow, from whence I returned home near sunset having spoken much and walked about 7 miles, praised be the Lord.

1778-10 Mo.-25. I am now brought to the close of the evening of another First day of the week which I have been enabled to preach first in the meeting house with great freedom to many people from Num. 23:10 (Let me die the death of the righteous). I then went down to the house of Joseph Brightman and preached again with wonderful assistance (but from no particular text) at the funeral of Hannah Willcox (aged about 20 years). Returned home before sunset, and just now concluded the evening with reading, prayer and singing.

26. 2nd of the week. After doing some hard work and tending my forenoon school, I sat off (as soon as school was done) and went near 3 miles to the funeral of a daughter of Ephraim Mackomber's at the house of Benjamin Mackomber, where I was enabled to preach to the people with usual assistance and a great gift of utterance from a passage which was brought to my remembrance after I got into the house, recorded in Heb. 9, 2 last verses (And as it is appointed unto men once to die, but after this the judgment. So Christ). Brother David Round (the elder) went to prayer last, and after burying I returned to my school and hard work 'til night and have spent the evening in religious conversation, reading and prayer with my family and 3 sisters in Christ who came to visit us, towit D. Cook, P. Taber and H. Richmond. B.T.L.O.M.S.

31st. 7th of the week. Last 3rd day I was sent for, to attend (on 4th day) the funeral of a grand child of Samuel Munyon's, but having much worldly business on my hands of a very necessary nature, and expecting a church meeting on 5th day, I thought it not duty to attend (only P.T. came next day to church meeting). Yesterday I was desired to visit a woman who lies sick at the house of John Gibbs, and suppose I should have visited her today, had I not been afflicted myself with the tooth-ache for 3 nights and days past (which yet continues) and there has been a storm of wind and rain today, by reason of which I have rested (as well as I could) at home with my family and spent the time in reading

only the Bible, in prayer, singing.

11th Mo.-1 day. First day of the week, 10 o'clock at night. This day it pleased the Lord to give me health and strength sufficient to go once more to the meeting house and preach to the people from Deut. 32:25 (The sword without, and terror within shall destroy). The residue of the day (being blustering, very cloudy) I spent at home.

2nd of the week. Was confined all day at home by a great storm, but did much temporal business.

5. 5th of the week. Yesterday I attended the funeral of the wife of old Ebenezer Shearman (aged 84, about 6 miles off) and preached with uncommon freedom of utterance chiefly from these words, "My son, give me thy heart, and let thine eyes observe"; tarried all night at D. Dwelley's and came home today (after visiting P. Taber by the way) time enough to attend church meeting; but as the weather was cloudy and some showers, only R. H., P. T., C. H. and S. T. came to meeting, and after conversing on many things, we parted and I find myself this evening surrounded with cares, fears, and yet I wrote a short letter just now to friends in Hopkintown, and feel a measure of submission to the will of God respecting all my circumstances.

8. First day evening, 10 o'clock. This day I have been enabled to preach in the m. house with great assistance and freedom of mind from a clause in the 9th chapter of John which was brought fresh to my remembrance after I had read the whole chapter. The words were, "Lord, I believe." After worship I told all the people that unless an alteration for the better, in spiritual things, should soon take place, I did not think that I should abide or continue with them. In the evening I was enabled to speak once more from Prov. 23:26 to a large assembly at the house of old Deacon Sawyer; had a comfortable conference with many and came home [torn].

1778-11 Mo.-11d. 4th day of the week. 2nd day I was confined to my habitation by rain, til near night, when I spent a little time in looking for my lost horse; but finding him not, I borrowed Joseph Wood's yesterday morning, and attended the funeral of Jonathan Sheldon's child; and after speaking the truth in love and with great assistance, I should have proceeded to attend the funeral of William Durfey, but my peculiar circumstances of life made it necessary I should visit old Ebenezer Slocum and the widow Brown about temporal business; however besides these, I visited some Christian friends in my way home, one of which (who is very dear to me) having heard with much sorrow, that I had thoughts of removing from this town and people, strongly recommended it to me to consider whether the Lord did not rather call me to that great, weighty, and flesh crossing work, of gathering, forming or constituting, as it were, a new church out of this old one, than to depart out of the place, considering all circumstances; which I acknowledge is worthy of much serious thought. And O, that the Lord would direct my steps, and enable me both to know and do, yea, and also to suffer his blessed will in all things, even so. Amen. This day I have been confined again to the house by a great storm of wind and rain, but have been at no loss for business to improve precious time in, both of a temporal and spiritual nature.

16th. 2nd of the week, late in the evening. Last 6th day afternoon I journeyed abroad; paid a short visit to my 2 sisters in

the Lord who live at John Bowen's and arrived at the house of John Borden a little after sunset, where I tarried all night. Next day (being the Sabbath) we held a meeting about noon but few attended, by reason of the blustering weather and great appearance of a storm, however I was enabled to speak with great freedom to those who were present from Exodus 32:26, and after meeting had much sweet and edifying conversation with one Asa Jones of Royalston (a member of the church whose pastor's (or bishop's) name is Whitman Jacobs) 'til near midnight, when we retired to bed together. Yesterday morning we rose early and took leave of each other, he having engaged (as he speaks in publick) to attend a meeting at one Boomer's; and after I had paid a morning visit to Benjamin Jenks, he accompanied me to Israel Cornel's, where I preached twice (but with no great freedom or comfort) first from 1 Thess. 4:15 to the end, 2nd from Luke 21:36 (Watch ye, therefore and pray) and having tarried all night, I rose early this morning, took breakfast and proceeded near 5 miles homeward to the house of Mary Borden (widow) where I was enabled to preach once more with most wonderful assistance and utterance from 1 Tim. 1:15 (This is a f.s.) and was abundantly refreshed in my spirit and made to shed tears of joy by hearing one Hannah Pettis (wife of George) tell her experience of the dealings of the Lord with her soul, profess her faith in Christ Jesus, after which I proceeded and visited a sick sister (Anna Gifford) and was conducted home in peace and safety a little after sunset. Glory to God for preserving mercy forever. Amen.

21. 7th of the week. The 3rd day of this week I visited a number of friends between my house and Pardon Grey's (and bought my winter's beef and hay). Fourth day I visited several others between here and the Point, and had much conversation with Mary Palmer at Caleb Earl's. 5th day my wife's brother Asa came to see us, and afternoon I went down to J. Davenport's for my beef, and while I was gone, Elizabeth Green departed from our house to go down to Grey's. Yesterday I was exceeding busy about temporal business at home, and today was enabled to walk and preach with considerable freedom at the house of Robert Fish from Rom 8:18 (For I reckon that the sufferings of this present time is not worthy to be compared with the g.) At this meeting I unexpectedly saw cousin John Weeden who came from Rhode Island about a week ago, by whom I heard from my honoured parents, Elder Thurston, Brother Bliss, Tilley, and many other friends, and in my way home visited John Taber, who was taken sick about 9 days ago, and supposed to be now near his end. I found my wife there and just now came home in the evening with her.

1778-11 Mo.-22nd. First day evening, 9 o'clock. Yesterday and today the weather has been uncommonly cold for the time of year however, after preaching in the meeting house (to few people) from Psalm 74:5, 6 (A man was famous according as he had lifted up axes upon the thick trees), I was enabled to go 3 miles off and preach again to many people at the house of Ruth Mackomber, from Acts 26:20 (That they should repent and turn to God and do works meet for r.) and after sunset I sat off and walked home. Glory to God for his mercy and grace. Amen.

25. 4th day evening near 11 o'clock. For 2 days past and the chief part of this day, have been exceeding busy killing and salting my pork, getting winter's wood, yet I had an agreeable conference last evening with Sister Dilliverance Cook at S. Taber's and again this evening with John Weeden and John Davenport, having

rode down to his house towards night and returned about 2 hours ago on foot.

27th. 6th day evening. Yesterday after doing some hard work and going to mill, I again visited Brother John Taber with strong desires and prayers that I might find him truly humble and penitent for his late misconduct, and after proposing to his consideration James 5:14, 15, Is any sick among you, I more particularly urged the former part of verse the 16th, Confess your faults one to another, but was much surprized and affected to see the stubbornness of his mind, and was obliged to leave him without receiving any satisfaction, save that he told me he had nothing laid up against me, and could pass by and over look what (through his prejudice) he had thought to be amiss in my conduct, that is my singing praise to God, talking hard to him, and not doing more hard labour. In my way home, that text, James 1:27 (Pure religion and undefiled before God and the Father) obliged me to visit the widow Baley and her family, where I tarried about an hour, then came home and afterwards visited Brother Samuel Taber and after much sweet conversation with him and Dilla Cook, I earnestly exhorted Samuel to pray with us, but he declining, I was enabled to pray with much freedom, and particularly for John Taber, and returned home, and after spending the forenoon today in bodily labour, I was enabled to preach with much freedom this afternoon in the Presbyterian meeting house at the funeral of Gideon Taber (son of Thomas) from Psalm 39:4, Lord, make me to know mine end, and the measure of my days, what it is, that I may know how frail I am.

30th. 2nd day evening. Yesterday, after being enabled to speak with much freedom in the meeting house from this question, "Who is on the Lord's side?" I walked down to John Davenport's and preached again to a large assembly in the evening from John 20:19 (Peace be unto thee) and tarried all night and by reason of rain was confined there 'most all day today, having much conversation with the family and John Weeden, and paid a short visit to Sister Ruth Taber and was home about sunset.

12 Mo.-2nd. 4th of the week. This day was held a church meeting at which was many brethren and several sisters, who first came to a unanimous resolution and appointed messengers (C.H., J.L. and P.T.) to admonish all such as have absented themselves from church meeting and publick meetings without a sufficient reason, and to let them know that if they continued to neglect (after some time of patience) they must be excluded from their fellowship. Next, they unanimously cut off and excluded Job Briggs from the church (until satisfaction be made by repentance) for the forementioned faults, and his late scandalous conduct in his family. Many other things were lovingly and in great agreement of judgment conversed upon, some exhortations given by the brethren one to another, and on the whole I have been comforted, and suppose this to be the best church meeting they have held since I came among them; they also seemed to receive my exhortation so well, that I am in some hopes they will meet together next First day without me, as I expect to be absent, having purposed (if the Lord will) to set out on a journey tomorrow, which was the reason of holding church meeting today.

1778-12 Mo.-11th. 6th day of the week. Yesterday sennight I sat off on a journey and tarried the first night at Em. Pearce's; the 2nd at Elder Benjamin Sheldon's in Pautuxat; the 3rd at Elder

Charles Holden's at Warwick, where I preached the next day and sat down with the church there to the Lord's Supper and tarried the 4th night at John Allen's; the 5th night I lodged at Brother Sheldon's, after preaching in his house (in the afternoon) from Mark 8:36, 37 (For what shall it profit a man) and in the evening at the meeting house from Psalm 34:8. Next day I did much business in Providence, visited some friends, attended a conference meeting in the evening at the house of Joseph Martin, and lodged with his brother David the 6th night. I tarried at John Mason's in Swansey the 7th night; at John Bowen's last night; and today, after visiting many friends by the way, was conducted by a kind providence safely home to my family, and finding them well, had fresh occasion of praise and thanksgiving to our G.P.

13th. First day of the week. Yesterday afternoon I visited Brother John Taber once more, and being willing to conclude by his expressions that his mind had got much more humble and tender than it was when I saw him before (tho' he has not yet made acknowledgment) I prayed with him with much freedom and assistance; had much talk with his son Earle, and towards night (with my wife) visited the widow Sanford, where I was taken with great pain of the cho-lick, which is not yet quite removed; nevertheless, I was enabled to attend a meeting today (tho' it has rained hard all day) at the house of Othniel Campbell at the request of Cion Sebery, whose daughter-in-law (his son Aaron's wife) deceased there about 10 o'clock the night before last, and spake to the people from Eccles. 2:16 (How dieth the wise man? as the fool). Deacon Sawyer also went to prayer.

I must not omit to record that, since I came home from my journey, I have been informed by my wife that a few of the brethren and Sisters of this church did meet together last First day (according to my desire expressed in my exhortation to the whole of them) and spent some hours together in the meeting house, reading and conversing, she also being with them; but when a motion was made that some one should go to prayer, the brethren were so backward that one of the sisters (R.B.) was constrained to proceed in it. O, that this small and feeble attempt and beginning may be but, as it were, the forerunner and seed of more great and glorious things. Can these dry bones live? O Lord God, thou knowest; come from the four winds, O breath! (O spirit divine, come!) and breathe upon these slain and they shall, and will, live unto God even so. Amen. Amen.

17. 5th of the week. The day before yesterday, having business to do abroad as far as David Cook's, Fobes Little's, I took occasion to visit several others of my friends and neighbours going and returning chiefly on foot, it being exceeding cold weather. I spent sometime yesterday also in visiting round the 4 Corners and going to mill, and today have been confined by rain to work in the house, having Benjamin Barker (son of Peleg) and William Bliss (son of William) to visit me.

19th. 7th of the week. Yesterday I visited the Widow Wait and Philip Taber and besides doing much business; and today visited Pardon Taber, John Weeden and the Widow Fish, sick, with whom I prayed.

20th. First day of the week. Was enabled to preach some uncommon truths with uncommon assistance and utterance to a large assembly from Luke 1:79 (To give light to them that sit in darkness and in

the shadow of death, to guide our feet into the way of peace.) Asa Jones from Royalston present with us and in the evening he spake to a few who attended meeting in my dwelling house, and tarried with me all night. I laboured hard with him and at length partly convinced him how wrong it is for a disciple of Christ to engage in outward war.

22. 3rd day of the week. Yesterday (accompanied by Asa Jones) I went on foot to attend the funeral of John Perry (aged 23) at the house of D. Dwelly; after the meeting was set, which consisted of a great number of People, Daniel Rogers first rose and spake some time and then prayed; then Asa Jones spake a few minutes, after whom Brother Rogers spake again a considerable while, and after he had held his peace, I thought duty to rise and give my hearty assent and amen to the chief that had been spoken, and after suming up the matter, went to prayer; after which Asa Jones made another short speech, and lastly D. Rogers spake again, addressing himself principally to the mourners by way of exhortation. I tarried at Dwelley's all night and came home to day after visiting and praying with several families by the way. A tedious day to the flesh, by reason of the snow which fell last night and extreem cold today.

27th. First day of the week. For 4 days past it has been so extreem cold that I have been almost wholly confined to my own family (and friends who were with us) and had enough to do to supply them with wood and take care of my cow, except a little time I redeemed to visit old Brother Hart and Stephen Browning's child, sick; also on 6th day I visited Brother John Taber once more, and on that night a N.E. storm of snow began, and continued all day yesterday and most all last night, so cold and violent I do not remember the like, by reason of which I did not go yesterday to meeting at Benjamin Fishes, as I purposed to do, and nobody came to my house (or the meeting house) today; and indeed I have had as much and more worldly business to do today than I could well perform (emptying my house of snow, making paths, cutting wood) consistant with that attention to spiritual dutys which I endeavour to give every day, and in consequence of my having observed yesterday as a Sabbath. Yet the disappointment of meetings is a great cross to me. Since the storm within mentioned, I think I have heard of near 200 peoples perishing therein, an awful proof that stormy winds fulfill the word of God!

1779-1 Mo.-1 D. 6th of the week. 4th day evening I visited old Richard Hart and John Mackomber, with whom I had much free conversation, and was obliged to testify against some of his sentiments and practice, particularly his saying that he thought, or believed, that it was as right and profitable to read the Quaker books he had in his house, as to read the Bible, or to that effect. Yesterday was to be church meeting here, but only 6 men came (P.T., B.M., J.L., C.H., S.T. and P.T.) so we only read 2 or 3 chapters, had some conversation about the present standing of this church, my ordination, and parted. Today the weather has been very pleasant for the season; I have spent the day chiefly at hard work.

3. First day evening. Yesterday I travelled on foot to the house of the Widow Fish and was enabled to preach with great freedom from Psalm 107:43 (Whoso is wise); while I was gone John Langley was at my house. Today meeting was held in my house and I preached with uncommon freedom, testifying some peculiar truths, and was uncommonly exercised in the last prayer. J. Weeden was

with us and tarried all night.

1779-1 Mo.-10 D. First day of the week. The chief part of my time last week was taken up in bodily labour of one kind and another, particularly on 5th day at work in the woods with Brother Joel Lake all day. On 6th day I attended the funeral of Thomas Cook (aged near 90) and preached with great assistance. Delivered some reproof as I sat at meet, for turning the house of mourning into an house of feasting. Towards night went to visit Fobes Little, who seems to be much upon the enquiry about religion (Lord direct him right!) and finding many soldiers in the house, I read and spake a few words to them, and in the evening went to prayer with them, and yesterday in my way home visited J. and G. Almy, S. Taber etc. Today only 3 members of this church attended meeting and about as many others (by reason of rain!) with whom I was enabled to pray twice, read 14th and 15th of John, and spake a few words; since meeting, I have been reading the Bible, Sewel's History.

18th. 2nd day of the week. Last 5th day I attended the funeral of Samuel Stafford's child, 6th day the funeral of Nicholas Pettis (in Cramberry Neck) and 7th day a meeting at Ephraim Davenport's (where John Weeden lives), at all which places I was enabled to speak the word of God boldly and freely, and after reading 13 of John yesterday in the meeting house, and speaking a little on the ordinance of washing one another's feet, I rode down to Fobes Little's (the younger) and towards evening preached there with much freedom to the soldiers and others. Then visited the Widow Cook and Jeremy's family; from thence came to the house of J. D. in company with John Weeden, where we sat til midnight conversing upon some peculiar things; and after breakfast this morning sat out on foot for home (having lent my horse to J. Weeden), visited some families by the way, wrote a short letter to John Langley, found Brother Asa at our house.

24th. First day of the week. Having been taken with the cholick last first day evening at Fobes Little's and met with some difficulty on 2nd day in getting home, and overstrained myself on 3rd day, getting wood out of the woods, into the house in time of snow, in which work I continued out in the storm near an hour after sunset, I was taken with more pain of the cholick on 4th day, attended with a sort of feaver and ague, vomiting and purging and many other pains in head, stomach, etc., which almost confined me to my bed. Yet feeling something better on 5th day morning, and necessity calling, I worked so hard as to cause a relapse, yet was so far relieved again as to ride as far as Constant Hart's on 6th day. Rested at home yesterday and tho' I am yet far from perfect health, and notwithstanding the great rain last night, I was strengthened and enabled to go into the meeting house today and after reading 16 and 17th of John, spake near 3/4 of an hour to about 30 or 40 people on some peculiar branches of truth, particularly distinguishing between a spiritual and outward hearing of the words of Christ.

31. First day of the week. Last 5th day I preached at the house of Mary Borden (widow) from Mat. 9, part of 12th and 13 verses (They that be whole need not a physician), visited some friends in my way home on 6th day, preached again yesterday at the Widow Fishes from Prov. 27:1 (Boast not thyself of tomorrow) and today again with much freedom from these words (Whosoever heareth these sayings of mine and doeth them) and towards evening I went down

to Brother William's.

1779-2 Mo.-4 D. 5th day of the week. This day we have had an extraordinary church [torn]. Many brethren and sisters being present (J. Weeden also attended) and first complaint was brought by our neighbour S. P. against our brother D.P.'twas, after a little debate, I think very well settled, then (by my motion) the church took into consideration the case of Sister Anna Sowle (now Wood) and excluded her from fellowship and communion until evident signs of repentance shall appear for her coition with her present husband before lawful marriage. She was present at meeting, but gave no present evidence of repentance. After that, a motion was made to know the mind of the church respecting washing one another's feet. Several thought it to be their duty, but it was left for further consideration. I then desired all those who found themselves convinced of the duty, between this and next 3rd day evening, would then meet at our house and lastly, to know whether it was the desire and request of this church (as witnesses for the Lord respecting the inward call and qualifications he hath been pleased to give me to the work of an evangelist) that I should take outward ordination. A vote was called, whereon it appeared to be the mind of all but 2 or 3, who also by word of mouth expressed that they had no objection. Brother David Round then concluded meeting by exhortation and prayer.

7th. First day of the week. Yesterday I spent the Sabbath at home. And today after reading John 19, I preached from these words in verse 30th, It is finished, to few hearers by reason of great storm last night.

12th. 6th of the week. The 3rd of this week I visited friends round the 4 Corners and having heard that 3 of my fellow creatures (belonging to the army) were condemned to die (on 5th day) for meeting, my mind fell into so deep a consideration of their case (and of the golden rule of our Saviour) that I thought it my indispensable duty to visit them, and also to converse with the officers who condemned them. Accordingly, I went on 4th day to see them, having first made application to Colonel Topham for leave. He and several other officers accompanied me to the prison where, after we were seated and had made a solemn pause, I was enabled to speak freely to the criminals as dying creatures, and after opening to them the nature of sin, as it is against God, preaching the Gospel of Christ to them with some exhortation, and warning them to beware of several devices of Satan. I prayed for them and left them in the hands of the Lord, and to the justice or mercy of their country having taken their names, and which are as followeth: first, Arnold Benchley of Smithfield, aged about 28 years, has a father, mother, 5 brothers, and a sister, a wife and 4 children living; 2nd, William Smith of Exeter aged about 22, has both parents and 11 brothers and sisters living; 3rd, Beriah Bump of Middleborough aged not quite 21, has a mother, 2 brothers and 2 sisters living. After I left them, I had some labour with the officers to try (if possible) to mitigate their punishment, by whom I learnt that they were already reprieved until the 20th of the month, and that 2 of them would probably escape death. I was taken with the cholick in my way home and stayed the night at John Davenport's, from whence I returned home yesterday, after visiting Dilla Cook, who's daughter is very poorly, Cion Sebery, Fobes Little, and have thought so much of the poor men aforesaid since I came home that I could not well be contented 'til I had wrote the following letter.

No. 16. To the Honourable Major General John Sullivan at Providence
Tiverton the 12th of the 2nd Mo. 1779

Honourable Sir

Altho' we are unknown to each other by personal interview, yet finding myself thereunto constrained by principles, both of humanity and Christianity, I am humbly bold to trouble thee with a few lines on a subject which at present is much talked of in this town. I mean the sentence of death which, by a honourable court martial, was lately passed upon Arnold Benchley, William Smith and Beriah Bump of Col. Topham's regiment. It is far from my intention, Sir, absolutely to say that the law by which they were condemned is not founded in reason, that their crime is not very great, or that the punishment to be inflicted is inadequate to the crime, yet, all circumstances considered, I cannot help fearing that the execution may be displeasing to the Most High! However, Sir, I beg leave briefly to observe a few of many things which might be mentioned as circumstances provoking to mercy, and which perhaps has not yet been sufficiently attended to. First, two of the criminals being quite young, and the other not far advanced in years, rendered them in a measure incapable to reflecting beforehand (as older people might do) on the consequences of such an action. 2ndly, they might be in a great measure (or totally for ought I know) ignorant of the law by which they are now condemned to die. However, 3rdly, it doth not appear that they had long premeditated the crime nor, 4thly, that they either shed blood or had any thought or design so to do and, 5thly, it appears to be the first time they have transgressed military laws. To these considerations may be added that the prisoners now appear deeply sensible of their folly, very humble and penitent, saying they have no body to blame but themselves, wishing they had their lives to live over again, etc. It may also be observed, that the execution of their sentence will bring disgrace and shame, perhaps also poverty and ruin, upon the numerous families they stand connected with and related unto, but lastly (that which is most of all shocking to me, as they all told me they look upon themselves at present unprepared for death) the destruction of their bodies, we have too much reason to fear will be attended with the everlasting destruction of their souls, which a longer life, might be the means of preventing. Once more, if we may judge of the opinion of people in other places by those of this town, and if there is any force in that old adage vox populi, vox Dei, (which I believe has often been used to wrong purposes, but is in some sense true) we may conclude or suppose it to be the desire of the people in general and the will of God declaratively, that mercy should be extended to the prisoners aforesaid, and the rigour of the law in some measure abated. Permit me, Sir, just to add that I stand in some ways related to the prisoners, more than to all the race of Adam, that I never saw their faces 'til the day before yesterday when, finding my mind deeply affected with their unhappy case, I visited and spake to them as dying creatures, in the presence of Col. Topham and several other officers from whom I learn't the circumstances above mentioned, and that I neither gave the least hint to the prisoners, that I thought their sentence hard, nor is it in consequence of their desire or the desire of any other persons that I now write, but to discharge a duty which I thought [torn]lant upon me, as a well-wisher to mankind in general, and from a strong desire that yourself, Sir, as well as I, might experience the truth of that Scripture expression, Blessed are the merciful, for they shall obtain mercy. Therefore to conclude I can assure thee, Sir, that as I have written the foregoing lines under the influence of the spirit and word of God, so if they may prove a means

of moving thee to extend mercy to the condemned prisoners consistent with the publick weal, or if by any other means mercy may be extended to them, it will give great pleasure and satisfaction to many (if not all) the respectable inhabitants of this town, and move them (with the prisoners) in gratitude to desire and pray for thy prosperity. But I flatter myself none can be more affected therewith next to the prisoners than he, who thus writes unto thee and begs leave to subscribe himself thy sincere (though unknown) friend and well-wisher. P.B., teacher of a Church of Christ in Tiverton.

The above was not finished 'til near midnight by reason of much other business through the day, Brother Asa's coming to see us.

15. 2nd of the week. Having spent the (Sabbath) the day before yesterday at home, partly in copying off the above letter to General Sullivan, and by reason of rain was hindered from being at meeting in the meeting house yesterday (tho' 6 or 7 men came to the meeting house and went away again without coming up to my dwelling, and there was Deborah Hacker at our house also). After it stopped raining (in the afternoon) I walked down to J. Davenport's and had a very comfortable and refreshing meeting there which ended about sunset and at which I spake from Mat 16:26 (For what is a man profited if he shall gain the w. world). After meeting I tarried and had much conversation with the family and J. Weeden 'til near midnight. And after breakfast this morning I went up once more to see the condemned prisoners and after speaking to them, turning down several chapters for them to read and praying for them, I called and stoped a few minutes at General Cornel's quarters, from whence I went and dined at Sister Osborn's, where I saw Elder Round; from whence I came home just now in the evening, after visiting some families by the way and leaving my horse at J. Davenport's, sat down and wrote the following letter.

No. 17. To Priscilla Taber, alias Cunningham, at Rutland M-C-B Beloved

As a token of my regard to thee, and a proof that I have not forgot thee, I now write wishing thee health and prosperity in the best sense which, if thou wouldest indeed enjoy, thou must deny thyself, take up a daily cross, and follow the Lamb of God, whither soever he goeth and leadeth thee, even if it be to prison and to death, remembering that strait is the gate and narrow is the way that leadeth unto life, and few there be that find it; remembering also that we live in the last times, and that the coming of the Lord draweth nigh. O, be not conformed to this world, nor drowned in the cares thereof, lest that day come upon thee unawares, but watch and pray, and mind the light of Christ, who is the way, the truth and the life. So will thy life on earth be attended with true comfort in the innerman, and issue in life eternal. Amen. My wife and other friends join me in love to thee and thy companion, and to hear that you both walk in the truth, and in the way to l[torn], and live in love and peace, will always give pleasure to thy true friend, P.B.

16. 3rd day of the week. While I was at dinner, a messenger came from the prisoners at Howland's Ferry who are under sentence of death, with a letter to me, requesting that I would go in person to General Sullivan to beg for their lives, etc. To which I returned an immediate answer to the following purport.

No. 18. To Beriah Bump, William Smith and Arnold Benchley,
prisoners in the camp in Tiverton the 16th of the
2nd Mo. 1779

My unhappy fellow creatures

I received your letter and have considered your request, and could I satisfy my own mind that it is the will of God, should endeavour to go. As to what I have already been enabled to do for you by my prayers, visiting and writing, I trust I have been thereunto moved by the holy spirit of God, and that I acted from a strong desire to promote his declaritive glory, and the everlasting happiness of your souls. A preparation for death, you stand in need of, whether the sentence you are now under be executed or not. I therefore exhort you to immediate repentance towards God and faith towards our Lord Jesus Christ, and that you patiently and meekly submit and give up both your bodies and souls to the disposal of an infinitely wise, and unerring providence. And tho' I would not have you flatter yourselves, yet I cannot help hoping that mercy will be extended to all of you, and if you knew in what terms I have addressed the General perhaps you would think it equal to a personal application. However you may be assured that I shall endeavour to do for you whatsoever it may please the Lord to make known to me as duty; and in hopes that you may be disposed to give all the Glory to God I rest and remain your souls' real friend.

21. First day of the week. Last 5th day evening I heard that the criminals above mentioned were pardoned (and had returned to their stations in the army) which gave me much joy and pleasure. Yesterday I went on foot to and returned from the house of Wealthy Trafford (widow) where I read Acts 13th and preached to many people with much freedom from verses 38 and 39. Was uncommonly exercised in mind last evening and this morning, to know the mind of the Lord respecting what I should further say to this people, but at last gave it all up and went to meeting resigned, not knowing whether I should say anything or nothing; but after reading John 20th and 21st I was enabled to preach with astonishing freedom of utterance and assistance from our Lord's charge to Peter, v. 15, 16, 17, Feed my lambs, feed my sheep, and after taking the people to record that I am pure from the blood of all men, I publickly read a letter of request that I this morning received from a number of people in Pomfrett, that I would come and preach the Gospel to them, and intimated that I was fearful that this people here would soon have a preached gospel taken away from them. However when I consider how many pressing calls I have recieved from different parts of the country to labour in the gospel, it seems to be a plain proof that the harvest is great and the labourers few, and I find it somewhat difficult to know whether I do right or wrong in tarrying so long in these parts. O Lord, direct my steps, and lead and guide me in the way in which I should go, for Jesus sake. Amen. Towards evening Elisha Clarke (shoemaker) came once more to see me, with whom I had much conversation (as he tarried all night). Jno. Taber was at meeting today, being the first time since his sickness.

1779-3 Mo.-2 day. 3rd day of the week. This day sennight, I visited Deacon Sawyer, D[torn], David Cook, Woodman, Fobes Little and tarried all night at J. D[torn]. Next day I visited several families between my house and the Point, and [torn] I spent 5th day in hard bodily labour; and altho' several of my friends came 6th day to help me get wood, yet I was obliged to leave them and go down to Ab[torn] Brown's on a special occasion, where I was confined by the rain with Nathaniel Crandal, Elder Round, Gilbert

Devol, with whom I had much conversation on divine things. And having tarried myself all night, I sat off early on 7th day morning to walk home on foot, but it being exceeding warm for the season, I stoped to rest and visit friends at several houses by the way. And on the first day of this week, after reading Acts 1 and preaching with much freedom of utterance to those who attended meeting in the meeting house (about the weapons of our warfare) I took my wife and youngest child with me and rode down to Phillip Grey's where another meeting began about 3 o'clock, at which I was again enabled to preach to many people (from these words, "The wages of sin is death") but not with that degree of assistance, life and power I am sometimes favoured with. (One of [torn] men who were lately condemned to death, towit Smith, and several other soldiers attended this meeting.) Having tarried all night at Grey's, we yesterday visited F. Little, and Deliverance Cook, and lodged at J. Davenport's; and this morning under a special sense of duty I rose early, came home to breakfast with my family; then left them again and visited Anna Wood and Lillis Wate, and towards night went and brought my wife and child home from Constant Taber's. Glory to God for preserving mercy.

4. 5th day of the week. This afternoon a church meeting has been held, and almost all the members, male and female, attended (J. Davenport and his wife, and J. Weeden also present). I enjoyed much comfort in the forepart of the meeting in prayer and reading, but after I had laid open my present state and circumstances before them, the calls I have had to other places, and in consequence of their repeated calling me to the eldership here, distinctly read a paper in the form of a church act 3 times over, to the contents of which (calling me again to the offices of both an elder and an evangelist) they all appeared to give their hearty assent except J. Taber and his wife, who also said they had nothing against it, and yet gave no scriptural reason why they acted not in it. Many things were said, pro and con, to the grief and wounding of my mind, and as the church did not see fit to labour much with them for refusing to act, I had not freedom to have the paper signed as a church act. After this Anna Sowle (who was lately excluded from fellowship) desired to be received again, and spake saying, "Satan has taken occasion, by the liberty granted to me, to bring reproach upon the ways and people of God, whereby you have been grieved and burdened and I have been heartily grieved and now ask forgiveness." To this purpose she spake, but no one thought it sufficient, so she remained under censure. A complaint was afterwards made known by T. Corey, against Philip T., which was not entered upon by the church; and various members having various occasions went away one after another until by this means meeting ended, not in good order. J. Weeden and M. Hart tarries with us all night.

7. First day evening. Yesterday I walked on foot to the house of the widow Mary Rogers where I was enabled to preach with freedom from Acts 16:31 (Believe on the Lord Jesus Christ) and towards night returned accompanied by J. Weeden. By reason of the storm of rain, snow and hail which began 6th day morning and has continued (with some intermissions) 'til now, but few brethren attended meeting today, which was held in the house; after prayer and reading several chapters, carried on by way of conference 'til J. Weeden concluded it by prayer, much to my comfort; and after which a letter was presented to me from Anna Sowle (now Wood) by her sister, on reading of which I was filled with exceeding joy and comfort, as it appeared to flow from an humble heart and

contrite spirit, and contained a full and proper acknowledgement of her late misconduct for which she has been under the censure of the church. And as she desired (if possible) to be answered with some words of comfort, as soon as I could refrain from tears of joy, I sat down and wrote her the following lines, or to the following purport.

No. 19.

To Anna Wood

Tiverton the 7th of the 3rd Mo. 1779

My dearly beloved sister Anna

I received the lines [torn] from thee, but could scarcely read them for joy and comfort. Several of the brethren being present, I gave them to one to read, and when we had all together read and considered thy words, we were all compleatly satisfied. Indeed, my dear child, they are to me like apples of gold in pictures of silver, so that my love towards thee and affection for thee is as great, yea, greater than ever. And as I do believe the Lord has humbled thy heart and freely forgiven thy sin, we do from the bottom of our hearts and souls, freely forgive thee also for wounding and grieving us. My dear companion joins me in rejoicing over thee, and finds the fellowship of the spirit with thee, and we hope that thy comfort may soon exceed thy sorrow, and that we may soon see each other in love, and rejoice together. Finally (my dear sister) farewell. Walk in humility, watch and pray, live in love and peace, and the God of love and peace will be with thee forever. Amen. I cannot find words sufficiently to express my love to thee, but be assured I am thy loving friend and brother. Peleg Burroughs.

8. 2nd of the week. Was visited by my old friend and brother, Henry Smith, with whom I had much conversation on many things, and after dinner he departed.

9. 3rd of the week was busily employed in preparing for my journey to Pomfrett etc.

1779-3 Mo.-25. 5th day of the week. In consequence of a [torn] Benjamin Thurber of Pomfrett in behalf of a [torn] thereof dated 14th of last month, that I should come [torn] I sat off yesterday fortnight (the 10th of this month) to go and [torn] accompanied by Brother John Weeden. In going and coming, w[torn] (besides that we live in) the furthest (that is Woodstock) being about 67 [torn] from my habitation. We were at 9 meetings; I preached 7 times and met with many remarkable occurrences, several of which, and other particulars as recorded from day to day, may be seen in a little manuscript by itself. Was absent from my family 14 days. Got home yesterday, the 15th day, and finding my family in toller-able health, which I had also been favoured with myself through the journey, I trust I was enabled gratefully and thankfully to acknowledge the divine goodness; and I am informed that a meeting was held here, the 1st First day I was absent attended by E. Round but that last First day there was none. I have been visiting some of my neighbours today; had a pretty lengthy and agreeable visit to D. Philip Taber.

28. First day of the week. The day before yesterday I had much temporal business to do (writing leases); yesterday I rested as usual at home with my family and today have been enabled to preach once more in the meeting house to many people with very great freedom of utterance from Genesis 24:49 (And now if ye will deal kindly and truly with my master, tel me: and if not, t. me; that

I may turn to the right hand, or to the left). Spent the residue of the day in reading.

31. 4th day evening. The day before yesterday I visited Anna Wood and [torn] some clost conversation with her mother-in-law; from thence I went down to my brother's, and in my way home, stoped and spent the evening with Brother Caleb Earle. Yesterday, after doing some hard work, I visited several others of my neighbours, particularly John Taber and his wife with whom I spent part of the evening and had a great deal of clost, free and loving talk; and today (tho' much entangled and surrounded with worldly business) yet being sent for the second time, I left all and went about 6 miles to the house of Joseph Shearman to see Elisabeth Vaughan wife of Daniel, whom I found to be in a very shocking condition, under the fiery darts, violent assaults, strong temptations and great oppressions of the devil, to whom I was enabled to speak, and for whom I was enabled to pray, I trust [torn] such sort, as in a great measure to still the enemy. And in my way home, visited Sister Fish, Sister Hart, Brother Macomber and Brother Constant Hart.

4 Mo.-1st. 5 day of the week, late in the evening. This day a church meeting has been held [torn] a complaint of one of our neighbours against one of the brethren was considered, [torn] acted upon, after which our sister Anna Sowle (or Wood) made such an acknowledgement of her late misconduct, that the church unanimously took off the censure it had laid upon her. Brother Round concluded meeting with prayer.

[torn] week. The day before yesterday I visited Philip Grey, Dilli[torn]mans family, David Cook, J. Davenport. Yesterday [torn] home as usual, and today have been enabled to preach with some freedom (but from no particular text) to many hearers, E. Round, J. Weeden present. Have enjoyed considerable comfort since meeting in reading, singing etc., but felt something like the cholick coming upon the outward man.

8. 5th day evening. 3 days of this week I willingly fasted from bread and ate none at all, and had strongly purposed (as I thought by divine leave and upon good grounds) to fast not only from that but some other things the whole week; but being taken with violent pain of the cholick, by reason of which and much vomiting, I had no sound sleep 2nd day night and was confined to the house 3rd day, I began to eat bread again and got so much better as to do a hard day's work at gard'ning yesterday. Rode this morning as far as Lilis Wate's with my wife and child where I left them, and at 1 o'clock came to the house of Joseph Gifford, where I was enabled to preach and pray with the people assembled to the funeral of his little son, [torn] years, who was killed by the kick of a horse, after which I returned [torn] from whence I just now returned home with my wife and child.

10. 7th of the week. Yesterday afternoon I once more visited Elisabeth Vaughan and found her yet in a most shocking condition, also found myself in so stupid a [torn] chief part of the time I was with her, that I said but little to her; however after much striving against my own stupidity, and silent waiting upon the Lord, my mouth was opened to speak to her ease with some freedom, and I left her about sunset and went to visit the widow Mary Borden, from whence I came again this morning to see Elisabeth. And after laying my hands upon her and praying with much freedom, I

came forward to the house of Robert Fish, where I was enabled to preach with great freedom of utterance from Heb. 3 last verse (So we see that they could not enter in because of unbelief.) After meeting visited the widow Fish, and got home (very weak in body) about 3 o'clock this afternoon; thus the week is almost finished and hath been spent in quite a different manner from what I expected in the beginning of it; for whereas I expected to fast more and spend much of the time in new enquiries into my own spiritual state, qualifications for the ministry, the Lord has seen fit to chastize me with great pain, and yet call and strengthen me to visit and preach more than co[torn] and on the whole, 'tho I do not repent my attempting to fast, as one end [torn] was, that I might know the case of my fellow creatures by experience and sympathize the better with such of my neighbours as are obliged to fast from bread by reason of the scarcity and hard heartedness of others, and communicate of mine to those who have none. Yet I am convinced that I wrong timed the matter, as I have been weak and poorly in body for several weeks back. O, what an awful time it is! The sword hath devoured much flesh, [torn] have had a touch of a sort of pestilence as it were. Last fall were threatened [torn] the [torn] now a famine is [torn] just and righteous [torn] judgement.

[There is a one year gap between the end of this section and the beginning of the next.]

✓ 9

1780-4 Mo. An hymn composed by Elder Elhanan Winchester or Elder Hart in [London?] as I was told.

1
When John tho' a man
Baptizing began
Believers in Jordan
Confessing their sin.

8
O, suffer it so
It becomes us to show
All righteous obedience
Where ever we go.

2
The Pharisees came
In Abraham's name
For to be baptized
And lay in their claim.

9
The rights were perform'd
And Jesus return'd
The blessing of the Father
Came down on the Son.

3
You vipers said he
Who warn'd you to flee
Bring forth your repentance
That fruit we may see.

10
The spirit of God
Decends like a dove
And lights on the Saviour
In tokens of love.

4
And think not indeed
You are Abraham's seed
And so for my baptism
A right have to plead.

11
By this we may see
The whole Trinity
To honour our baptism
Doth jointly agree.

5
By this we may see
Our baptism to be
For none but believers
A privilege free.

12
Wee'l not be asham'd
Where Jesus is nam'd
He's precious unto us
Tho' sinners blasphem[torn].

6
From Galilee came
Christ Jesus by name
For to be baptized
And was not asham'd.

13
We'll follow him down
To the water we're bound
O, sinners, see what an
Example we've found.

7
John to him did say
Why comes thou to me
When I have need to be
Baptized of thee.

14
Join angels and men
In praise to him then
Sing glory, sing glory!
To Jesus. Amen.

1780-4th Mo.-26th Day. 4th day of the week. This day I suppose has been observed as a day of fasting, by many people throughout these United States of America, and altho' I could not see duty to regard the day for the purposes mentioned [torn] honorable civil rulers, yet having thought some time of fasting on [torn] of my own, and the low state of religion amongst us, I have be[torn] day, and O, that it may redound [torn] God and [torn].

1780-5 Mo. Another hymn by an unknown author.

1

O, tell me no more,
Of this world's vain store.
The time for such trifles
With me is now o'er.

2

A country I've found,
Where true joys abound.
To dwell I'm determin'd
On that happy ground.

3

The souls that believe
In paradise live,
And me in that number
Will Jesus receive.

4

My soul, don't delay
He calls thee away.
Rise, follow thy Saviour
And bless the glad day.

5

No mortal doth know,
What he can bestow,
What light, strength & comfort.
Go, after him, go.

6

Lo! Onward I move,
And but Christ above,
None guesses how wondrous
My journey will prove.

7

Great spoils I shall win
From death, hell & sin,
'Midst outward afflictions
Shall feel Christ within!

8

Perhaps for his name,
Poor dust as I am,
Some works I shall finish
With glad loving aim.

9

I still, which is best,
Shall, in his dear breast,
As at the beginning,
Find pardon & rest.

10

And when I'm to die,
Recieve me, I'll cry,
For Jesus hath lov'd me!
I cannot say why.

11

But this I do find,
We two are so join'd,
He'll not live in glory
And leave me behind!

12

Lo! This is the race
I'm running thro' grace,
Henceforth, 'till admitted
To see my Lord's face.

13

And now I'm in care,
My neighbours may share
Those blessings; to seek them
Will none of you dare?

14

In bondage (O, why)
And death till you lie!
When one here assures you
Free grace is so nigh.

5th Mo.-1 D. 2nd day of the week. This day sen-night I paid a refreshing visit to Deacon Sawyer and worked hard at home. Next day spent in hard work and writing letters for neighbors (next day fasted); was obliged to work hard again on 5th day. 6th day I rode down to the Point, went over the river to Ponegansett, visited and had much talk with the old widow Judith Willcox and some of her stupid neighbours; crossed the river again, and preached and sang in the evening with much freedom at James Sowle's (Jno. 3:3); next morning at 9 o'clock attended another meeting at Jonathan Taber's at the Point and spake with much freedom (from Prov. 9:1-6) but sitting by reason of great weakness of body and then returned home (visiting some families by the way as I did also going); sat off again in a few minutes, visited, talked much and prayed with one Caleb Shrieve an old man at the house of Zacheus Dyre who came there from Petucket, was taken sick and sent for me while I was gone. [Torn] ever felt myself [torn] in body while able to go out or w[torn] than yesterday at meeting time; however after Brother Round had been as a mouth for us in prayer, I was enabled to preach from Psalm 127:1 (Except the Lord build the house, they labor in vain that build it) with some reflections on the foregoing Psalm, with great freedom of utterance and enlivening sense of truth (tho' with very low voice) and rather longer than common, tho' the subject appeared so copious, could not half exhaust it and felt stronger in body when meeting was done than at the beginning thereof, so that I rode down to John Davenport's and preached again towards night from Jonah 3:10 (And God saw their works, that they turned). The Lord seemed to afford his special presence I thought both to speaker and hearers, so that after Brother John Weeden had prayed and time came that meeting should conclude as usual, the people seemed to have no mind to depart. Whereupon we sang 2 hymns (Who can describe the joys; O tell me no more) then I was enabled to speak a few solemn words more to them, and finally the people departed as it were serious and wondering, and left me also wondering at the miracle, as it were, for I could hardly call it less, that I should be enabled to go thro' so much labor and yet feel stronger in body at the end of all than at the beginning! I tarried at Davenport's all night and have been confined there and at Stephen Taber's most all day by rain, from whence I just now returned home.

11. 5th day of the week. This day week we had a most loving and lovely church meeting (tho' J. and P. Taber and a few others were absent) and all agreed to set down together to the Lord's Supper. Last First day, after preaching with great freedom (from Matt. 22:42) and singing, I spake a few words chiefly to the young people and concluded my address to them in a few lines of poesy, composed by S. Buell I think, Ye wanton youth, then had astonishing freedom and nearness to the Lord in prayer. Stopped the church and had conference with them who were absent from church meeting on 5 day. Some of them appeared ready to go on with us in duty and some declined: P.[torn], E.T. etc. After this I attended another m. at John Davenport's and was favored again with wonderful assistance in speaking upon Acts 8:8, And there was great joy in that city. J. Weeden also spake something, and I walked home same evening; and next day accompanied by Pardon Taber went a short journey and returned last night, having attended 5 meetings (one a funeral). Heard Elder Jacob Hicks preach twice, and many other Christians speak of the things of God; saw 8 persons baptized, preached thrice myself! O, how beautiful for situation, and the joy of the whole earth is Mount Zion the city of the great King, and how would it ravish the hearts of all Christian readers

if I could but particularly write what I have seen, heard, and experienced only in the 3 days past, but I must visit my neighbours.

1780-5th Mo.-14. First day of the week. This day have been enabled to preach once more with great freedom of utterance upon Song. 2:10-15 (My beloved spake); after prayer a few of us sang a few verses of my own composure (Come brethren, let us all unite), then read 2nd chapter of 2 Thess., then preached as above said, then Brother David Round prayed, then I spake a few solemn words more to the departing congregation then sat down with the church and was enabled to administer and partake of that precious ordinance of the Lord's Supper. Trust I was baptized, as it were, afresh into the death and love of Christ; felt great love also to the brethren (tho' I can't help having somewhat against them yet, as I believe the Redeemer hath, on account of the many omissions of duty among them, their want of zeal etc., my own lacks also are many and burdensome to me. O, for quickening grace to us all). Had much talk before meeting with J. T. who acknowledged his answer to my question some time ago to be wrong, to my great joy. Brother Round spake a few comfortable words after supper; we then sang a hymn (Deep in our hearts let us record the deeper sorrows of our Lord) and went out taking leave of one another with abundance of loving words. A number came up to my place of abode, where we sang again with much freedom (O, tell me no more) and on the whole have enjoyed a very comfortable day til just now 'twas alloyed with a shocking report concerning one of our sisters (M.C.) who lives (or rather is dead) about 10 miles off. Lord, sanctify all things to us!

21. First day evening. Last 2nd day went down to the Point upon business; spent the 3 following days in a variety of business, temporal and spiritual, at home and abroad. On 6th day 'twas cloudy, and such an uncommon darkness began about noon and continued so long as seemed to be exactly paralel to what we read, Mat. 27:45, Mark 15:33 and Luke 23:44. Yesterday I was enabled to compose a hymn in commemoration thereof, and another to be sung (both which may be found written in my memorandum book of school accounts). Today have been enabled to attend 2 publick meetings in the meeting house and after prayer and reading 3rd chapter 2nd Thessalonians in the forenoon, sat long silent, giving time to the brethren to proceed in acts of worship, but as none proceeded, I rose and spake some time to the purpose of encouraging each one to the use of his gift, and Brother Round concluded meeting by prayer. Afternoon, after prayer, sang (O, the delights) then preached upon Job 37:14 (Hearken unto this). At the close of the meeting read the first hymn above mentioned ('Twas on the nineteenth day of May, the sixth day of the week) and sang the latter (Come brethren rejoice and lift up your voice); since [torn]ing and this evening have had much company and joined with 2 brethren and [torn] in prayer.

1780-5th Mo.-28th. First day evening. Last 2nd, 3rd and 4th days I spent in gardening, planting and visiting neighbours; had some also to visit me. 5th day afternoon heard a charming gospel discourse read or preached (I don't know which) by Bishop (or Elder) Ezra Stiles in the other meeting house; spent the residue of the day in writing a will for old Philip Taber. On 6th day visited him and spake much on divine things, after doing much hard work (for me) and talking with the widow Briggs and Thomas Taber's wife, who came to see us. Yesterday afternoon I was taken with the colick, and was in such pain today when I went to meeting

that, after kneeling and praying with low voice, and reading 1 Tim. 2, I mentioned the freedom and liberty I felt in my mind that ny who profess to love and fear the Lord, of whatever denomination (as there was a large and mixed assembly), might proceed in improving the present opportunity, and particularly said to the brethren of this church, If you ever intend to be visibly active in the publick worship of God, there is now a special occasion, as I feel so afflicted with pain and infirmities of body (or to that effect); and after sitting long silent and nobody proceeding, I thought duty to rise. And after telling them I was willing to improve what little strength I had to wear out and die in the blessed cause of Jesus, I was enabled to speak a considerable while upon John 7:37 (In the last day, that great day of the feast). I attended the afternoon meeting with fresh strength (having been much comforted and refreshed in the inner man between meetings, by hearing 2 burdened sinners speak with many tears about their awful case, and hearing one Susanna Hart profess to have found peace in believing, hearing the fervent prayer of Brother John Weeden and percieving how affected many others were in my house. Glory! Glory! Glory, be to God forever) so that I was enabled to preach again with much freedom upon Luke 8:16 (No man when he hath lighted a candle) and sang (Who can describe the joys that rise); since meeting even until just now have had several brethren to visit me, prayed twice together, have discovered and conversed with one more distressed soul (a young woman) and heard another young woman, Ailse Hambly, profess to have received peace and comfort thro' Jesus Christ our Lord; thus the saying is again come to pass, "At evening time it shall be light," Zeck. 1:11. For but one or 2 evenings before, I was almost ready to faint and give over praying, as I had done, for the conversion of sinners in this town in particular, fearing they were to be passed by, but glory to God, I hope I may call what I have seen and heard today (within, as well as outwardly) the buds of a spiritual spring, and dawning of a glorious day! Amen. Come quickly, Lord Jesus! Amen and Amen. Hallelujah!

31. 4th day of the week. Late last First day night my pain of the colick increased to a great degree and is not yet quite removed but, being just able to ride, I spent the 2 days past in visiting many, both southward and northward, to the great benifit of my body and of many souls, I hope, having found several more under deep concern; had friends to visit me yesterday.

1780-6 Mo.-4. First day of the week. Last 5th day we had another loving and lovely church meeting at which Brother Job Briggs made humble acknowledgement of all the faults for which he was censured by the church sometime ago, and professing his repentance, had his admonition taken off and was restored to his place with exhortation. Then we attempted to remove the burdens of those who went not forward with us in the last communion or celebration of the Lord's Supper; one said his was removed (E.T.) but P.T. remains such as he was. I was then enabled to make a lengthy speech on the signs of the present times, and concluded with desiring the church to consider the institution or ordinance of washing one another's feet, or proceed in anything which appeared duty, whereupon Sister Rebekah Burrington kneeled down and went to prayer; after that John Davenport offered to join the church but was deferred til inquiry might be made whether the church he first joined had anything to alledge against his morral character. Then John Weeden assayed also to find his way clear to join us, by many inquiries, and finally I was obliged to leave them speaking upon

some temporal things, and came into my house, and joined Edward and Elisabeth Burden together in marriage. 6th day I visited Brother Constant Hart and the widow Susa. Hart. Yesterday (being the Sabbath) after spending the forenoon at home, I rode as far as Brother Weeden's, where I was enabled to preach, I trust, with power to many people who seemed loth to go away when meeting was done, several appearing under great concern and distress about their souls, all Glory to the Lord. And today have been enabled to preach twice more with great freedom to a large assembly upon 1 Tim. 4:8 (But godliness is profitable), Acts 26:26 (For this thing was not done in a corner); between meetings the church received Deliverance Cook under their care, who was this day published to B. Jenckes and gave fellowship to the widow Susa Hart, and since meeting Benjamin Hambly's wife conversed with me under great concern of soul, as did Benjamin Jenck's son and neice before meeting having obtained comfort, blessed be the Lord, from everlasting, unto everlasting. Amen, and Amen.

11. First day of the week. Last 2nd day I was obliged to work hard, yet was strengthened and enabled on 3rd day to preach from Heb. 6:1, 2 and baptize and lay hands on Susanna Hart; a young man named Davis also delivered a good exhortation. 4th day it rained; 5th day I visited old Philip Taber (sick), read and talked much to him and prayed for him; also visited Brother Philip Taber and conversed much with him. 6th day visited Lillis Wate, Stokes Potter's family, where I heard Benjamin Browning give a long narrative of Jemima Wilkinson, then visited William Wood's family where I met with Brother Daniel Rogers, from thence I came home, but soon sat off again and visited S. Simmons, and C. M.'s families, where I found wonderful assistance in prayer. Soon after I came home, my dear wife was taken in travail, and about midnight (I think 20 minutes after by my watch) brought forth a son; and being well put to bed, I sat off early yesterday morning and rode about 12 or 14 miles to the house of Simeon Chace, where I was enabled to preach twice today and baptized the said man, and got home just now before sunsett, tho' I visited several by the way going and coming. All glory to the Lord.

6 Mo.-18. First day evening, having spent the chief part of the week past at home, being very faint and weak in body some days and having much temporal business on my hands, I sat off the day before yesterday and visited Walter Taber's, T. Manchester's, J. and D. Round's, Ben. Hambly's, William Osborn's and Joel Lakes's families, tarrying all night at the latter's. Having enjoyed the presence of my dear Lord Jesus to a very wonderful and remarkable degree in my visits, and as far as I could judge, seen 6 new born spiritual babes in Christ, with whom and others, I had purposed a meeting yesterday at 2 o'clock afternoon. But a messenger came to the house where I lodged, before sun-rise with tidings that my beloved wife, having taken cold, was in extreem pain and distress of body and desired my return home; whereupon after calmly meditating and putting up my petitions to the Father of mercies for her, and that he would direct my steps and make my duty plain, I returned with the messenger; and after spending some hours at home and my wife appearing somewhat easier, I returned and attended the meeting afore mentioned. Spake to the people from Isaiah 3:10, 11 with great assistance and many tears, people also much affected (Say ye to the righteous) and was home again sometime before sun-set. Found 2 sisters (Lawton and Bliss) from Rhode Island and today have been enabled to preach with great freedom and assistance upon Acts 8:37 (And Philip said, if thou

believest with all thine heart, thou mayest.) After I had done preaching 4 women and 2 men presented themselves before me and the church, and all made very free, clear, and affecting declarations of their experience of a good work of God in their hearts, professing repentance and faith in Christ and desiring to be baptized etc. Whereupon we immediately repaired to the water and I was enabled with great composure and comfort of mind to baptize the 2 young women, Elisabeth Osborn and Alice Hambly (the others not being provided with cloaths are deferred til next day after tomorrow) then returned to the meeting house, and after spending some time in prayer, laying on of hands, singing, exhortation, meeting broke up. And when I got to my dwelling house door, a woman (one Sawdey) appeared in such a condition of mind and addressed me in such language as made me think of the jailor spoken of in Acts 16 to whom I therefore spake many words. And in short I have seen and conversed with many since meeting in a variety of cases, obtained good satisfaction of one's having passed from death to life, a black girl, and partly of another, and what shall I more say, for the time would fail me to tell all the evidences which now appear that a glorious work of God is begun and going on among us, who have so long been like dry bones and a barren wilderness. But O divine Master and ever blessed Redeemer, I must praise thy name and record thy goodness, who hast heard my cries and groanings, and seen my tears and the tears of other mourners in Zion, and art now causing us to reap in joy, what we have long sown in tears. Glory, glory to thy name forever. Amen.

6 Mo.-25 D. First day evening. Last 2nd day I visited Weston Sowle's son William (aged about 15 years) very sick in body and concerned in mind about his future state; was enabled to pray for him and the rest of the family 3 times vocally with much fervency of spirit, read, exhorted etc. Went to the Point and to James Sowle's and in my way home stoped at a house (J.E.) where a woman told me she had that day been praying to the Lord that I might come to visit her. Also stoped a few minutes to see Old Philip Taber again; was sad to see his stupidity, yet found much freedom to pray mentally but not vocally. Next day, being 3rd of the week, meeting began about 10 o'clock and I was enabled to preach with great freedom upon John 1:31 (But that he should be made manifest to Israel, therefore am I come baptizing with water) and was so surprisingly strengthened to go through the rest of the labors of the day (baptizing David and John Round and their 2 wives, lay on hands etc.) that I wanted every body to help me praise the Lord, and thought I could never praise him enough after this. I visited William Sowle again and got home in the evening, having had much converse with Doctor Whittredg by the way. 4th day afternoon I attended the funeral of a child at Old Brother Thomas Manchester's, after which seemed obliged (but 'twas sweet work) to hold 2 other meetings administring exhortation and going to prayer with awakened sinners, and at Brother David Round's (the elder) and at the house of mourning; then paid 2 short visits at the 4 Corners and returned home. 5th day visited and prayed with Samuel Briggs at the Point, then with Wm. Sowle again, then visited the woman above mentioned and obtained good satisfaction of her having experienced a saving change. Then visited Brother Philip Taber, where I left my horse and walked home. 6th day visited John Taber and had much free conversation with him on singing, laying on of hands, and also conversed much with his wife and son, also with Bailey's family, as I returned home. Yesterday I rested at home, and to-day have been enabled to preach twice more with much assistance and feeling sense of truth from Zechar. 13:1 (A fountain opened to

the etc.), 2 Kings 5:13 (If the prophet had bid thee do some great thing, etc.), sang in the forenoon; and when I had done speaking, a woman professed faith to the satisfaction of me and the church. Since meeting have had much conversation with Brother Tilly, and this evening have married Brother Benjamin Jencks to Sister Deliverance Cook. Praised be the Lord for carrying me through the labors of this day, and all glory to his name forever.

27. 3rd day of the week. Wrote the following letter.

No. 2.

To A. and H. Utter in Hopkintown

Beloved Brother and Sister

We received a letter from you dated April 9th by which we were informed that you were all in health, that a number of people had a desire we should come to live at Coulchester, etc. Since that, we have heard nothing from you. But doubtless you have heard before now of some of the great events which have lately taken place amongst us. About 5 months ago I was brought down as it were to the gates of death, with the billious collick, which affliction I trust has been sanctified by the Father of mercies both to me and this church and people, for ever since my recovery the work of reformation I think has been going on among us and has advanced to a great degree in this church (on the 13th of April etc.) a remarkable spirit of prayer was given to some, if not many, of us about the beginning of spring to cry for the return of backsliders and the conversion of sinners; our patience was so small (O, what poor creatures we are) that some of us had well nigh fainted and given up just as the Lord began to shew his power and carry on a glorious work. On the 28th of last month we had a powerful visible manifestation that the Lord was opening the blind eyes of sinners; on the 6th day of this month one was baptized, and between that and this I have baptized 8 more, 1 this very day, Benjamin Hambly's wife (preached upon the words in Matt. 11:3 last verses). They tell very clear experiences of a work of grace, and some that have long been professors among us, now tell their experience of something like a new conversion. Many sinners seem to be powerfully awakened all round us, and the language of some has made me think of the jailor we read of in Acts 16. Several have found peace in believing, which have not yet publicly professed Christ, and the concern of many others is so great that I was lately constrained to attend 3 meetings in one afternoon. In short, that good word is again fulfilled, "At evening time it shall be light." Glory, g., g. be to God forever.

O, my dear Brother and Sister, I call upon you and all saints in the language of our ancient brother David, O magnify the Lord with me, and let us exalt his name together; O, praise ye the Lord for he is good for his mercy endureth forever. We are well able to go in and possess the heavenly Canaan; we are well able to rise and build the walls and restore the old waste places of Zion, to conquer every enemy of our souls, yea and to do all things thro' the grace and power of our heavenly Captain. Let us therefore stand girded for the battles of the Lord, fight the good fight of faith, and we shall presently possess eternal life. Amen. The goodness of our heavenly Father is great to us in respect of temporal things also, tho' some would think themselves miserable if they had no more of this world's goods than we have, yet we bless and thank the Lord for daily bread. Kezia has been in a dangerous case, but is now getting well fast. She walks the room some, and we hope will speedily be able to go out doors. O, help us praise the Lord for all his mercies, and remember us in all your prayers. Give our love to all friends. We want some of you to come and see us. If not, write often. May Zion prosper among you and become

the praise of the whole earth. Amen and amen. We want Esther to write her experiance to us, if she can't come and see us, that we may know and feel for ourselves that we are related in the Lord, as well as in the flesh, and we earnestly desire the salvation of all our relations there, if it be the will of God, and remain your loving Brother and Sister.

Yesterday I had much talk with David Cook's wife, Deborah Woodman and others.

1780-7 Mo.-2 D. First day evening. Last 4th day I visited several families westward: Gideon Almy's wife with a broken arm, Jno. Davenport, etc. (Had thoughts of going to hear Elder Hopkins preach at Elder Ellis's meeting house but was prevented by rain etc.) 5th day morning came home and attended the funeral of old Philip Taber. Was enabled to preach to a large assembly with much freedom, and in the afternoon attended church meeting at which 'most all the brethren and sisters concluded and agreed to attend upon that plain and holy ordinance of Jesus Christ, washing one another's feet, the first opportunity, and Brother P.T.'s case was once more laboured upon but to little purpose, and on 6th day I preached again in Weston Sowle's orchard (to a great number of people assembled to the funeral of his son William) chiefly upon these words "Unto you, O men, I call"; in my way home visited Brother Job Briggs. Yesterday we had another wonderful and extraordinary meeting at Sister Fishes where the word seemed to go forth with power. And after I had done preaching upon 1 Tim. 6:6 (Godliness with contentment is great gain) several of the brethren made improvement of their gifts in exhortation, prayer, singing etc. Some heavy laden sinners and some who have lately been delivered from their burdens (and I trust are new born) laid open their cases before us in an affecting manner, and after this meeting concluded a number of us that could spare the time assembled again at Brother Pardon Taber's where we prayed and sang praises to God again, and at length I saw duty to return home, leaving a house full of people who continued together in religious exercises as I am informed upwards of an hour after I left them. This day I have been strengthened to preach twice more to a very crowded assembly (even the pulpit and all the stairs and allies with the upper timber of the house was filled with people besides many out doors, at the windows etc.) upon 1 Tim. 6:12 (Fight), Zech. 8:5 (And the streets of the city shall be full, etc.) Church meeting was held in my dwelling house between meetings, at which 5 persons made good confessions of faith, 3 being very clear without questioning, the other 2 not so satisfactory 'til by free and loving enquiries, the evidence appeared so plain as to remove every doubt. All glory to Jesus who died on the cross, and liveth forever, believers to bless! Amen.

9. First day, late in the evening. Last 2nd, 3rd, 4th and 5th days I spent chiefly at home in a variety of business (some hard work) for altho' I had purposed a meeting at B. Jenck's on 5th day divine providence prevented my going, my wife, having overloaded her stomach with herbs, was taken poorly on 3rd day, and exhausted her strength so by vomiting, purging and pain of the collick that we hardly thought she would live out 4th day night (but thro' mercy is now much better). On 6th day I was enabled to preach with great freedom upon Job 22:21 (Acquaint now thyself with him) to a stupid people at the house of one Luther near Howland's Ferry; thought the word was attended with power to the awakening of some souls. Yesterday we had another extraordinary

meeting in Brother Round's orchard. I spake upon Acts 13:38, 39. and to day has been a most extraordinary day of divine power with us; (near 600 people if not more) I spake upon Numb. 10:29 and then baptized 11 persons. My honored father, an Injin brother and some other brethren improved their gifts in exhortation, prayer etc. Glory to God forever. Amen and amen.

After I came home from meeting yesterday I sat down and in a few minutes composed the following hymn (all but the first verse) this being the 6th of my composure since the 20th of the 4th month past. N.B. The 5 hymns composed before this, since my ordination, with several others may be found in my school book.

If glorious angels do rejoice, When sinners turn to God,
Let us unite with cheerful voice, And sing unto the Lord!

Glory to Jesus. Prince of peace, Who still maintains his cause,
Doth sinners from their chains release, And make them love his laws!

Glory to Christ, the King of saints, Who rules us by his love,
Who hears our praises and complaints, And doth our fears remove.

Glory unto Emanuel, Whose grace and power and love,
Redeemed our souls from sin and hell, That we might reign above!

And now our souls rejoice to see, The church increase so fast,
Poor sinners unto Jesus flee, And fools grow wise at last!

We hope he hath the vict'ry gained, O'er these which now appear,
To make profession of his name, And join his people here.

Let us with them, and they with us, Spread our Redeemer's fame,
Let's not fear man, nor shun the cross, But glorify his name.

To whom all praise and glory's due, From creatures great and small,
Who's alpha and omega too, Our everlasting all! Amen.

21. 6th day of the week. Last 4th day week I visited and had much conversation with the family of Peres Richmond and other families at Little Compton; on 5th day we had a lovely church meeting (tho' both deacons and some others were absent), one sister and Brother Earle went to prayer etc. 6th and 7th days I visited Mary Tripp, much distress in body and mind; had a most remarkable exercise of mind in the field between Trip's and Simmons's etc. Last First day I preached upon these words "If thou be wise, thou shalt be wise for thyself etc." Afternoon, upon Isaiah 65:13, 14. The brethren's singing between meetings was the means of bringing the words to my remembrance. After meeting and hearing 3 persons profess religion, Thomas Springer, Gideon Taber and Priscilla Earl, wife of John, I sat off accompanied by J. Weeden on a short journey to New Swansy, Fall River etc., from whence I returned last evening having been at 5 meetings, at the first of which I preached upon John 14, 15 and baptized 3 persons, towit Hope (Winslow, now the Widow) West, Sarah Pettis wife of Ichabod Gifford, and Ezekial Chace sone of Simeon (aged 20 years). At the 2 meeting Jordan Dodge preached and Daniel Hicks baptized 3 young persons. At the 3rd meeting at Jencks's I p. upon Mark 8, last paragraph. 4th meeting (at Bowen's) E. Lewis p. and baptized 1 young person. 5 meeting (same place) Brother Dodge preached again; saw and heard wonderful things, glory to God! J. Martin, M. Cory and other

backsliders to acknowledge their faults etc.

1780-7 Mo.-23rd. First day of the week. Yesterday I spent the day chiefly at home only visited (towards night) Sister Wood and Sister Brown. And notwithstanding I was taken with pain of the cholick last 4th day at Fall River which has continued 'til now in some degree, yet I have been enabled to preach this day to a large assembly upon 2 Cor. 5:17 (Therefore, if any man be in Christ etc.) and baptize 4 persons towit, Thomas Springer, Gideon Taber, son of Walter aged about 18, Anna (Bennet) wife of John Borden, and Abigail Corey (aged about 18); had a very comfortable day to the inward man. Glory to God forever. Amen.

30. First day of the week. Last 2nd day visited and had much talk with Daniel Earle and his wife etc. 3rd day visited a sick Indian woman and spake much on divine things to a number of blacks that came in; then visited Pardon Gray's, Philip Gray's and some other families in my way home. 4th day, towards night, journeyed as far as William Osborn's and tarried there.

5th day attended a meeting at Nathan Bowen's. Heard Elder Charles Thompson and Elder William Williams (2 of my old acquaintance) preach. Spake a few words after them and prayed, then heard 3 young persons make a good profession of religion and saw E. Thompson baptize them (John Luther, Fanny Hews and Elisabeth Bowen). After that I went to John Perry's and joined Thomas Cook and his daughter Mary in marriage. Then visited old Peter Tallman's family, and labored with several distressed souls; in the evening married John Bowen Jr. to Martha Corey and tarried with the old folks all night. 6th day afternoon, preached at Brother Benjamin Jenks's from John 12:26 (If any man serve me, etc.), baptized and laid hands on James Warren (alias Cole), Susanna Borden (daughter of Joseph), and Abigail Tripp (daughter of Samuel), also laid hands on Ebenezer Cowing and Deborah (Waste) wife of Joseph Blackmer, who have been members of the church in Freetown under the care of Elder Abner Lewis for some years and yet choose to abide as members there, but saw duty to come under hands by me. Yesterday in my way home, visited several sick and well in body and mind and preached with much freedom at Joshua Dwelley's upon these words, Will ye also be his disciples, and today have been enabled to attend 3 meetings more. Preached at the 2 first upon 2 Titus 11-14 (For the grace of God that bringeth salvation etc.), Song 2:3 (As the apple tree etc.) 3rd meeting was held at Joseph Wood's where Mary (Sowle) wife of John Wait, and Barbary Sowle (daughter of Weston) made profession of faith and were immediately baptized and came under hands, after which the brethren improved their gifts some time and at the end of the meeting 2 sisters (R.B. and H. Richmond) went to prayer, much to my comfort etc.

1780-8 Mo.-6 D. First day of the week. Last 2nd day I visited many of my neighbors northward and was enabled to preach with much freedom at the house of Recompence Gifford upon Rom. 8:35 and 37 verses (Who shall separate us) his wife, our Sister Susanna, being very sick. After meeting I went to the house of Gideon Durfey to celebrate a marriage between Umphry Shearman and Mary Durfey. While there a messenger came in great haste to request my immediate return, to the place where I had been preaching, to talk with a young woman named Lucey Covil who had been brought into such distress of soul while at meeting that it seemed she could hardly live under it. I returned quick, but she had found great relief and comfort before I got there, and upon close examination of the

exercises of her mind, hearing her confess and aggravate her sins, profess repentance and faith in Christ etc., I was much surprised and obliged to believe that something had taken place similar to what we read about the first ages of the gospel, towit, that the great work of regeneration had been wrought and she was turned from darkness to light that very afternoon without discovering any symptoms of such a thing before hand. Glory to Jesus for the displays of his all conquering power and grace, forever. Amen. After perceiving this we laboured some time (Brother Weeden being with me) in prayer, singing and exhortation to the effectual awakening of many other souls (I hope and trust thro' divine power) who were present, and gained the witness of an aged steady man as I understand (a member of the Friends' meeting) that God was with us of a truth, enabling me to preach sound doctrine and opperating by his spirit upon the people. After meeting we tarried all night at Jno. Perry's. 3rd day I accompanied Deacon Joseph Taber as far as one Goff's in Rehoboth as a witness to prove a will (but I could not, nor did not swear as the others). I visited several Christian friends, going and coming; tarried that night at G. Brightman's and 4th day evening reached my own habitation, wher I found my Sister Rebekah and wife's sister Esther, who had come to visit us etc. On 5th day a most lovely church meeting was held (notwithstanding the confusion of the times and people's mustering to go on Rhode Island to war etc.) Mary Wate and Barbara Sowle gave full satisfaction to the whole church (present) and were received as members, also J. Davenport and John Weeden, after some labour, were received. Martha Cory (now Bowen) was reprovved, admonished and rejected for fornication etc., altho she gave some signs of repentance, 'til it should be further manifest. The precious ordinance of Christ called washing of feet was practised, many exhortations were delivered. We prayed, sang praises etc. Glory to God forever. On 6th day it rained, yet I attended a meeting (a glorious meeting!) at William Osborn's, spake upon Rev. 14:7, F. God etc. Yesterday I rested at home, and today preached upon John 21:22, Follow thou me. This afternoon a disciple from Middleborough delivered a charming exhortation, I spake a few words after him, and he went to prayer. Glory to God, that the means of grace is yet afforded to us. Amen.

1780-8 Mo.-13th. First day of the week. Last 2nd day preached twice in my way to Newport, first in an orchard at the 4 Corners upon John 3:3 (Except a man, etc.), then by the shore or water side. After speaking to about 50 people, kneeled down and prayed, crossed the water, and got to my honored father's in Newport (with Sister Abigail) before sunset. Next day, did considerable worldly business, visited Elder Thurston and several other friends and preached twice, afternoon in Elder Blisses meeting house upon Rev. 14:7, evening at my father's upon Psalm 119:165 (Great peace etc.) 4th day morning breakfasted at Elder Bliss's and had an agreeable conference with him and Elder Lewis and E. Hunt, visited several others by the way, and got home to my family in the evening. 5th day visited 2 sick Injin women and several other poor and despised neighbors in the woods northward and southward (Jonathan Sowle etc.) and walked home in the evening from M. Roger's. 6th day afternoon had a refreshing visit from, and charming meeting with, my beloved brethren Elder Lewis and Elder Hunt, who preached and spake a word in season upon Acts 11:23 (Who when he came, etc.) Yesterday rested at home except a short visit to S. Simmons's, and today have been enabled to preach, first in the meeting house upon Titus 3:8 (This is a faithful saying, etc.), secondly under the trees (outdoors by reason of the multitude of people) upon Psalm

85:8 (I will hear what God the Lord will speak, etc.) This was a powerful meeting, several exhortations and prayers were made (by Brother Daniel Rogers, Ichabod Davis, etc.), we sang 3 times and 3 persons made profession of faith. Meeting held near 3 hours, after this we had a 3rd meeting at Samuel Simmons's, where I preached upon 1 Pet. 3:18 (for Christ also hath once suffered for sins) and walked home in the evening. All Glory to the Lord.

20th. First day of the week. Last 2nd day, visited Joseph Wood, Lillis Wate, etc. 3rd day visited Philip Grey etc., tarried all night at Brother Davenport's and next morning saw the power of God wonderfully displayed in enlightening the minds of a young woman (Phebe Willcox) and a boy about 9 years old (Jeremiah D.); after much talk with them came home and then visited others. 5th day visited J. Briggs, both P. Tabers, Clark Brown, etc. 6th day visited D. Earl, Widow Rogers, 2 sick Injin women, R. Fishes wife, Widow Springer (both sick) and tarried at Brother Rounds's, and yesterday after visiting the widow Springer again, Brother T. Manchester, Brother T. Springer and B.J. Lake, had a meeting in Brother Round's orchard where I trust we enjoyed the divine presence to a remarkable degree, and after I had done speaking upon Mat. 5:25, 26 (Agree with thine adversary etc.) 2 persons professed faith etc. etc. After meeting (accompanied by Brother E. Taber) I stoped and prayed once more for the widow Springer, and was home before sun-set. Today we have had another feast of fat things, and I hope we shall never forget the goodness of our God which we have experienced. After I had preached with great freedom upon the 2nd chapter of Acts, chiefly on verse 38 (repent and be baptized), several persons made profession of repentance and faith in Christ to the satisfaction of myself and the church, whereupon we repaired immediately to the water and I baptized 6, towit Ezra Luther, Fortune Gray, Jacob Sowle, S. Sawdey, Hannah Wood, and Lucey or Susanna Covil. After which 4 more made good professions etc. Glory to the Lord.

1780-8 Mo.-22nd. 3rd day of the week. First day towards night I rode down to Philip Gray's. Spent the evening in company with many friends talking about soul concerns and the case of Brother Fortune Gray who is servant to Philip. Staid all night and came home yesterday after visiting Am. Brown (sick), Lillis Sanford etc. This day wrote the following letter:

No. 3

to John P. Jones of Killingly

Peleg Burroughs a servant of Jesus Christ in the gospel, to John P. Jones my dearly b. b. and I trust also now a fellow laborer in the gospel

As thou hast been my companion in t. and in the k. and p. of Jesus Christ our blessed Lord and Master (John 13:13 to 17 inclusive) grace and p. be multiplied unto thee. Dearly b. I received thy epistle dated about 2 months ago and have also seen that to E. Thurston to which I was referred and on the whole cannot help hoping that the great L. of the harvest has thrust thee forth as a l. into the h. more especially as I saw the necessity of more l's and was much exercised in p. for it both before and s. I received thy e. I have nevertheless felt some sorrowful fears whether thou didst begin altogether according to the gospel method and had that clearness and satisfaction of a call within which next to the constant presence and immediate assistance of our divine M. is absolutely necessary to carry us b. and cheerfully on and thro' so great a work. However there being a variety of ds. as to clearness in this as well as in the experiences of

Christians in g., I desire to speak encouraging to t. and I pray the L. would strengthen t. hands and e. thy h., lead and g. t. by his blessed S., succeed t. labors make t. abundantly useful to his c. militant, and bring t. safe to his c. triumphant with many o. which may be as t. crown of r., forever and e. Amen. I might here stop but I must cry Glory! Glory! Glory to God in the highest and forever, for what he hath lately wrought in many places and particularly among us! O, my b. b., help me praise the Lord for these d. b. have been made to live, and God is with us of a t. The fig tree etc. Since the 5th of the 6th mo. I have baptized 38 persons and 5 more made [sic] etc. Many remain under soul concern in a greater or l. degree and which hath met with the greatest change among us, saints or sinners or myself in p. 'tis somewhat hard to d. but b. be G. Thou mayest read what we have met with in Psalm 126, and we are fully convicted of the truth of the first verse of Psalm 127, may the Lord d. thee to come and labor among us and gather fruit unto l. e. for the fields are w. and there is room for more laborers. My time being so taken up in public labours hath p. my writing to t. before, and my attention is now called to so many things I must only add, that Daniel Earl's wife desires a letter of dismissal from your church in order to her joining here etc. P.B.

1780-8 Mo.-27 D. First day of the week. Last 3rd day afternoon I sat off on a short journey, stayed that night at the widow Borden's. 4th day proceeded early, left a grist at Fall River mill and went to Swansy, where I saw and heard Elder Winchester preach, and tarried all night at Elder Mason's. 5th day in my way home preached at John Shrieve's upon Acts 10:43 (To him give all the prophets witness). 6th day visited several families by the way (particularly Philip Gray) and got home about sunset, having seen and heard several remarkable things which I have not time to record. Yesterday preached at Robert Fishes on Rom. 5:1 and today have been strengthened and enabled to preach with great freedom and the gift of utterance upon Acts 2, last words (And the Lord added to the church). Was led to describe the true church of God and trace its travel from its first appearance in the world in the days of Adam unto the present day, distinguishing between its essential and circumstantial appearances in all ages. After I had done speaking, 6 persons made good professions of faith, in addition to those who professed the last first day. We then repaired to the water (eastward of Joseph Wood's) and I baptized 7 of the 10 who had professed (Aaron Hart, E. Sanford, Smyton Hart, Mary Durfey, Lillis Sandford, R. Luther, and S. Woodmansy), then returned to the meeting house and laid hands on them, prayed, sang etc., after which 1 more made profession. The congregation then withdrew, and the church spent some time in conference upon the case of Brother Fortune Gray. Since which 'til just now near night I have had enough to do to converse with friends and burdened souls in my house, and could hardly find leisure to eat. Blessed be the Lord, from everlasting unto everlasting. Amen and Amen.

9 Mo.-3. First day of the week. Last 2nd day was poorly with the cholick, yet attended the meeting of a few brethren (in my house) to converse on the case of one who had been some years ago set asside from the church. 3rd day carryed my wife as far as William Wood's from whence (accompanied by Pardon Taber) I went to Poneganset and preached at the house of the old widow Judith Willcox with great freedom (tho' to few hearers) upon Rev 14:7. 4th day forenoon preached again at Samuel Willcox's upon Mat 9:13 (I am

not come to call thee r.) More people attended, and requested me to come again. After meeting, visited John Earl's and William Wood's families and got home in the evening, having been in pain in my bowels all the time I was gone, and heard the awful news that my beloved brother, Elder Abner Lewis, with several other persons were drowned the 6th day of week before (or 25th ult.) as they were going to the Vineyard (later contradicted and proved otherwise, thanks be to God). 5th day church meeting was held, but by reason of rain several did not come, so I tarried with the brethren only while they acted in the case of Brother Fortune. (Wrote a letter to Priscilla C.) and then went as far as D. Dwell-ey's and married Aaron Davis to Prudence Brightman. 6th day preached at B. Hambly's upon Psalm 107:31 (O, that men would praise). Married John Manchester to M.F. and stayed all night at Brother Davenport's. Rested yesterday at home, being favored in the run of the day with the company of several brethren (Jno. Weeden, Benjamin Jencks, Kingston Pease and Primus Smith from Rhode Island) besides one Potter and his wife whose maiden name was Mary Scranton and of whom I thought I took knowledge that she had been with Jesus. Today there has been abundance of rain, notwithstanding which the meeting house seemed almost full of people, and after I had done preaching upon 1 Cor. 13:13 (And now abideth faith, hope, charity), E. Macomber made profession of religion, and I expected to baptize 5 persons, but the brethren thought it best to defer it 'til another opportunity, and as it rained hard we proceeded in acts of worship 'til we had spent about 4 hours in the whole, when meeting broke up. Since which I have conversed with many in various cases. One told me that the first means of her conviction was seeing and thinking of the wickedness of others, from whence she was led to see her own etc. Another said that her first distress of mind arose from seeing me ride by one day and hearing some noise from me (like a prayer or groan) on which she said within herself how much pains that man takes and has taken to visit people and do them good and yet how little we mind it, how much we slight it. Upon which such a sense of sin and guilt immediately seized her mind that she resolved to go the next First day to meeting (which she had not done but 2 or 3 times in many years), but she was so affraid she should never see the day of meeting, that she made it her practice to rise in the dead of night and go out doors to some by place on purpose to pray for that among other things, which she says she did with great fear and trembling. The Lord can accomplish his purposes by what means he pleases! Amen. Since meeting I have been informed by 3 credible witnesses that Brother Fortune Gray and Kathrine Almy appeared before them and others at the house of Brother Sam Taber and solemnly took each other in marriage (as the Friends do), went to prayer, and he had been lawfully published, but as his master would not consent to his being married by an authorized person, our church expressed their consent at last church meeting that he might marry himself as above mentioned, tho' myself and 1 or 2 more could not see our way clear either to oppose or act with them in the affair.

10. First day of the week. Last 2nd, 3rd and 4th days spent at home at work on fence with many brethren. 5th day visited Jacob Taber. 6th day visited B. Philip T. and his daughter (sick), Samuel Simmons (not well myself). Yesterday preached twice: 1st at the funeral of William Hicks's grandchild, then at Jno. Weeden's (Jno. 3:36) and notwithstanding I have been poorly with the colick all the week past, I have been strengthened today to preach to a great assembly upon Isaiah 43:21 (This people have I formed for

myself) and baptized 7 persons, J. Shrieve, B. Sawdey Jr., J. Round, E. Macomber, J. Hart, Mary Cook and Mary Manchester wife of Philip. Then attended a conference meeting at Joseph Wood's with Brother Tilley, Brother Green Burroughs, glory to God forever.

1780-9 Mo.-17th. First day of the week. Last 2nd day, accompanied by Brother Tilley, I visited Amy Hart (wife of Joseph) in great distress of mind, then Jonathan Davis's and P. Taber's families, from whence I carried a small grist to the tide mill, and tarried all night at Philip Corey's. 3rd day in my way home overtook Brother William Bliss, visited some neighbours, and spent the residue of the day at home. 4th day Elder Bliss preached (a most charming discourse to me) at Jacob Taber's upon Acts 2:42 (And they continued, etc.) I spake sometime after him and then rode down to the ferry with him, where I met Brother Caleb Earl and his wife who accompanied me home. 5th day we had a lovely church meeting on many accounts, 7 distinct acts being passed by the church in great love and unity. Lusannor (Church) wife of Daniel Earl, and Sarah (Weedon) wife of John Davenport, were received into fellowship; Brother Caleb Earl chosen deacon for the present til Deacon Philip Taber's difficultys, if possible, be removed; Earl Taber chosen to assist his father John Taber in the deacon's office (As a help, 1 Cor. 12:28). The church agreed to make contribution once a month to raise a church stock for the relief of poor members etc.; requested me to call a publick contribution of the whole church and congregation to supply my needs as often as I thought necessary; and gave me liberty also to call a special church meeting as often as I might see occassion; altered the time of meeting in common to the last 5th day in every month; and agreed to set down to the Lord's Supper the 24th day of this month. 6th day I visited the widow Cook, Jeremy Cook's sick family and some others, and tarried at T. Brown's where I had a precious meeting yesterday, spake upon John 9:27 (Will ye also). Several people seemed much affected and all loth to depart the house, so that I reasoned, exhorted, and prayed again after meeting was concluded. Overtook my honored father at Brother Davenport's, lent him my horse and walked home. Had much talk in the evening with a stranger who came in for a lodging etc. This day I have been strengthened and enabled to preach and baptize 1 woman, Abigail (Borden) widow of Joseph Durfey, who had been a member of the Friends Society. (My father also spake several times.) And in the close of the meeting, heard Mary Springer make a good profession. Glory be to the Lord forever and ever. Amen, saith my soul.

24th. First day of the week. Last 2nd day went with my wife and child to see Philip Grey, sick (and other neighbours). Were confined all 3rd day by rain and came home 4th day morning. Then went to Poneganset, accompanied by my father, and preached with wonderful freedom and assistance at the house of the widow Willcox upon Rom. 8:13 (If ye live etc.) 5th day preached again with as much freedom (at the house of Samuel Willcox) on Jno. 9:27. The Word seemed to be attended with power, all glory to the Lord! Was home at sunset. 6th and 7th days spent chiefly at home in self examination and prayer, instructing my children etc. (Unkle Thomas Green came to see us in the evening) and today have been enabled to preach with much freedom on Col. 3:11 (But Christ is all). Then baptized Mary Springer and laid on hands; then administered and partook of the holy ordinance of the Lord's Supper, after which was a contribution; had much talk with 2 burdened and distressed souls Gifford and Willcox. Near sunset Father and

Unkle Green departed and in the evening I married Abraham Hathaway to Mary Brown.

1780-10 Mo.-1. First day of the week. Last 2nd day spent at home. 3rd day visited George Wood and several other neighbors sick and well. 4th day preached with wonderful sense of truth at the funeral of Michael Macomber's child, and tarried all night at William Osborn's. 5th day it rained, yet I rode up to Jno. Negus's and married Edward Baley to Sarah Borden, then visited the widow Barker and others in my way home. Heard that but few came to church meeting, yet those that came conferred, prayed etc. (all Glory to the Lord). 6th day (accompanied by my wife and child) visited several families and tarried at Brother William's. Yesterday preached at John Earl's from Philip 1:6 (He that hath begun a good work). Came home in the evening, and today preached forenoon upon 1 John 3:8 (For this purpose the Son of God was manifested); afternoon, after prayer and reading 5th and 6th of Hebrews, a young woman named Hannah Taber made a very clear and good profession of faith to the satisfaction of all the church, then Brother Davis delivered a charming exhortation. I waited for others, but as none proceeded, I rose and preached some time, and concluded meeting, after which there was a contribution; and since that a matter of difficulty between 2 brethren has been brought to a happy issue and settlement. All glory to the Lord.

8th. First day of the week. Last 2nd day visited several families by the way and preached in the afternoon with great freedom at the house of Brother John Hathaway in Freetown upon 1 John 3:7, 8 (Little children let no man deceive you); tarried at Brother Jencks's. 3rd day preached (and tarried all night) at Stephen Tallman's. This was a powerful meeting; many people, tho' a rainy day. I spake upon Heb. 6:7, 8 (For the earth which drinketh in the rain). At this meeting 2 young men made profession of religion. 4th day preached to many people at Brother John Shrieve's on Rom. 8:14 (for as many as are led by the spirit of God). 5th day was confined at Shrieve's by rain and taken with the colick; came home 6th day in great pain which continued until this day near noon and then was taken off, so that I've been enabled to preach with great freedom upon 1 Kings 18:21 (How long halt ye) and baptize 4 persons, towit, Israel Brightman, William and Thomas (sons of old Thomas) Corey, and Hannah Taber (daughter of Walter). Returned from the water to the meeting house, laid on hands, after which Thomas Simmons and Elisabeth (Springer) wife of Samuel Sawdey made good confessions of faith, Elder Round prayed, gave thanks. Thus I have been enabled to spend near 5 hours in publick service today and returned to my habitation in better health of body than I was when I left it. All glory to Jesus who dyed on the cross yet liveth forever, believers to bless. Blessed be the Lord, from everlasting unto everlasting. Amen and Amen.

1780-10 Mo.-15 D. First day of the week. Last 2nd day spent at home in hard work; 3rd day visited John Earl's wife, sick; went to Brother Williams of an arrand and 4th day (accompanied by Brother John Weeden) I visited Ponegansett the third time, preached at Constant Macomber's, tarried at the Widow Allen's. And having by public and private speaking cleared my conscience and my garments of the blood of this people (and took no bodily supplies of them, tho' urged, except my meat) left 3 or 4 of them (if not many more) under concern about their souls, I returned home in peace on 5th day visiting most all my brethren that live by the way. And in the evening married Samuel Eldrid to Rebekah

Willbur, and enjoyed much comfort afterwards in religious duties with 2 brethren and 1 sister who came to visit us. 6th and 7th days spent chiefly at home, and today have been once more wonderfully assisted and enabled to preach upon Prov. 23:26 (My son give me thine heart) (after Brother Gideon Taber had delivered an exhortation much to my joy) and baptize 4 persons towit: Thomas Simmons (son of Peleg), James Lake, Amy (Taber) wife of Joseph Hart, and Ruth (Pearce) wife of Stephen Cook Jr. After returning from the water, laying on hands etc., Sarah Grinnell made a very clear and good profession of faith; and at the close of the meeting 2 or 3 women appeared under such burdens and distress of mind as made me think once more of the jailer: they made bitter outcries, lamentations. On the whole we've had, I think, a marvellous day of divine power, and thy right hand and holy arm (Dear Lord Jesus) has gotten thee the victory I trust over several souls. Amen. All glory to thy name forever.

22nd. First day of the week. Last 2nd day visited J. D., S. Taber, Joseph Taber etc. on foot, and in the evening married Theophilus Borden and Anna Springer. 3rd day visited Joseph Hart, Mary Taber (daughter of Philip) very sick (prayed with her), John Taber (and had some peculiar talk with his wife), Joseph Taber, deacon (where I had much talk with John Borden's wife and a young woman (Gifford) just found peace), E. Sanford, [blot] Hart, Js. Lake, B. Macomber. And in the evening attended a meeting at John Wate's with my brethren where I was partaker with 4 of them in prayer, exhortation, much to my comfort. 4th day spent chiefly at home. 5th day preached at D. Dwelley's (upon Luke 14:22, And yet there is room) and after meeting had much conversation with a number of awakened sinners at Rec. Gifford's. 6th day visited several in my way home, then visited and conversed with the wife of Preserved Dyre, who has a great desire to join our church, but I could not gain evidence that she yet has an inward work of grace in her heart sufficiently to qualify her. Yesterday I attended the funeral of Brother Philip Taber's daughter Mary (aged 18); neighbour Ellis being present also, took freedom to preach, and spake very well I thought. I spake a few words after him and went to prayer. And this day have been enabled to preach once more with wonderful assistance and utterance upon John 8:24, after which 5 persons made good professions of faith and one more attempted but was put by not being clear. I baptized 3, Sarah Grinel, E. Sawdey, and H. Browning. A glorious day. All glory to the Lord.

1780-10 Mo.-29. First day of the week. Last 2nd day afternoon accompanied by 2 brethren, C. H. and C. E., I visited and made settlement with one of my neighbour's sisters of this church whom I had been obliged to charge with a great fault. After which we met with a number of brethren in the evening at the house of Brother John Taber, had much religious conversation, and in conclusion Brother Caleb Earl went to prayer as a mouth for us all, much to my comfort and refreshing. 3rd day afternoon, visited one of those who have lately desired to join our church but did not give evidence of an inward change or work of grace, and obtained, I think, some good evidence thereof (Susanna Dyre). 4th day visited J. Davenport, P. Cook, William Gray, and Philip Gray, whose wife spake much like a Christian. And I endeavoured to point out to her the way of duty while neighbour Ellis was trying (as I was afterwards informed) to establish infant sprinkling in our neighbourhood by publicly preaching of it up. O, when will Babylon fall intirely? and how much are they to be pitied who thro' ignorance are supporting that mother of harlots. 5th day

we once more had a lovely church meeting at which we heard the confession, and recieved into fellowship, the wife of Preserved Dyre, provided nothing shall appear inconsistant with her profession to the 2 brethren which we appointed to make inquiry concerning some reports about her. We then practised the washing of one another's feet, I trust in great solemnity, and in the enjoyment of the spiritual presence of our dear Lord and Master. My beloved wife then told the church with much affection her present views of her own and their standing, and expressed her desires to join and walk with them in all their present order (except the first day for Sabbath) and was thereupon unanimously received as a fellow member. The brethren then agreed to give Brother Philip Taber another hearing respecting his difficulty, and Brother Earl Taber closed the meeting by prayer. In the evening we had a meeting for general improvement of gifts at Stephen Hart's; Brother Eleazer Reade from Newport was with us. 6th day visited J. Wate and several other neighbours northward; found 2 or 3 newborn spiritual babes I think. Spent yesterday chiefly at home, only visited Joseph Wood, and should have gone to see a sick man but was prevented by rain, which also prevented many from attending meeting today. However the church in general assembled, and after prayer I read 10th chapter of Hebrews and offered a few words of exhortation; then the brethren sang and prayed. Meeting was then adjourned at the water-side eastward of Joseph Woods, where a few words more were spoken to the people and after prayer I was enabled to baptize (or dip) 4 persons towit: William Willcox, Durfey Hicks, Phebe Saulsbury, and Ruth Gifford. Then returned to the meeting house, and after prayer and laying on of hands upon the aforementioned persons and also upon my wife, one person more made profession of religion, and meeting broke up. And altho' I had some pain in my bowels in the morning, I now feel myself in good bodily health and am a going, if permitted, 7 miles off to see a sick man, while my brethren hold a meeting in my dwelling house.

1780-11 Mo.-5. First day of the week. Last 2nd day I visited several families in my way home from Sister Osborn's where I tarried First day night (after spending the evening at the widow Barker's speaking to and praying for one Doctor Babcock, son of Oliver, of Stoningtown who lay there very sick). 3rd and 4th days spent chiefly at home (there being a great storm of rain, snow); on 5th day, accompanied by several brethren, I went to the house of Gershom Woddle, where I was enabled to preach with wonderful assistance and utterance (upon Acts 18:8) then baptized and laid hands on his wife, and a black man named Peter Borden. 6th day came home after visiting a few widows and fatherless children by the way. Yesterday visited Preserved Dyre's wife once more, and was visited by the widow Hope West (was a Winsloe) and to day (tho' very cold) we held meeting above 3 hours. After I had preached about 1/2 an hour upon the 11th chapter of Hebrews, Hope West and Peter Borden, who had been baptized by me in my journeys abroad, told their experience before the whole church and were received under the watch and care of the church. 2 others also made good profession of faith and were received, but baptism deferred 'til another time. We then proceeded in worship. Brother Round gave a few words of exhortation and prayed, and in conclusion of the meeting I made a publick acknowledgment of a fault I lately committed in publick speaking. After meeting obtained good satisfaction at my house of a black woman's having received a change so as to become a new creature, and spake much to another in distress of mind.

12. First day of the week. Last 2nd day spent at home; in the evening heard Samuel West preach at the house of old Deacon Sawyer and 3rd day morning had much conversation with him at my own house. Afternoon rode about 9 miles to the house of Joseph Borden and married William Shearman to (Peggy or) Margaret Steward; in the evening preached at Benjamin Hambly's to the awakening of some (I hope) and comforting of others. 4th day by sunrise sat off to ride home. At 11 o'clock met for prayer and baptized 4 persons, Noah Palmer, Rebekah Lake, Susanna Dyre, and Elisabeth Hambly. Laid hands on them at Joseph Wood's, returned to the meeting house and heard Elder Jacob Hicks (my faithful zealous and beloved brother) preach. Accompanied him to Brother Pardon Taber's in the evening and heard him again; spake after him, others spake also. We enjoyed a very happy evening and as it were heaven on earth. I tarried all night. 5 day forenoon rode down to the 4 Corners on business; afternoon had a most lovely and affecting church meeting, all glory to the Lord! at which, after long labour we removed the burden and difficulty from the mind of Brother Philip Taber, and became united to him again in love. Brother Earl went to prayer. 6th day visited some neighbours and wrote a letter to Charity Scranton. Spent yesterday at home, except a short visit to Neighbour Church, and today after prayer, reading, singing and preaching upon Heb. 12:1, one white and one black woman made publick profession of faith in and love to Jesus Christ. And since meeting a little number of us have been as it were wonderfully engaged in travelling in birth for the formation of Christ in the heart of a poor distressed black woman at my house. Brother Primus, Brother Weeden and myself all prayed by turn.

1780-11th Mo.-19th D. First day of the week. Last 2nd day Elder Bliss from Rhode Island visited me. 3rd day it rained. 4th day Elder Bliss called again to see us as he returned from Bedford, but as he did not see his way clear to tarry and preach as was expected, I walked as far as Philip Gray's and preached in the evening with great freedom upon 1 Cor. 2:2 (For I determined not to know any thing among you, save). Next morning my mouth was opened to speak freely to the heads of the family against the great sin of slavekeeping or claiming property in the persons of our fellow creatures; by reason of rain, could not get home, yet visited W. Gray, P. Cook, school mistress, Gid. Willcox, Stephen Taber, and lodged at J. Davenport's. 6th day morning returned home and spent the residue of the day. Also spent yesterday at home as usual, and today, altho' it rained very hard, many (considering the rain) attended meeting and I was enabled to preach with much freedom upon James 1:27 (Pure religion). Since meeting one of the sisters of this church came to me under peculiar trials desiring me to pray for her, whose request I immediately complied with.

26. First day of the week. Last 2nd day spent at home. 3rd day visited many down to the Point; had a meeting in the evening and tarried all night at John Earl's. 4th day was so stormy could visit but few, however got as far homeward as Brother Philip Taber's, with whom had much free conversation and tarried all night. 5th day returned home and worked hard getting wood and cutting up meat. 6th day forenoon did much hard work; afternoon rode down to Joseph and Nancy Almy's, left my horse at J. Davenport's and walked home, after visiting Isaac Manchester's family (and having much talk with a professed Christian there) by the way. Yesterday rested at home as usual, and today have been enabled to preach upon Mat. 21:28, 29, 30, 31 (But what think you)

and baptized 4 persons Sarah (Lake) Grinnell, Kathrine Gray, Rachel Borden and Jonathan Lake; laid on hands at Joseph Wood's. The church agre[torn]day that I and as many of the brethren as choose should meet a number of elders and brethren next day after to-morrow to confer about our members, that live at the greatest distance from us, forming a new church. D. Tilley with us.

12 Mo.-3rd. First day of the week. Last 2nd day visited several neighbours and tarried all night at Mary Burden's. Next day preached at Cornelius Warren's and in the evening at old Gershom Woddle's (As new born babes). 4th day attended the meeting of a number of elders and messengers of the churches to confer about settling a new church, and after meeting rode homeward as far as Job Taber's where I tarried all night. 5th day came home and attended church meeting, and after some business done, baptized Priscilla Earl and Anna Shrieve; laid hands on them at Joseph Wood's. 6th day and yesterday spent at home til near sunset, rode down to Constant Woodman's and spake to him and prayed for him as a dying man, and came home late at night. And today have enjoyed one of the days of heaven as it were; tho' it has snowed so hard as to prevent 2 meetings at the Point, we had 2 blessed ones at home. I have heard and joined in 7 prayers of my brethren. All glory to the Lord.

1780-12 Mo.-10. First day of the week. Last 2nd day spent at home; wrote a long letter to Elder Thurston which I had not time to copy. 3rd day spent also at home getting winter's wood; wife's brother Lewis came to see us. 4th day sat off a little after sunrise to do as is commanded, Luke 14:23. Preached at the house of the widow Rebekah Pettis (about 9 miles off) and baptized her; then went home with Brother Benjamin Jenks and preached there in the evening to many people upon 2nd Peter 3:18. 5th day intended home, but being prevented by rain, preached again at Brother Mat. Boomer's upon Psalm 106:1, Heb. 13:15, 16, tarried at young Gersham Woddle's, and came home 6th day, after visiting one Shaw, George Wood, and others in my way. Yesterday spent at home as usual and today, tho' very stormy, have found much comfort and refreshment in speaking and hearing my brethren and sisters speak and pray, both in the meeting house and my dwelling house. All glory to the Lord. I spake today upon Prov. 27:1, Mat. 24:44. (Brother Caleb Earl last First day, and Brother Perry Davis today, exhorted and prayed in publick.)

19. 3rd day of the week. Yesterday week I spent at home; next day visited brethren and friends between home and the Point, Deborah Hacker sick; spent the evening with my wife at William Osborn's. 4th day of last week visited George Pearce's widow, David Cook, Jno. Woodman, Robert Brown (whose young daughter is in much concern of mind), W. Brown, Thomas Brown, and Jno. Davenport. 5th day came home and attended church meeting at which Brother Philip Taber was confirmed in the deacon's office, Brother Caleb Earl also continued in the same; and after some other business, Brother Earl Taber concluded meeting by exhortion and prayer, much to my edification. (Brother Jeffers was to see me while absent, but I saw him not.) 6th day after some hard work and conversation at home with Susa. Hart and Barbary Sowle, I visited several neighbours northward and tarried at Brother Joel Lake's. 7th day preached at Brother David Rounds's (the elder) with great freedom upon Luke 19:27 (But those mine enemies). First day, we had as it were 4 glorious meetings. First I was enabled to preach with wonderful freedom and utterance in the meeting house upon Luke

19:40 (If these should hold their peace). Brother John Weeden gave a charming word of wisdom and exhortation after me, and young Brother Gideon Taber was stired up to be our mouth in prayer. I then went (in the spirit) down to the stupid people at the Point, and preached in such demonstration of the spirit and power that it seemed as tho' the Lord meant by me to compel 'em all to come into his house. The whole assembly (which was large) seemed, as it were, melted down with the presence and power of the Lord! After this meeting a number of us met at my Brother William's, where we again exhorted and prayed, and lastly at John Earl's, where we were yet favored with the divine presence and blessing! From thence I returned home yesterday, after visiting Brother Israel Brightman and several others by the way. And being informed by my beloved wife that she and several other sisters at my house had been favored with an uncommon measure of divine influence while I was abroad, it so increased my joy and comfort that last night and today it seems almost as tho' I was in heaven upon earth! Blessed be the Lord forever. Amen.

1780-12 Mo.-24th. First day of the week. Last 4th day visited several friends between my dwelling and John Bowen's (where I tarried). 5th day preached at Brother Borden's to many people upon Jeremiah 6:16 (Stand in the ways and see). In the evening at James Durfey's was taken very poorly, puked etc., however next day in my way home, stoped and preached with much freedom and assistance upon John 9:4 (I must work) at the funeral of old Widow Abigail Taber (aged 88). After burying, visited and had some clost talk with Isaac Manchester, spent yesterday at home as usual and today (which is the 4th First day running it has been cloudy and stormy) felt myself so weak and low both in body and mind should have gladly excused myself from being visibly active in any other part of publick worship except prayer, however after long waiting in silence I rose and delivered a very weak discourse upon Eccles. 9:15, 16 (There was a little city). Then Brother Gideon Taber went to prayer, after which Ichabod Davis delivered a very sweet exhortation, then one of the brethren gave out a psalm or hymn, which was sung. 'Twas then urged that everyone should clear their conscience and if any found a further call to duty, not to go away guilty, and after a minute or 2's pause, I went to prayer and meeting concluded. Since which I have had considerable talk with some distressed souls, visited P. Saulsbury, sick, and feel much better now in the evening in my own mind.

31. First day of the week. Last 2nd day spent at home (very stormy); Genevara Irish visited us; spent the evening at S. Taber's. 3rd day spent part at home, visited P. Saulsbury and Amy Hart, poorly; in the evening was uncommonly exercised. 4th day (very cold) spent at home. 5th day at church meeting a young Brother (G.T.) was found guilty of a very unbecoming and unguarded speech to 2 young men of the world; he confessed the words, but saw not the sin of them 'til, by some labor with and prayer for him, he made a full acknowledgment, begged our forgiveness, etc. 6th day visited many neighbours, and was much refreshed and comforted in the evening by hearing 6 of my brethren speak at a large meeting at Stokes Potter's, spake a few words after them and tarried all night. 7th day or yesterday, preached at Brother John Weeden's upon Acts 4:20 (For we cannot but speak the things which we have seen and heard); 2 brethren spake after me. Today have been enabled to speak again with much freedom to a very full assembly upon Romans 10:10 (For with the heart man believeth). Brother Weeden delivered a most excellent testimony

after me, then Benjamin Hambly Jr. made a good and publick profession of faith, and in the close of the meeting the church made a contribution, and I am now going down to the Point, if I may, to finish this year by a meeting at my Brother's. And here I must not omit to record that on the 10th day of the 10th month past (as we have been told) a most dreadful hurricane, attended with an earthquake, lightening and rain, was felt in several islands of the West Indies, which made dreadful havock and devastation, particularly at Barbadoes and Jamaica, and by which also several thousands of people lost their lives etc! O, that the living may suitably consider and lay it to heart, and especially the spared inhabitants of those islands and such among us who yet practice that abominable sin of buying and selling, or any ways enslaving their fellow man!

1781-1 Mo.-7th. First day of the week (evening). Last First day evening, preached with wonderful freedom at my brother William's upon Mat. 12:50 (For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister, and mother). 2 brethren (Rogers and Earl) exhorted and prayed after me and a young woman (Lydia Shearman) who lives at the Point so spake as to give us good reason to think she is a new born soul; tarried all night at John Earl's. Next day visited William Macomber, my own family, Philip Grey's and several others, 'til I came to William Fish's and married his daughter Ruth to Joseph Fish. Preached in the evening at John Shrieve's upon Mal. 4:1, 2 (For behold, the day cometh); after meeting a wonderful scene opened, and I was obliged to talk with distressed souls and others til near midnight. Next day visited the neighbours there, and others in my way home. Had a precious conference in the evening at Brother Rounds's and tarried all night. 4th day visited others in my way; was wonderfully engaged in prayer at Brother Jonathan Lake's and reached home (temporally) before night. In the evening enjoyed a sweet conference with my family and Brother Jencks who came to visit us, prayed with us, etc. 5 day was stormy; I tarried at home, only visited Neighbour Manchester in the evening. 6th day visited Anna Wood's, Peleg Potter's, John Weeden's, and Lillis Wate's families; attended a sweet conference meeting at Lillis'es in the evening; heard many exhortations, prayers etc. Spake much myself and tarried all night. Yesterday visited 2 families in my way home (W.W. and P.T.); was found fault with by some friends and acknowledged humbly and willingly. Blessed be God for grace to do it. Today, tho it rained and snowed fast, several people assembled for worship, my honored father and Deacon Tilley with us. After preaching with much freedom (but upon no particular text) a few minutes, we went down to the water and I baptized Benjamin Hambly Jr., laid hands on him and prayed at Joseph Wood's, after which some of the brethren improved their gifts, and since meeting until now we have had a sweet and lovely conference at my dwelling, several prayers etc. All glory to the Lord.

14th. First day of the week. Last 2nd day, accompanied by my honored father, I visited Elk'r Palmer, John Willbur, and Mary Rogers (where old Charles Jarret is confined poorly etc.) 3rd and 4th days spent chiefly at home; only visited nigh neighbours (4th day being great rain). 5th day visited friends near the 4 Corners; was much refreshed at an evening meeting at Brother Davenport's hearing my beloved brother and true yoke-fellow, John P. Jones preach upon Psalm 46:4 (There is a river). 6th day he came home with me, we visited Jno. Taber and in the evening heard him, my father and Perry Davis, speak in the meeting house, after which

we had a heavenly conference in my dwelling house. Yesterday I accompanied him a little way towards Newport, parted with him affectionately, and spent the residue of the day at home as usual, and today have been enabled to do much work for the Lord. Notwithstanding it has snowed smartly most all day, many people assembled for worship, and after prayer, singing and reading 1 Peter 2, was unexpectedly tho' agreeably prevented from preaching or exhortation, by 4 persons telling their experience, professing repentance, faith in Christ, etc. After hearing them, we sang and prayed, then repaired to the river side (preaching in the open air as I went) and baptized 3; laid hands on them at Joseph Wood's, prayed, sang etc. Have since enjoyed a happy evening. A. Durfey, Joseph Hart, Genevera Irish, etc. with us.

1781-1 Mo.-21. First day of the week. Last 2nd and 3rd days spent at home teaching my children. Wrote a letter to William Brown and his wife on a peculiar occasion, and on religious matters, as I did also to Unkle or Brother Green Rogers last week, but had not time to copy. 4th day preached at Israel Luther's with great freedom upon Acts 28 (But we desire to hear of thee). After meeting visited Widow Durfey and lodged at Benjamin Borden's. 5 day preached at Borden's upon Eccles. 3 (A time of war, and a time of peace). After meeting conversed with several distressed souls, visited several families as a peace-maker, and lodged at John Shrieve's. 6th day visited several friends in my way home, tarried a few minutes with my own family, and went abroad again on worldly and spiritual business, and returned before night. Yesterday visited some, and preached with blessed freedom (and I hope good success) at Durfey Hicks's, to many people upon Psalm 128:1 (Blessed is everyone that). My honored father spake a few words after me and went to prayer; we sang, and I tarried all night. From whence I came home this morning in a violent storm of rain, and tho' it has stormed 'most all day, several brethren and others met for worship, and after I had read a chapter and delivered a few words of instruction and exhortation, the honored father of my flesh went to prayer and gave us a choice word of counsel, exhortation etc., after which I spake a few words more, prayed, sang etc. One woman (Alce Fish) told her late experience of God's mercy and goodness to her; Jonathan Lake went to prayer. We have had much conference etc.

28. First day of the week. Last 2nd and 3rd days spent in visiting Sarah Woodmancy, Robert Brown's daughter, William Brown, Widow Grinnel, Thomas Brown etc. Left my father at Davenport's and walked home in the evening; understood that Samuel West was preaching in the neighbourhood. 4th day snowed (as fast as it rained the day before) I spent the day teaching my children. 5 day was to be church meeting, but as not more than 20 or 30 members attended, we only conferred on a few things, prayed, sang and broke up meeting. 6th day forenoon worked hard drawing wood; afternoon accompanied Brother James Talor of Newport, and visited Job Taber and Lillis Wate, from whence (after visiting several families in the way) I returned yesterday. And today (being very pleasant weather) [torn] people attended meeting. I was enabled to preach with great freedom and utterance upon Acts 5:38, 39 (If this work be of men, it will come to nought). After preaching, 2 women made profession of religion, then 2 or 3 church acts were passed, then we repaired to the water, and I baptized the 2 women, Alce Fish, and Lydia Shearman, laid hands on them at Joseph Wood's, prayed, sang. All glory to the Lord. About sunset I rode down to William Willcox's and married Abner Crandal (son of Eber) to Mary Willcox

(daughter of John). Returned about the middle of the evening and have since been exercised with such a variety of thoughts, on many subjects, that altho' 'tis very late in the night I have no inclination to sleep and it seems that I shall get as little before morning as I have several other nights lately, altho' my mind is very calm, composed etc. The will of the Lord be done and bless the Lord, O my soul and all that is within me. Bless his holy name forever and ever. Amen. Hallelujah.

1781-2 Mo.-4th. First day of the week. Last 2nd day visited William Hicks and an Indian woman sick, named Hannah Simon (aged about 80), with whom I prayed. Returned home and afterwards visited Susanna Dyre, and returned in the evening. 3rd day, tho' very stormy, was obliged to set off early in the morning to seek keeping for my horse; visited Noah Palmer and several others, and tarried at J. Davenport's. 4th day returned and tarried at home. 5th day (stormy) visited Susanna Hart (sick), Elijah Devol, etc. 6th and 7th days spent chiefly at home, only visited Joseph Hart 6th day evening (after the great rain) and William Ladd (very sick) yesterday afternoon (being very pleasant weather). And to-day tho' there has been a great storm of hail, many people assembled for worship. I preached upon 1 Pet. 4:9, 10, 11, after which Brother Ichabod Davis delivered a word of exhortation, and went to prayer, and since meeting Brother John Round prayed at my house. Brother Jencks says Father was at his house this day week etc.

11 th. First day of the week. Last 2nd day visited and prayed once more with William Ladd. 3rd day visited Brother Philip Taber, Sister Osborn; had a grist of J. Davis etc. 4th day spent the time at home and in the woods retired in self examination, meditation and prayer. 5th day spent in fasting and prayer, as it was agreed upon by the whole church, by way of sympathy with 21 churches at the westward who had agreed to set apart the day for humiliation etc. on account of the low state of religion among them. And as we are told to weep with them that weep, we joined them without request, having respect also in our fast to the awful case of this nation in general, and the inhabitants of Barbadoes and Jamaica in particular, the case of a few individuals of our own church who have gone astray etc. We met about 10 o'clock and continued in publick near 5 hours; 2 chapters were read, and 3 or 4 exhortations given; 9 brethren and 1 sister were moved upon to pray (myself 3 times, D. Rogers, D. Round, J. Round, I. Davis, L. Covil, G. King, I. Luther, J. Hart, B. Sawdey). After publick meeting concluded, one of our stray sisters (Susa. Dyre) returned and made such acknowledgment of her faults as to be restored to our fellowship, and 8 sisters (besides brethren) went to prayer in my habitation between that time and candle-light (H. Richmond, Elis. Cook, H. Taber, R. B., Lowdes G. a negro, G. Irish, R. Eldred and M. Springer. Thus it appears that the Lord has again poured out his spirit both on his servants and handmaids. We had as 'twere a day of Pentecost and I might perhaps fill some sheets of paper with a full narative and a few remarks on what took place among us only that day! Next day, tho' extreem cold, I went about 7 miles off (accompanied by Deacon Philip Taber), preached and baptized Jacob Sowle's wife, laid hands on her and also on Hannah (Booth) wife of George Pettis (who had been baptized by E. Lewis 22nd 6 Mo. 1779 and now desired to join our church). After meeting we visited several, tarried all night with Brother Samuel Sawdey, and Brother Taber went quite home (he having a horse and I being on foot). Yesterday was a great storm of snow yet I visited Aaron and C. Hart and got home before night, and today altho' the

snow is near knee-deep, many have attended meeting. Our neighbor Ladd (being very sick) sent a note desiring our prayers. After prayer and reading 2 Peter, 1st Chapter, was long silence; at length I was moved to speak something of my own death or decease, as Peter did, and gave particular advice and charge to the church how to behave if they should ever be deprived of their Elder or Pastor 'til they were re-supply. Then preached sometime on those words (Add to your faith virtue etc.), after which Brother Earl Taber (who married Susanna Brightman about 3 weeks ago) went to prayer, and publick meeting broke up without any singing. Since that we have had many brethren in the house conversing, and this evening I have visited Joseph Hart (sick in bed). My wife and self also find ourselves disordered in body, but blessed be the Lord, from everlasting unto everlasting, for the refreshments, the comforts and consolation, wherewith he hath been pleased to refresh and comfort me, and I believe many of his people only within 4 days just now ending. All glory to his name forever, amen.

2 Mo.-12 D. Second day of the week. Spent this day at home and visiting Richard and Joseph Hart, sick.

14. Yesterday walked as far as old Benjamin King's and had a most marvelous meeting there last evening which held with some of us 'til after midnight. Blessed be our dear Saviour who inabled us, as it were, to watch with him more than 1 hour. Got acquainted with a disciple named King who lives at Coventry. Visited 11 families while gone, saw and heard wonderful things and got home about sunsett today, since which I visited and prayed for Joseph Hart, very sick. Had I time particularly to record all that I have seen, heard and done only for 30 hours past, I am confident 'twould be almost incredible! But glory to God forever that although I cannot find time to write, I may at times speak to the glory of his grace the things which he has made me to see, hear and know.

17. 7th of the week. This 3 days of the week spent chiefly at home in hard work getting wood etc. (except today, rested as usual). Visited J. Hart (sick) every day. This evening had Sarah Grinnel and A. Hart to v. me, with whom had much refreshing conversation.

18th. 1st day evening. This day (tho' very cold weather) was enabled to preach with great freedom on Prov. 28:13 (He that covereth his sins shall not prosper). After preaching, Phebe Saulsbury, a backsliding sister, was publicly rebuked by me, in discharge of my own duty and in behalf of the church, for her faults which she so humbly and publicly confessed that we forgave and continued her in fellowship. Susanna Borden and Abigail Tripp then put themselves under our care. The church then sat down to the Lord's Supper; since which there has been much religious exercise at our house. Sister Susa. and Abig. stays all night with us.

1781-2 Mo.-25. First day of the week. Last 2nd day was a great storm of snow and rain. I was obliged to work hard in it several hours, getting wood etc., by which I took cold and have since had much pain in my bones, sore throat etc. 3rd day accompanied 2 young sisters to see Deacon P. Taber; also visited Job Briggs's wife, and William Ladd (sick); worked some in the woods. Brother Macomber from Newport came to see me in the evening, brought a letter from Elder Thurston, containing some good news, but a sorrowful account of Elder Winchester; went with me to visit

Joseph Hart. 4th day worked hard again in the woods, but had some refreshing conversation with Lusannor or Lucy Covill who came to visit us. 5th day was so stormy as to prevent church meeting, nevertheless about 12 came together and conferred. I visited Joseph Hart and in the evening myself, wife, Hannah and Brother Macomber went to a conference at Elijah Devol's. Heard Ichabod Davis and Gideon Taber speak, spake a few words after them; and Brother Macomber went to prayer. 6th day it rained again abundance; Brother Macomber sat off for home. I visited J. Hart again and had much talk there with John Taber, then visited Susa. Hart at S. Taber's. Yesterday was very fair, I spent the time at home as usual, only wife and I visited Joseph Hart (who is much better) towards night. Susa. Hart and Lillis Wate visited us. We had a happy evening in worship and today have been enabled to preach once more, with astonishing freedom and gift of utterance, upon Psalm 14:4 part of 3 verse (What is man). Meeting house crowded with people, and since meeting many have been conferring at our house. Elisabeth Cook seemed wonderfully engaged in prayer. Blessed be the Lord from everlasting unto everlasting.

3 Mo.-4. First day of the week. Last 2nd day spent chiefly at home, only visited Joseph Hart accompanied by John Weeden. 3rd day married Silas Cook to Ruth Sawdey, visited some families, wrote a will for John Shrieve and preached at his house in the evening to many people upon 3 texts joined together: Matt. 11:5, 6, 24:35, Luke 19:42 (as far as the word peace). Had conference with many and went to bed sick, however proceeded homewards 4th day accompanied by Brother Round. Visited William Fish, Stephen Cook and D. Grinnell, and had a most sweet and glorious meeting in the evening at Brother Rounds's where I preached upon Rom 8:32 (He that spared not his own son). Was engaged in the work of the Lord 'til near midnight conversing with distressed souls, joining with Brother John Round in prayer and singing, to the forgetting if not almost curing my bodily disorders. Next day came home time enough to attend church meeting at which many sweet and pleasant words were spoken, Sister Susa. Hart's case conversed upon, 2 members appointed to enquire into the case of Sarah Woodmancy. We expected Elder Silas Burroughs from Groton to preach to us in the evening, and there was a large meeting, but as he came not, the time was improved by Earl Taber, J. Weeden, C. Earl, D. Round the elder, Gideon Taber, Perry Davis and myself in exhortation, prayer, reading and singing! 6th day it rained; I visited D. Stoddard, B. Tripp, S. Simmons and Joseph Hart, and towards night Elder Burroughs came, accompanied by Deacon Smith; preached yesterday upon Heb 12:15, 16 and today (to a great assembly) with amazing zeal and engagedness of mind upon Acts 16:30. After dinner we parted, and I have enjoyed a most happy evening with Brother Dyer Burdick, tho' very poorly in body.

1781-3 Mo.-5th. 2nd day of the week. This day Susa. Hart and her child went from our house, J. Davenport came to work; in the run of the day had some sweet conference upon divine things with him and Brother Burdick (who departed before noon), J. Weeden and Phebe Taber. Phebe stayed all night by reason of the storm; my cold is very great. 6. 3rd of the week, tho' yet very poorly in body, rode about 5 miles northward and married Giles Lake to Martha Davis, visited Daniel Grinnell's, Robert Fishes, Pardon Taber's, and Benjamin Macomber's families, being much engaged in exhortation and prayers. Had some peculiar talk in the woods with Elder Round; obtained some satisfaction that Edward Manchester's wife has received a saving change. 7. 4th of the week find my

cough yet hard, and by reason of the storm and snow, am confined to the house (only made a short visit to J. Hart) and feel low spirited. 8. 5th of the week, very poorly in body and am so going to bed early, tho' Dyer Burdick is with us.

15. 5th of the week. Notwithstanding I was so poorly this day week, having appointed, I sat off next day on a journey to Newport, saw General Washington, visited about 30 families, did some temporal business, was at 3 conference meetings. Preached 5 times (first in the 7th Day meeting house upon Rom. 15:21, 22; 2nd, and 3rd in the building called the church upon Neh. 2:3, Gal. 5:1; next in Father's house, E. Thurston present, upon Luke 19:41, 42; last at George Lawton's, upon Mark 8:34th to the end; and got safely home yesterday in better health of body than I went away with, accompanied by Brother Lillibridge. Praised be the Lord for all his mercies, temporal and spiritual to an unworthy worm. Amen. Elder Thurston (my beloved father in the gospel) supplied my place here last first day, and preached to the great edification and satisfaction of the people, as I am informed, upon Luke 8:15, 2 Cor. 5:17.

18. First day of the week. Last 5th day rode down to the 4 Corners in search after my lost cow, but found her not; was cast into the house of Jacob Taber by a shower of rain (I hope for good); returned home and spent the evening with Brother Lillibridge. 6th day found my cow and calf; spent the residue of the day teaching my children, cutting wood etc. Yesterday spent at home as usual; enjoyed some comfort in the evening with my brethren E. Lillibridge and Joseph Hart; and today preached with much freedom upon 1 Cor. 15:11 (Whether it were I or they, so we preach). Ichabod Davis delivered an exhortation after me, and since meeting Brother Eldred and Sister Elisabeth Cook prayed in my house. Was obliged to contend this morning once more with friend Lillibridge, and testify against his practice of claiming property in, and buying of, his fellow creatures; gave a letter of commendation to Brother John Weeden, by order of the church, which was signed by deacons Philip Taber and Caleb Earl, as well as myself.

20. 3rd of the week. Yesterday (it rained) after doing some hard work in the woods, visited and prayed with much freedom with Joseph Hart. In the evening went to E. Devol's to attend a conference, but as only 2 brethren (S. Taber and T. Simmons) came, tho' many other people assembled, was obliged as it were to preach to them and blessed be God who was pleased to afford me great assistance while I spake upon Mat. 3:8 (Bring forth therefore fruit). Was opposed in some points after meeting by N. Crandal.

1781-3rd Mo.-25th. First day of the week.

Last 4th day attended the funeral of Richard Dwelly's wife (daughter of William Hart); preached with much freedom to many people, but upon no particular text. After burying visited John Hathway and Nathan Bowen and preached again in the evening at Benjamin Jencks's upon these words, "They that honour me I will honour." 5th day in my way home visited several friends and preached again at Daniel Dwelley's upon Mat. 5:25, 26 (Agree with); tarried all night. 6th day it snowed hard; I walked homeward in it as far as Robert Fishe's and finding I could get no further, spent part of the day there conversing with Ichabod Davis; in the evening enjoyed a happy conference at Samuel Sawdey's, myself and he, B. Sawdey, and G. King being all moved to pray one after another.

Yesterday I came home, and on a special occasion wrote 2 letters to my fathers and brethren in the ministry, Russel Mason and James Manning, which I had not time to copy, John Weeden being with us. Today have been enabled to preach once more with much freedom of utterance and to a great assembly upon part of the 24th and 25th chapters of Mat. since which, have been much refreshed with the conversation of my brethren and prayer of John Round at my house, and am now going, by divine permission, to preach again at John Davenport's. Lord, let thy presence go with me.

4 Mo.-1. 1st day of the week. This day sennight was enabled to preach with great freedom at J. Davenport's upon Micah 6:8 (He hath shewed thee, O man); in the evening enjoyed a sweet conference with friends and joined in prayers with Brother Fortune Gray, J.D. and Noah Palmer. Next day visited Peleg Sanford, Sarah Woodmansy, G. Cook, Stephen Taber, Sowle, P. Cook, P. Gray (where I had some peculiar talk with his mother) and Isaac Manchester and got home in the evening. 3rd and 4th days spent at home in hard work and teaching my children, wounded my leg. 5th day was a lovely church meeting, but some solemn work: we were obliged to censure and admonish Sarah Woodmansy, a sister of the church, for wilfully going into evil company (where probably she danced and behaved lightly) not taking pains to satisfy, and neglecting to hear the church, etc. Martha Cory (now Bowen) who was put away from among us some time past sent in a confession of her fault in writing with desires to be received as a member again, but 'twas thought proper to wait 'til she comes in person. Hannah Booth wife of George Pettis, by request and testimony of some brethren, was received under our care, as a member with us. 6th day spent at home; yesterday walked as far as Robert Fishes and preached upon Acts 14:22 (Confirming). Solomon, an Indian brother, prayed and walked home with me. And today (tho' poorly in body and very low in mind when I went to meeting) have been enabled to preach with astonishing freedom of utterance and feeling sense of truth upon a passage that came into my mind after I rose to speak and had spoken some, and I knew not where it was recorded 'til now I find it, Prov. 2:3, 4, 5. J. Round went to prayer, I then spake something more, great assembly, D. Sawyer, Taber etc. Since meeting Fortune Gray and Hannah (Round) Taber prayed in my house; thus it appears that, altho' the work of the Lord as to ingathering into the church has stoped near 2 months, yet the church is in prosperity, the spirit is poured out both on the servants and on the handmaids, and we have reason to hope that almost every member is growing in grace and in the knowledge of our blessed Saviour, and we are daily crying for his return to convert sinners, and yet hope to see greater things than we have. All glory and honour and praise is his due, who is the great Alpha and Omega too.

4 Mo.-8. First day of the week. Last 2nd day was very stormy yet I visited J. Wood, Jonathan Davis, William Osborn. 3rd day very cloudy and rained again; afternoon I visited Susa. Dyre and stayed all night at Peres Richmond's. 4th day visited old William Price etc., especially Lea Langley, who shewed himself a friend indeed. Blessed be the Lord who stired him up to help me in my needy circumstances. 5th day, after selling my calf, visited many at the Point, tarried all night at Wesson Sowle's he being very sick. 6th day wrote a will for him, then visited Durfey Hicks, John Earl and stayed at Job Taber's (very poorly myself). Yesterday visited John Weeden (poorly) came home before noon. After noon Elisha Clarke (a publick speaker) came to see me. I soon told him that I looked upon a hypocrite in the church and a traytor to the state

to be the worst of men, and as he had been something suspected to be the latter, I made strict and critical enquiries and, by written evidences which he had with him, he cleared himself to my abundant satisfaction. And today he spoke very well in our meeting house upon Job 22:21, I spake a few words after him, then a mulatto woman made a clear profession of faith, and the church received Jacob Sowle's wife into fellowship. We then sang and prayed, and after worship the church conferred about enlarging the meeting house. I came home very poorly in body yet performed the ceremony of marriage just now and joined Peleg Hart, son of Constant, and Hannah Potter, daughter of Stokes. Brother Clarke went in my room to attend a meeting at Ephraim Davenport's.

15th. First day of the week. Last 2nd day visited J. Wood, Jno. Taber, L. Wate, J. Weeden, P. Potter, Anna Wood, J. Briggs, and P. Taber (shoemaker); obtained evidence of Peleg Potter's wife being new born. 3rd day worked hard with my brethren (about 18 of us) on this land. 4th, 5th, and 6th days also did much work in and out doors making wall, writing a will, teaching my children, and altho my cold continues very great I was enabled to preach yesterday with a wonderful sense of truth at the house of Benjamin Macomber upon Heb. 10:23, 24 (Let us hold fast the profession of our faith) and again today to a great assembly with much freedom upon a text mentioned to me by one of the brethren (C.H.) Isaiah 42:16 (And I will bring the blind). After preaching, we repaired to the river side and I baptized a widow woman named Grace (Pegin or) Lewis and laid hands on her at Joseph Wood's, since which have had much religious conversation with many in my dwelling house and joined with 2 sisters (R.B. and E.C.) in prayer. All glory to Jesus who died on the cross but liveth forever, believers to bless. Amen. This was wrote with laurel ink.

1781-4 Mo.-22nd. First day evening. Last 2nd day worked hard on this lot of land diging stones, and with about 15 of the brethren and others. 3rd day had a stiff neck and much pain in my bones and yet kept about business in the house, visited Ruth Taber, daughter of S., sick. In the evening my dear old friend, brother and unkle Thomas Green came to see me, which caused me so far to forget my bodily disorders as to sit talking with him about divine things 'til near midnight. 4th day morning he departed, and I worked hard again all day on this land with 3 men and 3 boys, a cart and 2 pair of oxen; in the evening enjoyed great comfort of mind in prayer, singing, and other religious exercises in my family ('tho daughter Anna was very sick). 5th day it rained much, but before it began I did considerable work on my garden wall, and afterwards in the house had much religious talk with a stranger named Merry who came to my house with things to sell, my frame of mind and religious exercises that day being much as common. 6th day visited my neighbors, Stoddard, Sawyer and Dennis ('tho' 'twas cloudy and some rain). 7th day rested as usual, only was somewhat disturbed and discomposed by 9 men's being at work on this lot of land with 8 oxen. Today have been wonderfully strengthened and enabled to preach twice with great freedom of utterance, first in the meeting house, upon Mat. 8:34 (And behold, the whole city came out to meet Jesus), then at the funeral of Zeb Potter's child about 3 miles off upon these words "If we believe that Jesus died and rose again," from whence I walked home just now. Had a conference with Sarah Woodmancy and between meetings felt pain of the chollick while going to Potter's, but am now free from it tho' weary. Brother Gideon Taber went to prayer at first meeting today and Brother E. Taber at the last. Blessed be

the Lord from everlasting unto everlasting. Amen and Amen.

29. First day of the week. Last 2nd day worked very hard on garden wall. 3rd day it rained, I was poorly. 4th day worked again making wall; in the evening had Job Taber and Joseph Hart to visit me. 5th day was to be church meeting, but as only about 15 brethren and as many sisters attended, we considered ourselves as only a branch of the church, or individual and particular members, and not the body, capable of church acts. However we spent several hours together in prayer, reading the Scriptures, and conference upon the things of the kingdom, I trust to mutual edification, laboured considerably with Sister Sarah Woodmansy, and acted for the body in one prudential affair (not a case of conscience) wherein we were well assured the body would have so acted if present. 6th day preached with much freedom (but upon no particular text) at the house of P. Cory, at the funeral of a child of Willet Briggs's; then visited and had some peculiar talk with P. Gray respecting his servant, and got home in the evening (having rode a horse of Isaac Manchester's). (David was gone and Barbary Sowle with us 5 days of this week.) Yesterday rested at home as usual, and today have been enabled to take up a great cross and preach, with most wonderful and extraordinary freedom of mind and utterance, many truths which have a great tendency to stir up the enmity of men's carnal minds (as well as to root it out) and expose me to persecution. Particularly testified against the many hypocritical fasts and thanksgivings which in time past have been observed in this land. I spake upwards of 2 hours, I believe, upon 1 Samuel 15:22 (Behold, to obey is better than sacrifice). After I had done speaking and sometime of silence had passed, I was concerned publickly to rebuke our black brother, Fortune Gray, for leaving the service of his earthly master a few days last week without his leave, lying etc., all which he so humbly acknowledged and desired forgiveness for as to satisfy the church and oblige us to forgive, and continue him in our fellowship. Since meeting until now late in the evening, I have felt uncommon peace of conscience and freedom of mind in prayer, singing etc. All glory to the Lord alone, forever. Amen.

1781-5th Mo.-6 day. First day of the week. Last 2nd day spent at home gardening; had a happy evening yet a most uncomfortable night, by reason of [blank]. 3rd day spent partly at home, after a comfortable morning's work and much religious exercise and conference with Sisters Cory and Osborn who came to see us. I rode as far as Daniel Grinnel's (the blacksmith) and joined Samuel Edes and Phebe Grinnel in marriage, after which gave much exhortation to the young people and came home in the evening. 4th day visited a few near neighbors (J. Gifford etc.) then worked in garden, while about a dozen sisters of the church were spinning in the house, with whom (towards night Brother Tilly and William More having come to visit us) we spent some time in prayer, singing and sweet conference on the things of the Kingdom. Brother More and 3 sisters tarried and we had a charming evening; 2 sisters prayed vocally (S.S. and H.R.) and we sat in conference most all night. Next morning (5th day) I was favoured with great divine influence and enlargement of heart in prayer and singing, after which Sister L. Covill also prayed, and we parted with Brother More with great affection, mutual advice and exhortation. After which I travelled on foot to the house of Obadiah Dennis and preached with much freedom, 2 brethren gave a word of exhortation and after meeting was concluded (as we thought) Sister S.S. seemed constrained by the power of the spirit of God to fall on her knees and pray. I

went and tarried all night with Brother David Round and came home next day, having visited many families going and coming and had great freedom in speaking to them. After I got home was exercised with great pain of the chollick about 2 hours. Then finding myself much relieved I borrowed a horse and rode over to Job Taber's to see his son John, very poorly in body and concerned in mind, from whence I returned in the evening, having stoped and had some solemn talk with Hannah Macomber by the way. Yesterday rested as usual, only found my mind much more beclouded and stupified, my body also in some pain; made a short visit to Daniel Earl. And today tho' I went to meeting very weak both in body and mind, and felt such a lack of divine influence that I could not sing in the forenoon, sat long silent and desired the brethren to improve the time, yet have been enabled to preach twice with some freedom in the forenoon upon Heb. 10:23, 24, 25 (Let us hold fast the profession) and great freedom this afternoon on Mat. 3:8 (Bring forth therefore fruits) and sang twice; Noah Palmer prayed.

Here I have 2 notes to make, for by diligent reading the Scriptures I have observed that we are told of several books which we have not in possession, as the book of the wars of the Lord, Num. 21:14; book of Jasher, Joshua 10:13; book of the acts of Solomon, 1 Kings 11:41; book of Nathan and Gad the seer, 1 Chron. 29:29; book of Ahijah and Iddo, 2 Chron. 9:29, 12:25; book of Shemaiah, 20:34; book of Jehu, 33:18, 19, sayings of seers. My note upon it is this: perhaps some passages mentioned in the New Testament as being written in the Old (and which we cannot find in the books we have got) may refer to sayings in some of the above named books which we have not in possession. I have also observed that God's people, in the New Testament, stand distinguished from the rest of mankind by these names (principally) to-wit: disciples, the elect, friends, the brethren, little children, believers, the saints, the churches, Christians, the faithful, flock of God, sheep-fold and sheep of Christ, house of God, Israel of God, kingdom of heaven, mount Zion, priests, strangers and pilgrims, sons of God, sons and daughters of the Lord almighty, from whence I infer and note that the names Episcopalians, Presbyterians, Baptists, Quakers, N.Lights, Sabbitarians, together with, Lutherans, Calvinists, Protestants etc. etc., even the whole innumerable multitude that have been invented, ought to be rejected and laid aside by all who would be Christians indeed, or the true disciples and followers of our Lord and Saviour Jesus Christ. Amen.

Last 5th day was appointed by civil rulers to be observed as a day of fasting etc.

1781-5 Mo.-16. 4th day of the week. (O magnify the Lord with me and let us exalt his name together. O, praise ye the Lord for he is good for his mercy endureth forever.) Last 2nd day week I thought I had a special call northward on business both of a temporal and spiritual nature. I therefore sat out afternoon and, after visiting several families by the way, came to the house of John Shrieve and tarried all night. Next day (3rd of the week and 8th of the month) it rained, yet after breakfast I visited B. Hambly, at whose house I was taken about 10 o'clock with that violent and terrible disorder, the billious collick. By 4th day night my pain had turned, as it were, to agony and life was despaired of; that day my wife and youngest child came to me, Benjamin Jencks and wife also visited me, and Elder Round went to prayer. The doctor (Whittredg) also, by my wife's request, visited me (tho' I had much rather have put in practice that direction

James 5:14 if I could, but alas how hath unbelief prevailed even over believers since the apostle's days). 5th day morning (my pain being yet extreem hard) I went into an hot bath up to my neck, and soon after began to feel easier; 'twas repeated afternoon and 6th day morning, after which I grew easy fast, and thro' the boundless goodness of God on 7th day I had a sweet Sabbath of rest. First day afternoon, I sat up 2 hours and was much refreshed in the inner man, while I joined in worship with a number of my dear brethren who live that way, and by my request met with me, while the main body of the church were assembled in the meeting house for the same purpose and blessed be God who made them able (as I am told) to edify one another, and improve their various gifts freely (E.T., C.E., J.D., J.W., D. and J. Round, G.T. and T. Spr. spake). The 2nd day of this week (that is day before yesterday) I continued mending; many friends came to see me, Sister E.C. prayed with us, and before night I was enabled to compose the following hymn, or song of praise, which I call the 11th.

Now I am raised from deep distress,
Dear Lord, accept my song of praise;
Inspire my heart, my tongue and pen,
To shew thy wonders unto men.

How terrible art thou (O God),
In (all) thy works, thy ways and word;
All things are of, through, and to thee,
And from thy presence none can flee.

Blesst be thy name, for thou in Christ,
Art to thy people reconciled.
And tho' thou dost them oft chastize,
'Tis for our good, to make us wise!

Many a time I've felt thy rod,
And now, once more, O Lord, my God,
Thy hand hath heavy on me lain,
And filled my flesh with grief and pain.

But O, how great thy power and grace,
Which filled my soul with joy and peace
Even when my body was distresst,
I felt almost compleatly blesst!

O Father dear, and Saviour sweet,
How shall this worthless worm compleat,
My work begun, to sound thy praise,
'Twill take me more than all my days.

Eternity is not too long,
To speak thy praises in my song.
Glory to thee on high be given,
By all on earth and all in Heaven. Amen.

Yesterday I was brought home with my wife and child in a shaise, and rested comfortably last night. Today, I have rode about 2 miles on a horse, walked some out doors, had many friends to see me, but feel not so well as yesterday. However have abundant cause to say, bless the Lord, O my soul, and all that is within me, bless his holy name; bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction,

and crowneth thee with loving kindness etc.

5 Mo.-20 day. First day evening. Last 5th day felt almost well in body but went not out on account of rain. Wrote a long hymn, had several friends to visit me, wrote an acrostick; Brother J. Weeden prayed. 6th day cloudy, continued better; afternoon being clear, rode 2 or 3 miles. Yesterday rested at home as usual chief of the day, only made a short visit to John Weeden's, where I had great freedom in exhortation, prayer and singing praises to the Lord; in the evening was comforted with the sight and company of my honored earthly father, and today tho' very weak have been enabled to attend 2 meetings, at the first of which, after Elder Round and my father had exhorted and prayed, I gave out the 55th hymn of the first book of Brother Watt's composition for the brethren to sing, and after we had finished that, I sang alone (the hymn wrote on the other side [above]). Then preached near an hour (I believe) upon Psalm 118:17, 18 (I shall not die, but live: the Lord hath chasticed me sore), Brother Round (the elder) then spake a few words and prayed; in conclusion we sang 102nd Psalm, 3rd part. Afternoon my father spake some time, then I was enabled to pray and sing with the brethren 23rd Psalm short metre, then read 1st chapter of Revelation; after some time of silence, Brother Round delivered a lengthy exhortation after which there was long silence, then my father spake in exhortation and prayer near an hour and meeting concluded, having been 3 hours long. Blessed be God, who gives and allows us to spend so much of that precious jewel called time, in his delightful service. Since meeting, myself and 2 sisters (E.C. and G.I.) have been favoured with wonderful divine influence and astonishing nearness of access to our heavenly Father's throne of grace, each being moved one after another to pray vocally in my house, being stired up thereunto partly by beholding Martha Irish, a very young woman under great distress of soul. All glory to the Lord, from everlasting unto everlasting. Amen and Amen.

27th. First day of the week. Last 2nd day (cloudy and foggy) I spent the time at home writing verses, teaching my children, paid a short visit to Joseph Hart; Father left us to return home. Towards night felt as tho' I should relapse into the collick, however 3rd day felt better again so as to do some hard work towards night. 4th day continuing better, I wrote an acrostick, visited Anna Gifford and Robert Fische's wife, sick in body but very comfortable in mind. Prayed and sang praises to the Lord with them and, with much comfort, made short visits also to Dan Dwelley's, Rufus Tripp's, John Stafford's, and got home about sunset. 5th day felt not so well, took a ride round among the neighbors forenoon; afternoon it rained and, being confined to the house, I wrote 2 letters to Ichabod Davis and J. Jones, but had not time to copy them. 6th day (very cloudy and some rain) feeling better, I spent the day teaching my children, wrote a letter to Elder William Grow of Pomfret in answer to one received from him a few days past, also composed another song of praise to the Lord. Yesterday afternoon preached with much freedom at the house of John Weeden (he not at home) upon Acts 4:12 (Neither is there salvation in any other); after meeting conversed with several awakened souls, visited Anna Wood, Job Taber, going and coming, accompanied by my wife. And today have been enabled to preach twice more with wonderful assistance, utterance and feeling sense of truth; forenoon upon Luke 16:9, 10, 11 (And I say unto you, make to yourselves), afternoon Rom. 9:28 (For he will finish the work), sang 119 Psalm, 14th part, and an hymn of my own composure,

recorded over leaf. Brethren also prayed, exhorted and sung. (D. Round, J. Hart, I. Luther.) Trust it's been a good day to many; all glory to the Lord! Am now going to marry Weaver Osborn and Phebe Taber, and then go on my way to Newport, if the Lord will. O, that my eye may be single to his glory in all things. Amen.

1781-5 Mo.-27 D. Here followeth my 12th hymn, composed [blot] the 17th instant, in short metre.

1

Lord of the universe! How great! how good art thou!
Immensely great, good, just & wise; Wast, wilt be, and art now!

2

Thou art all light, life, love; An ocean unconfin'd
Infinite in all perfection; And an eternal Mind!

3

Thou hast reveal'd thyself, To be but one, yet three!
One Lord, yet Father, Word & Spirit! O, wond'rous mystery!

4

The author of all things, Creator of the world;
Preserver & Redeemer too! We have been often told.

5

(And should we once presume, To comprehend thy ways;
'Twould prove us ath'ists, void of faith;
Of reason, truth & grace.)

6

Thy name is wonderful! Thy nature holy too,
Thy works are great, Thy ways are right;
And all thy words are true.

7

O Father, Word, & Spirit! Creator of all things,
Thee we adore; thy matchless pow'r, The whole creation sings.

8

O Father, Word & Spirit! Preserver of the world,
We sing thy goodness! Let thy praise,
All round the earth be hurl'd.

9

O glorious Three in One! Redeemer of lost men!
We sing thy matchless love! & hence, We want to sing again,

10

And sing forevermore, The wonders of thy love;
Which rais'd us from the deeps of hell,
To dwell in heaven above!

11

Father of all! We praise Thy holy, Rev'rend name;
Who sent thy son to die! & save Us, from all sin & shame.

12

O glorious Son of God! Who gave thyself for us!
How can we cease to sing thy praise, And glory in thy cross!

13

Spirit divine! we praise Thy reverend name also,
Who sanctifies our souls, & saves Us, from eternal woe!

14

Great Three in One! we take Thee, for our all in all,
Great One in Three! we on thy name, Misterious, do call.

15

We give our all to thee; And thy great name adore,
All glory, honour, power & praise, Is thine forevermore. Amen.

My 13th hymn: The first song of praise composed on my recovery
from the billious collick 14th of this [month] instant, abridged
& altered, from long to common metre, 22nd instant.

1

Now I am rais'd from deep distress, Dear Lord accept my song,
Help me thy goodness to express, With grateful heart and tongue.

2

How terrible art thou, O God, In all thy works & ways!
Teach me, by both thy staff & rod, Thy holy name to praise.

3

Blest be thy name, for thou in Christ, Art reconciled to me!
And tho' thou dost me oft chastize, Into thy arms I flee!

4

Many a time I've felt thy rod; And lately th[torn]
Laid thy hand heavy on me Lord; And filled my [torn]

5

But O! how great thy power & grace; Which made my [torn]
Even when my body was distresst, Great pease & joy [torn]

6

O Father dear! & Saviour sweet! How shall this wor[torn]
In all my days my work compleat; My solemn vows [torn]

7

Eternity is not too long, To sing thy praises [torn]
By ev'ry heart, in ev'ry song, Be thy great name a [torn]

8

All glory, honour, power & praise, My soul ascribes to thee.
Thou great Three-one! Whose love & grace
Hath reacht to worthless me. Amen.

6 Mo.-3 D. First day of the week. Last 2nd day, 28th of last
month, sat off from Jno. Davenport's with wife and 2 sons to visit
friends at Newport. Was met with a carriage at the ferry by
Brother Jethro Briggs, and reached the house of Brother William
Tilley about 3 o'clock. Spent the afternoon (in great pain of
body) in his and Briggs's houses, and tarried all night at my
honored father's. 3rd day visited and conversed with many friends,
(Elder Thurston, George Peckham, etc.); attempted to visit John
Holmes in prison, but was prevented (still poorly in body); re-
turned and lodged at Father's. 4th day (yet in pain) visited and
prayed with Sister Summers appearing nigh her end, bought several
articles we needed, and after visiting many returned to Father's.

5 day, after breakfast sat out for home and reached our habitation about 1 o'clock. Immediately attended church meeting, many brethren and sisters assembled, Dan Rogers, E. Round present, much love and unity appeared. We were obliged to act further by way of censure of Sarah Woodmancy, and put her away from among us for dancing, lying, etc. Many other things were lovingly conversed upon, and in conclusion Brother David Round (the elder) went to prayer, with whom I joined heartily. But as he did not express some things which lay with most weight on my mind, I saw duty, as soon as he held his peace, to put up a few petitions further, and am now the rather more inclined to think I was thereunto led by the Holy Spirit of God, as 'twas so affecting to the brethren. (Note the Spirit's teaching often crosses our worldly wise and self made forms, and blessed are they who follow that infallible leader.) We had a little conversation about the Lord's Supper, but left it for further consideration. 6th day intended to visit 2 sick sisters, but was obliged to go to John Almy's, P. Gray's, Joseph Almy's, to seek bread for my family. However, the Lord made my journey prosperous: I carryed the admonition or rather excommunication of the church to Sarah W., wrote a letter for J. Davenport, was an instrument to save the life of a young heifer, met Holder Almy, home about sun-set. Amos Willcox stayed all night with us, as did D. Rogers the night before, Martha Irish all the week.

Yesterday rested as usual, found uncommon freedom in prayer in the woods, wrote a hymn (which may be found the 2nd over leaf) and I have much reason to think that in the very hour while I was composing the hymn, a young woman was born again and made a child of God in our chamber! All glory to his name. And notwithstanding I have gone thro' much pain the week past, and found myself this morning not so well as I was a week ago in body, yet I have been enabled to take much of an active part in our meetings today, which has been precious and glorious. Blessed be God! We have been [torn] led by his Holy Spirit today: first, after long and solemn silence [torn] God, I was moved to pray; and was joined by the church and sang a hymn (of my own composure, dear Lord assist a feeble worm); between prayers and singing, Sister Lucy Covil was moved to fall on her knees [torn] and made a very humble and engaged prayer. Then, after singing, that passage was brought to my remembrance 2nd Cor. 6:17, 18 (Wherefore come out from among them and be ye separate, saith the Lord), upon which I preached or interpreted with great freedom, after which Brother Daniel Rogers gave a word of exhortation and sat down, then rose again and prayed. Meeting then broke up for about an hour; the brethren conferred, exhorted and sang between meetings (or rather many of them continued the meeting, while others had an intermission), 'til we all came together again. I was first moved again to pray; then, after some time of silence, read 4th and 5th of Revelation; after some silence again Brother Rogers was moved to rise and preach near an hour upon 2 Cor. 4:5, 6, 7 (For we preach not ourselves). He was enabled to deliver an excellent discourse, sat down, rose again and prayed, sat down, rose again and proposed a song of praise (Didst thou dear Jesus suffer shame). Then I spake a few minutes by way of acknowledging a fault committed in my forenoon speaking, explaining some observations more clearly, recommending Brother Roger's discourse, and then sang alone (Vain delusive world adieu), then had a little solemn silence and not perceiving that any others or myself were called to any more outward acts, the congregation were dismissed.

But the church stopped to make contribution of their outward substance for the furtherance of the gospel when, behold! we were hindered from that for a time, by a very young woman (Martha Irish,

who was born again as I verily believe yesterday in my house) desiring to profess her faith. She made a good profession and was accepted. It made me think of that word, Acts 8:12, and that beautiful chain, Acts 18:8, also of what we read, Psalm 119:59, 60, especially as I had said nothing to her before hand about making a profession and had rather (perhaps from some workings of worldly wisdom) that she had delayed the matter some time longer! After she had done, James Warren related his experience and faith, and was received under our care. Then the contribution took place, after which I was moved to offer praise and thanksgiving to the Lord. Soon after I had done, Sister Hannah Taber seemed constrained to break forth into vocal praise, prayer and thanksgiving; and after her, Brother Fortune Gray (a black man) was enabled by the Spirit to pray, much to my edification, and meeting concluded near 5 o'clock. Since which one person appeared at my house in great distress, with many tears, crying out "What shall I do to be saved?" and several others have been engaged in religious worship. Thus and more I might enlarge and say about almost every meeting we have, but time to write and a sense of duty to write much, is but small. I therefore in my journal only hint at things, that it may be as a remembrancer to myself etc. I concluded with these reflections, great and marvellous has been and is the grace of God which he hath bestowed upon us, and let his great name have all the glory, forever. Amen. For when we have done all that is commanded us, we are but unprofitable servants.

1781-6 Mo.-3 D. 14th hymn or song of praise to God, composed by P. Burroughs, according to the ability which God gave him, 25th of last month.

1

Dear Lord! assist a feeble worm;
To sing with grateful heart & tongue,
Thy wond'rous attributes & ways;
Thy love & justice, truth & grace.

2

Thou art one Lord, yet One in Three,
O great & wond'rous mystery!
O Father, Word & Holy-Ghost;
Thou Three-one Sov'reign Lord of Hosts.

3

The only wise & living God;
Who rules the nations with thy rod;
Thou art the Potter, we the clay;
And in thy holy hands we lay.

4

Thy wisdom, pow'r & goodness shines;
Thy love & grace in fairest lines,
We see & hear & read, O Lord!
In all thy works, thy ways & word.

5

The Father sent the Son to die,
To bring us wretched sinners nigh;
The Son to save us freely came,
Endur'd the cross, dispis'd the shame.

6

The Holy-Ghost our souls to save,
Doth on our hearts the truth engrave;
Shews the great things of Christ to us,
And makes us glory in his cross.

7

O wond'rous love! amazing grace!
That Adam's hell-deserving race,
Should be redeem'd by Jesus blood;
Made sons & priests & heirs of God!

8

What shall we render unto thee;
Thou great Three-one & One in Three!
All glory, honour, praise & power;
Is thine, both now & evermore. Amen.

A song of praise to the Redeemer, composed yesterday, the 2nd of the 6th month 1781 by P. Burroughs or the Spirit of the Lord in him. A poor unworthy creature! Call it the 15th since ordination.

1

Great is the love of Christ, To us poor worthless-worms!
And glory in the high'st, To him our Lord belongs.
Come, let us feast our souls on him; His praises sing,
who is our Priest.

2

He is both God and man, O wond'rous mystery!
Let saints and angels then, Into this wonder pry,
Shew forth his praise, his love and power; Who ev'ry hour,
our Prophet is.

3

The Lamb of God was slain; Our guilty souls to save!
He di'd & rose again; To raise us from the grave!
His praises sing, for all our tongues, To him belongs,
who is our King.

4

Great Prophet, Priest and King! We give our all to thee,
Thy praises would we sing, Through time and 'ternity,
On thee we call, thou art the Way, The Truth and Life,
Great All in All. Amen.

10. First day of the week. Last 2nd day visited and prayed with my 2 sick sisters, Gifford and Fish. Blessed be God, I found them in good health of soul tho' weak in body; had much spiritual labour to do with other souls going and coming, Rufus Trip's wife, Widow Borden, Joshua and D. Dwelley's families, Earl Taber and his wife, Pardon Taber's wife, W. Willistone etc. 3rd day being commonly called my birthday, compleating 33 years (tho' in reality 11 days too soon), and the same day 4 weeks since I was taken with the collick, occasioned me some solemn reflections. I spent chief of the day in finishing a will for S. B., looking over my papers, accounts, teaching my children and as it were setting my house in order, while 5 or 6 brethren were at work on this lot of land, as were 6 or 7 the day before. 4th day (very cloudy and foggy) (this day is just a year since I began to baptize, and between that and this I have baptized 90 persons) spent some time

in study; fog clearing away, I rode abroad and had much religious conversation at George [blot], D. Cook's, Cion Sebery's, Jno. Almy's, J. Davenport, and Isaac Manchester. 5th day (great rain) felt thankful for manifold mercies; spent the day teaching children, setting my accounts in order, marrying Peres Palmer of Dartmouth to Mary Palmer of L[ittle] C[ompton].

1781-6 Mo. 6th day of the week (that is the day before yesterday) spent chiefly at home in usual business and family duties; visited 2 sisters at Isaac Manchester's, towards night rode near as far as Job Briggs's, went to mill, visited Joseph Wood. Fanny Taber visited us in the evening, Hannah and Elisabeth having brought intelligence of some opposition that has been made by some against the truth and against our proceedings last First day. 'Twas a means (after some lamentation) of quickening and enlivening me exceedingly in prayer, so that I could but bless and praise the Lord who had sent me a file, as it were, to brighten me up! Yesterday rested at home as usual, wrote 2 or 3 acrostics, was visited by Constant Hart, Martha Irish; and today have been strengthened and enabled to preach with great freedom upon Luke 17:17, 18 (Were there not ten cleansed); prayed twice, sang, and read 6th Chapter Revelations. After which we went to the water (by Willcox's mill) where I spake again some time, prayed, and baptized Martha Irish, returned to the meeting house, sang, preached, prayed and laid on hands, sang again. Then an Injin brother prayed, and after some time of silence, no person but myself appearing to be called to further acts of worship, I rose again and preached a few minutes upon the opening of the 6th seal, exhorted and concluded meeting. Since which, one (black) person has appeared at my house under amazing distress of soul, for whom a number of us joined in prayer. Brother Cornell was with us today, Brother Weeden absent; had much talk with Pardon Taber and wife, Lillis Wate, Mary Hart etc. All glory to the Lord, forever. Amen.

17th. First day of the week. Last 2nd day I had a fresh view of the nature etc. of this world by visiting the very poor, rich, and middling sort of people around me. Visited Jonathan Lake, old Penelope Burgis sick in a wigwarm; several Indians and blacks came in, I spake to them all and prayed with much freedom. Was much affected with old Penelope's talk, who seemed to have a great sense of the state of her soul. From thence I went and visited Fortune Gray's family, then his Master Philip's, where I dined and, after much religious conversation (to rest my lungs) sat down and composed my 16th spiritual song. Then visited Sarah Grinnell, J. Davenport, P. Cook, and Ruth Taber, came home and tarried a few minutes. Then visited Joseph Wood and Joseph Hart, where I prayed and sang praises to the Lord, and also had the privilege of hearing and joining with a sister in prayer. 3rd day spent at home much as usual, only had a long conference with John Weeden on his temporal and spiritual estate, also much talk with John and Earl Taber's wives on religious matters; found some cause of lamentation. In the evening enjoyed great freedom in prayer, singing. 4th day, after several hours work at home writing etc., I rode as far as Benjamin Borden's, where a meeting sat at 3 o'clock, at which I preached in great weakness of body and want of an affecting sense of divine things. However I was enabled so to speak upon Prov. 8:17 (I love them) as to affect others, and there appeared so many under concern about their souls that, after I had done preaching, and Brother Luther had prayed, and I thought meeting was done, not one of the people moved! Wherefore, after some time of solemn silence, I spake a few words more; prayed, sang

etc. 5th day rose early and went upon the business of peace making, which was happily effected, all glory to the Lord. After visiting John Bowen, old Peter Tallman, returned to Borden's, married Doctor Elijah Cobb to Martha Brownell, and returned to my family, visiting several by the way. 6th day spent at home (it rained much) teaching children, composing and copying acrosticks, til late in the afternoon; rode down to the 4 Corners to oblige a friend and returned 'fore sunset. Yesterday (being my birthday most properly when I came to the age of 33 years) I had again some solemn reflections, and found some freedom several times in prayer, but was very poorly in body, chief of the day. And today, tho' very weak in body, have been enabled to preach twice more with wonderful assistance and utterance upon 2 Sam. 14:14 and Acts 3:6 joined together, Elder Round went to prayer twice and his son John once. Since meeting, Brother Tilley prayed in my house, I had much conversation with Earl Taber; in the evening had a pleasant setting in silence with a few friends, and was constrained to conclude the evening with vocal prayer, tho' with very weak and low voice.

1781-6 Mo.-17 D. My 16th hymn or spiritual song, composed at the house of Philip Gray on the 11th day of this month.

1

O, magnify the Lord with me; And let's exalt his name,
Together let us sing and pray, And spread our Saviour's fame.

2

O, praise the Lord, for he is good, His mercy never fails!
He gives our souls and bodies food, On mountains and in vales.

3

When sin & Satan us destroy'd, He lov'd the world so well;
He sent his Son to save our souls, From Satan, sin & hell!

4

Christ-Jesus the great God-man came! Fulfill'd all righteousness,
Endur'd the cross, despis'd the shame; Our guilty souls to bless!

5

Not only di'd, but rose again, Ascended up on high;
Sends down his spirit to dwell with men,
And bring the strangers nigh.

6

Our souls he doth create anew, By his almighty power;
Let's keep him always in our view, And serve him every hour.

7

O Father, Son & Holy Ghost! Our God, the great Three-one!
Who savest to the uttermost, Poor souls that were undone!

8

What shall we render unto thee, For thy great love to us!
Help us thy statutes to obey, And glory in the cross.

9

By thy good counsel, guide us Lord; And bring our souls or us
safe to gloire!
Thy holy name, thy precious word, We'll praise forever more.
Amen.

24th. First day of the week. Last 2nd day spent at home in usual business. Afternoon married Gideon Gifford (son of Cainan) to Ruth Butts (daughter of Isaac); James Cumming came from Hoosuck to visit me. 3rd day he departed, after I had paid what I owed him both in a temporal and spiritual sense. I spent the day at home, chiefly attending to affairs of the church, taking a list of the members, had conference with John Davenport, Noah Palmer, Lusanna Earl, Martha Irish and Lowdes George who were to visit me. 4th day rode abroad to buy something needed in my family, visited J. Wood, W. Osborn, P. Taber, W. and Ruth M., J. Earl, Joseph and Dur. Hicks, and Caleb Earl. Conversed freely on divine things with many, and got home at night. 5th day finding myself yet very weak in body, took a morning ride, visited old J. Gifford, P. Taber, returned and taught my children, worked a little in the woods, then visited T. Cory at Quaket, W. Gray, J. Davenport and returned home. 6th day (feeling better) I did some hard work harrowing and hoeing corn (besides schooling my children); 8 brethren, 2 pair oxen and a horse were also at work on this lot of land, making wall. After work I took a ride. After that, had much religious talk with Job Taber's wife, Barbary Sowle, Hannah Richmond and the rest of my family, and enjoyed great comfort in the evening in silent sitting, prayer and singing. Yesterday morning Hannah sat out to go to Newport; afternoon I preached at John Trip's where his mother (Tamsin, aged 82), a member of our church is confined by the infirmities of her age. Visited Smyton Hart, J. Wate, Robert Fische's wife sick, Pardon Taber, J. Wood, C. Hart going and returning. Was much pleased on finding the affair settled between P. Taber and his wife, had much talk with Peleg Simmons. This forenoon after prayer and reading (7th chapter of Revelations), desired the brethren to improve the time, as I was very weak in body, whereupon Elder Round spake a few choice and seasonable words and then prayed, after which there was long silence. At length necessity was laid upon me to speak about 2 minutes very solemnly to the congregation, and after a while, about 3 minutes more to the church; after much, Brother Round (the elder) again spake a few charming words and after him, Brother Caleb Earl and went to prayer (no singing). This afternoon, feeling a little stronger, I spent a few minutes in prayer, then preached about an hour upon those words (Hear him), after which a black brother (Fortune Gray) prayed, we then sang, and after the congregation departed a young woman (M. Remington) made a good profession of faith, and was joyfully received by the whole church. All glory to Jesus, forever and ever. Amen.

1781-6th Month-25th day. 2nd day of the week, spent in a variety of business at home chiefly in reading the history of the life and travels of one of my brethren in the ministry; felt better in body.

26th. 3rd day. After instructing children and writing an acrostick for David, sat out to visit sick sisters and go to Fall River mill, but being disappointed of my horse, only visited Sister Wood and returned. Afternoon it rained, I read more of that history, visited 3 nigh neighbours, took Brother Weeden's boy to live with me.

27th. 4th day it rained hard. Being therefore confined to the house, I wrote the following letter.

No. 4

To Elder Isaac Backus in Middleborough

Beloved Brother

Forasmuch as there is some lines in the first volume of thy Hystory of New England (in the preface) requesting that "Accounts of the rise, progress, and present state of all our churches" might be transmitted to thee for publication in another volume, it hath appeared duty to me to give the following account of this church of Christ in Tiverton, which at present is committed to my care and charge.

As to its rise, or first settlement and constitution, I cannot obtain so clear an account as I would, but by conversation with several aged people around us (both members and others) I have reason to think 'twas first formed in Dartmouth (tho' the present members are inhabitants of 3 towns at least, towit Dartmouth, Little Compton and Tiverton, chiefly the latter). Some of our members think 'twas first settled about 100 years ago, soon after the first church at Newport and before the church of Swansy, under the preaching or care of Hugh Mosier. In its first constitution, holding particularly the 6 principles of the doctrine of Christ (recorded Heb. 6:1, 2) and having laid those as a foundation for visible building, endeavoured to leave them and go on unto perfection, in the belief and practice of every other principle and requirement made known to them from the Lord. I am told that Elder Aaron Davis succeeded Mosier (but how long either of them ministered, and when they ceased, I cannot find). By records of church discipline in the year 1752, it appears that the church then consisted of about 52 members, had erected this meeting house in Tiverton, and had been for some years before under the care and charge of Elder Philip Taber (who had that year or the year before deceased, and must have ministered to them near 30 years if not much longer because, by thine own printed account in the first volume, it appears he was an imprisoned minister about 60 years ago).

Between that time (that is the year '52) and the year 1769, it appears that the travel of this church was much interrupted by many roots of bitterness and some uncommon trials and difficulties, so that several times they seemed to come near a total dissolution, but by means of the great pains taken with them by the elders and gifted brethren of the churches of Newport, Swansy and Reboboth, a body was always kept together and additions from time to time made (tho' not so fast as members died). Great part of this space of time also, they had Elder David Round to administer among them (who yet stands as a member, and is much revived in his old age by seeing the work of the Lord) and Brother, now Elder, Benjamin Sheldon to teach. By reason of difficulties, a council was called, and Elder Round laid down his charge over them about the year 1769. From that time to my coming to live with them, the church consisted of about 31 members (16 males) in a measure of unity, kept up their meetings, carried on some discipline and were often visited by myself and other public speakers, but appeared so low in the exercise of grace, and so deficient in knowledge and practice in many points, that I could scarcely obtain evidence of the gracious state of one half of them. And tho' they repeatedly and unanimously called, yet nothing I think could have moved me to come and labour on such a spot, had not their state and case been opened to me with great clearness, and laid at heart, and I obtained a clear satisfaction of a call from God to the work of reformation among them, which I told them beforehand must take place, or I could not continue among them.

With these views, I came over to live with them in the spring of the year 1775 and was enabled to go thro' abundant labours,

1- trials and difficulties, both of body and mind 'til near 5 years
2- had expired, with so little success that I was many times ready to
3- faint, be discouraged, and depart from them. (Yet during this
4- time there was a gradual reformation in the church and 10 members
5- added.) In the beginning of the year 1780, the Lord seemed to be
6- about taking me away by a fit of the bilious collick, but as life
7- was spared, so also I trust the affliction was sanctified both to
8- me and the church, and many souls found occasion for great search-
9- ings of heart. A remarkable spirit of prayer was poured out on
10- some, if not many, of us about the beginning of the following
11- spring, to cry for the return of backsliders and conversion of
12- sinners, but our patience was so small (O! what poor creatures we
13- are) that we had well nigh fainted and given out, just as the Lord
14- began to display his power.

15- On the 13th of the 4th month 1780, I was ordained as an evan-
16- gelist, with the pastoral care also of this church for the time
17- being, or so far as the Lord might give opportunity. (I had been
18- repeatedly called to this work by the unanimous voice of the
19- church before, and as often gave my reasons why I could not comply.)
20- On the 28th of the 5th month, we had a powerful visible manifes-
21- tation that the Lord was opening the blind eyes of sinners. (3
22- persons appearing under great distress of mind, and 2 giving us to
23- understand they had lately found peace in believing, the same day!)
24- On the 6th of the 6th month ('80) I baptized 1 person, and between
25- that time and this, 90 more, the last not 3 weeks ago. (One more
26- now stands ready; we have had occasion to reject but very few who
27- have offered themselves as yet.) In short, we have seen as it
28- were (within 13 months past) many Pentecost days, and enjoyed
29- heaven on earth. All glory to God forever and ever! The subjects
30- of this work seems to be of all ages (from 15 to 60) and circum-
31- stances in life (white and black, poor and rich) according to the
32- commission. They tell clear experiences of a work of grace, and
33- some who have been professors among us several years, can now tell
34- an experience of something like a new conversion. Indeed, I think
35- the 126th Psalm doth clearly express what we have lately exper-
36- ienced, and I hope we are fully convinced of the truth of the
37- first verse of Psalm 127. There are about a dozen (I think 13) of
38- the subjects of this work who had been sprinkled in days past, be-
39- fore they joined us, and 9 or 10 who were educated in or inclined
40- to the way of the Quaker brethren. And altho' the work seems in
41- a measure ceased, with respect to ingatherings into the church,
42- yet the Lord is pouring out his spirit on his servants and hand-
43- maids, whereby they become mighty in prayer and are made able to
44- exhort and comfort one another. Many also are yet under concern
45- of mind, and 'tho some few members have gone out of the way, yet
46- such as remain spiritual among us, by proper discipline, have
47- hitherto been enabled to reclaim and restore all but one! In fine,
48- the church now consists of 134 members, travelling in great love
49- and unity, 105 of whom have been gathered since I laboured here,
50- and we desire an interest in the prayers of all the saints, that
51- we may stand fast in the faith, grow like the corn, and flourish
52- like the cedars of Lebanon.

53- So wishing grace, mercy and peace may be multiplied to you and
54- all the saints, that Zion may yet more abundantly and universally
55- prosper and become the praise of the whole earth, and particularly
56- requesting for myself (as the work I'm called to is great, my own
57- wisdom but foolishness, and my strength weakness) that I may be
58- remembered in all your prayers, that it may please the Lord to
59- carry me on and thro' the great work to his glory and the good of
60- souls, I subscribe myself thy unworthy brother in the gospel.
61- P.B.

P.S. 'Twould be very acceptable to us to be visited by thee when convenient opportunity presents, and in the mean time to receive an epistle.

After writing the within letter, visited Mary Hart (widow) (at Joseph's) who seemed to be in a strange and pitiable case in her mind.

1781-6th Month-28th day. N.B. Some very few words of the foregoing letter were altered when sent, yet so as to retain exactly the same sense and substance, to the best of my knowledge. P.B. Also this 5th day of the week. At church meeting, I read the whole slowly and distinctly to the church and had their concurrence approbation and fellowship in sending of it. And after long silent waiting on the Lord, and solemn vocal prayer, Martha Cory now wife of John Bowen Jr., appeared and made full acknowledgement of the sins for which she was censured by and put away from this church some time past. When she had done speaking, a solemn pause for some time took place, and after a few searching questions were put to her in order to make her repentance more evident, the church unanimously agreed to loose her from the bonds of the censure, and received her again into fellowship with exhortation. The scandalous report concerning our sister Hannah Browning cohabiting with her present husband before lawful marriage, was next taken into consideration, and so much evidence appeared of the shocking truth that our sisters, Sarah Sawdey and Lucy Covell, were appointed to let her know the judgment of the church concerning it, and admonish her to immediate repentance. 4thly Constant Hart, Earl Taber and myself were appointed to write letters of love in behalf of the church to 3 of our members who live at a great distance from us towit Peleg Taber, Priscilla Cuninghame, and Patience Maxfield, to stir them up to live according to their profession. 5thly several brethren were appointed to visit Joel Lake, Thomas Manchester, and Rhoda Taber on the same labour of love. 6thly 'twas thought proper by the church that a more open and publick testimony be given against the conduct of Sarah Woodmansy (except she immediately repent). 7thly 'twas concluded that the Lord's Supper be attended upon next First day fortnight, if the Lord will. Lastly the church conferred about worldly things (tho' very necessary) putting this house in better repair, building a stable for me etc. Soon after they entered upon it, I was taken with such pain of the wind colick, was obliged to leave them and had great distress a few hours, but having been favoured with a good night's sleep feel considerable well over it this 6th day morning, thro' God's goodness. Praised be his holy name forever and ever.

29th. Spent the residue of 6th day chiefly at home. (2 young sisters with us.) Afternoon I rode down to Brother Davenport's and drank physick beer, then returned. Rode to J. Briggs' and J. Wood's, from whence I walked home (saw Clark Brown) and enjoyed a wonderful evening, being made an instrument by prayer and conversation to relieve the distressed minds of L. Covell and E. Cook.

7th Month-1st day. Yesterday rested at home as usual, only was very weak in body, and today, tho' very feeble, was enabled to pray and read, after which Elder Round prayed, and the brethren sang. We then repaired to the water at Willcoxes mill, where I was enabled to speak solemnly and baptize Mary Remington (daughter of Joseph), and after resting an hour returned to the meeting house, prayed, laid on hands, and preached upwards of an hour upon Heb. 6:1 (Let us go on unto perfection), prayed again, and meeting

brake up. George Brightman and wife visited us this morning and towards evening I took a ride, which seems greatly to my advantage. All glory to the Lord.

7 Mo.-3 day. 3rd day of the week. Spent yesterday in a variety of business, chiefly in gathering and curing herbs. Felt much better in bodily health, but met with such a trial in my mind, could hardly stand under it. Nay, alas! I think I did fall, and sin against the Lord, by speaking unadvisedly with my lips! and tho' it cost me sorrow, yet as one evil seldom comes alone, O, how shall I speak it? I got out of the way again in the evening in conversation with my dear wife, and had a most terrible and distressing night, and feel also very far from a proper frame of mind today, being much tempted or inclined to scruple the reality of my religion or whether ever my heart was right in the sight of the Lord, to neglect spiritual duties. Alas! Alas! What shall I do? Yet it seems that I am forbidden to give up my hope and do so far retain it as to venture to speak about the things of God, which I did to some friends at the 4 Corners today. I have also busied myself some about the affairs of my family, and rode for my bodily health as I did yesterday morning and evening. (J. Davenport and B. Sowle were at work at our house yesterday, and L. Covell and some other friends visited us.) But as I feel confused, so I write. Dear Lord, scatter the clouds, and shew thy reconciled face to one of the poorest and unworthiest of thy creatures, and thine shall be the glory forever.

5. 5th day of the week. 3rd day evening, after reading and sitting some time silent, I opened my mind and discovered my condition to my dear wife, and sister Elisabeth. Whereupon I trust they were moved by the spirit of the Lord to pray for me vocally one after the other. I found some freedom also in prayer for myself in secret, and soon after was comforted with these words, Whoso confesseth and forsaketh shall find mercy. Yesterday I still felt better both in body and mind, visited D. Grinnell, D. Dwelley, Jno. Stafford and Sister Fish (at B. Macomber's), where I found freedom to pray. Found Jonathan Jeffers Jr. at my house when I returned, and had a comfortable evening. This morning lent him my 3rd journal, then accompany'd him to the 4 Corners, parted with him, and went down to William Browns, from whence I returned towards night with corn for my family, and have enjoyed another comfortable evening, finding freedom and enlargement of heart both to pray and sing. Blessed be the Lord from everlasting unto everlasting. Amen and Amen.

6. 6th day after busying myself about many things at home in the forenoon, I visited my friends Anna Wood, Lillis Wate, J. Weeden's and J. Taber's families this afternoon; heard Weeden's daughter speak something that made it seem as tho' she was born again. Bought some molasses, and returned home just now; feel comfortable this evening.

8. First day of the week. Yesterday I rested at home as usual. and today have been enabled to preach twice with great freedom upon that question 2nd Kings 9:22, Is it peace?, read 9th and 10th of Revelations, sang alone (Vain delusive world adieu), publicly read the church censure against Sarah Woodmanky (who was present and made no reply). Stopped the church to inform them of the settlement between 2 sisters and a brother, and since meeting assisted in trying to settle another difficulty between E.S. and S. Hart. Wrote a short letter to Elder Thurston, who is under

bodily infirmities. Elder David Round prayed in the forenoon, and his son John this afternoon.

9th. 2nd day of the week. Extreem hot forenoon, afternoon was refreshing shower. Brother Wm. came in to see us a few minutes. I wrote 2 letters to W. T. Green and Brother Green Burroughs.

10. 3rd day of the week. Cloudy and some rain. I sat off afternoon to visit friends but was stopped by rain. Saw Widow Durfey and Abraham Burrington at Isaac Manchester's, and returned and enjoyed great freedom in religious duties in the evening. E. Cook also prayed after me.

11. 4th day. Weather the same as yesterday. Spent the forenoon at home, then visited J. Davenport, N. Palmer, Joseph Almy and Mrs. Sowle, where I got liquorice; home in the evening 5th day.

7th Mo.-15. First day of the week.

Last 5th day, after doing much business at home, visited Job Taber, had much talk with a man named (I think) Thomas Shearman, and a woman named Macomber. Taber's son went to Lawton's mill for me while I went down to Wesson Sowle's, J. Earl etc.; returned home in the evening. 6th day spent at home very busy hoeing corn, weeding garden, drying herbs, making liquorice ball out of the roots. Towards night took a ride, visited Joseph Wood. In the evening Mary Hart visited us and we enjoyed a pleasant evening. Yesterday rested at home as usual. In the evening my dear wife and Elisabeth C. prayed, after which I sang with much freedom and enjoyed much comfort, and today joined Job Taber and Mercy Pearce in marriage, and have since been enabled to preach twice with great freedom upon Rev. 11:8 forenoon, Rev. 12:1 this afternoon. Elder Round prayed twice, brethren sang; should have celebrated the Lord's Supper had not the rain prevented b's coming. Since meeting, to oblige a weakly young woman (Ruth Taber), I carried her on my horse as far as John Earl's; visited sisters Cory and Osborn, and got home just now, very weary in body, and allmost worn out.

22nd. First day of the week. Last 2nd day felt not very well in body or mind; Brother Green, Sister Rebekah and S. Tilley came from Newport to see us; towards night I rode as far as the 4 Corners to see my friend, the wife of Peleg Cook, who is sick. 3rd day afternoon visited her again, also Thomas Brown, old widow Grinnell; had much religious conversation, and returned in a shower; found my little grass cut. 4th day exceeding hot, Green returned to Newport (wife and sister went abroad), I worked very hard making hay. 5th day worked hard again on my hay or grass, cutting wood, besides teaching children. 'Twas cloudy all day, rained afternoon; I had some solemn thoughts, meditations etc. 6th day worked very hard again making my hay which had been wet. Rested at home as usual yesterday (being the Sabbath) and today, tho' I had much necessary hard work to do in the morning backing wood etc., yet have been enabled to preach twice with wonderful freedom upon Song. 2nd, 2 (As the lilly among thorns) and Heb 12:2 (Who for the joy). Then administered and partook of that sweet and precious ordinance of the Lord's Supper. Think we have had a wonderful and affecting season, all glory to the Lord, and tho' I feel the strength of the outward man almost exhausted, yet as 'tis in wisdom's ways, my soul feels peace and comfort. O. Cook's wife and Patience Tallman communed with us today.

29. First day of the week. Last 2nd day, after doing much hard work (for so weak a body) spent some time in reading, writing. (Mary Hart moved her goods.) Afternoon rode down to the 4 Corners to see P. Cook's wife, very sick. 3rd day took a morning ride, went to mill, was taken with pain in my bowels, vomited and took a little sleep, then went to hard work, visited B. Macomber, C. Hart. 4th day felt poorly, yet did a variety of business in my garden, visited J. Wood. 5th day morning did much work, sowed turnips. Married Elihu Gifford to Pa. Cornell. Afternoon was to be church meeting but too few came for church business; we spent several hours in prayer, reading and loving conversation. I wrote a letter to Pa. Maxfield in behalf of the church (said much about my own circumstances). Hay brought, Charles W. away. 6th day did much work gardening, then visited Sister Cook; yesterday afternoon visited her again (with my wife) and today preached twice upon Luke 1:6 (And they were both righteous); spake a little upon the duty of people to ministers and magistrates. The day ends with rain; D. Sawyer with us. I now feel much spent, weak.

8 Mo.-5. First day of the week. Last 2nd day worked very hard, puling flax, making stacks of hay. 3rd day worked more on flax, hoed corn; towards night, hearing of Sister Cook's decease, visited the mourning family and returned. 4th day visited them again and returned, then visited J. Weeden, L. Wate, Job Taber, Anna Wood, and J. Briggs; returned and sat out French turnips (borrowed a bed). 5th day forenoon, attended the funeral; after the corps was put in the ground the numerous assembly seated themselves in George Cook's orchard and I was enabled to preach to them with great freedom. Dined at P. Cory's; afternoon attended church meeting, at which the unhappy difference between J. Shrieve and T. Cory was settled. Joel Lake laboured with; B. Jenks with us. Towards night felt pain of the cholick. 6th day morning vomited much, yet rode abroad to get necessaries, sweetning, both for self and neighbours at Baley's, William Woods', J. Trips', John Dennis's til after sunset. Yesterday rested at home as usual, and today have been enabled to preach upon Rev. 14:13 (Blessed are the dead). Married Ben Negus and Hannah Healy in the morning. This afternoon felt so weak in body that, after I had been enabled to pray fervently, the brethren sang, then Brother Round spake a few excellent words, then Brother Luther went to prayer; after him Brother Gideon Taber gave a short exhortation, then I spake a few words and concluded meeting by prayer. Stopped the church, and had their approbation in proposing but one meeting a day for the future, while I continue so weak, to be held about 2½ or 3 hours in common, and longer or shorter as occasion may sense for the brethren to improve at the same. Towards night visited Daniel Earl, sick.

12. First day of the week. Last 2nd day morning and evening visited Sister Earl, whose husband (Daniel Earl) was taken in an apoplectick fit the 6th day before, and lay without sense or reason; the rest of the day spent in visiting several families at the Point, got a grist at the wind mill. 3rd day morning very foggy and hot; sat out with wife and child and visited D. Dwelly, Anna Gifford, old and young John Bowen (where I cleared up my own character concerning something that had been spoken to my reproach and delivered a solemn testimony and charge to 2 contending persons). Then went to Benjamin Jencks's and tarried til 4th day afternoon. Received much evidence of his friendship, conversed much with John and others who came in to see us, and sat off to return. Was greatly tryed at Nathan Bowen's (but blessed by God, all things will work together for good). Stopped a few minutes at John's.

Had a happy evening at Ben. Borden's. 5th day visited Philip and Wm. Gray, then John Davenport and P. Cook; got home before night and visited Philip Taber and Sister Earl. 6th day morning worked very hard, then went to the meeting house, and was enabled to preach with great freedom at the funeral of D. Earl (who died 4th day near sunset). After meeting returned to my work, having so much of necessity to do, could not well go to his grave. Yesterday, tho' 'twas the Sabbath, could not rest as usual, having wood to get out of the woods. (Some hay brought.) Afternoon visited sick Sister Fish and walked home. And today have been enabled to preach (once) beyond expectation upon Rev. 24th; since meeting had much conference with J. Weeden, B. Jencks, Wm. Cornel, M. Irish.

8 Mo.-19th. First day of the week. Last 2nd day it rained hard. In the forenoon I had a very uncommon conference with my 2 oldest children; asked them many questions respecting the things of religion and on other world, and heard and answered many of their questions. Thought I was guided wonderfully by wisdom from above, to adapt myself to their capacities, and inspire them with some ideas of the doctrine of Christ, all glory to the Lord. Afternoon rode to the 4 Corners in the rain, and preached at the funeral of Peleg Cook's son, about 6 years old who had been sick but a few days, and I heard not of his death til about 2 hours before I went. Spake chiefly on these words (Weep with them that weep). 3rd, 4th, 5th, and 6th days spent chiefly at home and in hard work getting wood, threshing flax-seed, weeding garden, sowing turnips, gathering berries, curing herbs, teaching my children; only visited Stephen and R. Hart, D. Earl's widow and other nigh neighbours. An old black man named John Richmond (a good Christian I believe) tarried with us 6th day night. Yesterday morning he went away; Brother John Davenport paid us a short visit. I rested at home as usual, and today have been enabled to preach once more with great sense of truth and wonderful freedom of utterance upon Rev. 22:9 (Worship God). Brother Smyton Hart prayed, Brother John Round gave out a hymn; Brother Jethro Briggs and wife was with us. Since meeting it began to rain; I feel much spent.

26. First day of the week. Last 2nd and 3rd days spent at home in a variety of business, backing wood, weeding garden. 4th day visited, conversed much and prayed with old Thomas Shrieve (aged 84); have some hopes he will be born again now he is old. After this visited D. and J. Round, D. and G. Grinnell where I prayed again for Sister Fish who was there poorly; stopt a few minutes at John Shrieve's. Went and tarried all night at B[enjamin] Bordens; heard a black girl that lives there tell a very remarkable dream. 5th day visited B. Hambly, then returned to J. Shrieves, where I married Samuel Peckham to Rebekah Sawdey, and after much conversation, exhortation, and private talk with Brother Shrieve took leave and came to the house of Gideon Grinnell. Very poorly; took some thorowort tea and vomited 3 or 4 times heartily, after which had much freedom to exhort, pray and sing; went to bed and rested well. Much rain fell in the night, and 6th day morning I walked and rode home in it; spent the residue of the day cutting wood, reading doctor books. Rested at home yesterday as usual only visited Sister Earl, the widow, and today have been enabled to preach with wonderful assistance and freedom of utterance on Mark 1, last words (And they came to him from every quarter) brethren sang twice in which I joined them. B. Fortune Gray was enabled to exhort and pray to which I added my hearty Amen. Prayed after him, a happy day, all glory to the Lord. Doctor Charles Garrard left a number of his books in my

care the 20th instant, gave me one called Synopies Medicina. See school book 8th page.

1781-9 Mo.-2 day. First day of the week. Last 2nd and 3rd days spent chiefly at home cutting wood, weeding garden. only visited Sister Wood (Mary); Jno. Davenport worked in my house 2nd day forenoon, and Wm. Taber in the field cutting bushes. 4th day sailed and walked about 10 miles, visited the Palmers at the lands end, had much freedom to speak and pray among them. 5th day held church meeting; messengers were appointed to cite Hannah B. to appear; Elder Round d[elivere]d a charming exhortation. I spake considerable time doctrinally, to prepare the way for the brethren to shew their judgment about the bounds of outward communion, on which there was much loving talk but no conclusion. Mary Rogers (widow), upon desire and request, was unanimously received into our fellowship and under our care; questions, exhortations, was spoken to her; messengers (E.T. and C.E.) were appointed to go with me to our association or general meeting of the churches. 6th day worked hard at home; yesterday visited Peleg Sanford, old widow Willcox, S. Simmons, found much refreshment. And today found much freedom in prayer at meeting, after which the brethren sang; I then read 2nd Mark, after which sat long silent and felt so far from any fresh openings or feeling sense of divine truth, that I began to think I should not preach. Entered into a deep exercise of mind, at length felt a motion and clear sense of duty to pray vocally again. Soon after, began to preach with these words, Men, brethren and fathers (professors of religion or not), I would have you all to know assuredly (for I'm obliged to testify it) that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Was enabled to go on and speak boldly and faithfully, to the clearing of my soul from the blood of all present, after which Brother John Round was a mouth for us in fervent prayer. I then felt constrained to speak a few words more, and meeting broke up. After which had a conference with Brother Tilly at Isaac Manchester's.

16. First day of the week. Last 2nd day sennight enjoyed a very happy meeting with Elder David Seamons and Isaac Case at the house of Pardon Taber where, after one had preached and the other exhorted, I also spake a few words to the people and sang (Come brethren rejoice) then returned home to hard work. (In the evening endeavoured to cure the disorder called the itch.) 3rd day kept at home teaching my children, reading Clarke's Martyrology. 4th day, after doing much work, walked to P. Sanford's for my horse, from whence I rode to Mary Borden's and tarried all night. 5th day went to mill and returned home. 6th day journeyed to Newport by way of the upper ferry (on account of the high wind), visited George Lawton, Elder Bliss, Thomas Burrington sick, and Elder Thurston by the way, and came to my honored father's a little after sun set. 7th day attended meeting with Brother Bliss and heard him preach upon Isaiah 54:17. Next day (being this day sennight) was enabled to preach twice myself with much freedom and to a large assembly (in the building which hath been falsly called the church), forenoon upon Job 19:25 (For I know that my redeemer), afternoon, Job 33:27, 28 (He looketh upon man). Elder Thurston attended meeting and read the Psalms or hymns that were sung, tho' his infirmities have been such that he has preached none publickly near 3 months. The gaiety of the assembly and other matters which I saw and heard in this town (the place both of my first and 2nd birth) brought a great weight on my mind and gave occasion for many sighs groans and tears. I so exhausted

what little strength I had, in preaching, that I was obliged to go to bed early in the evening.

2nd day visited many friends and old acquaintance, some sick and some well; had some private and free talk with Elder Thurston; and having seen Rebekah Green from Husuck, Susanne and Tabitha Pain from the Vineyard, try'd to make peace between 2 different couple of brethren who had fallen out, and bought a few articles for my family. I left the town, and tarried all night at Brother Bliss's. On recollection, found my conscience clear of the blood of souls at Newport, for altho' many particulars which lay on my mind I could not testify publickly for want of bodily strength, yet they were told that religious outward actions even ordinances of God's own appointment, acted without a right temper and disposition of heart, was sin in his sight, as well as actions more openly profane. They were put in mind of the many hypocritical fasts which they had kept, and earnestly exhorted to keep a right and acceptable fast as the most likely means of escaping that impending ruin which now stares them in the face. (I had seen men, women and children running about the streets in promiscuous confusion occasioned by a report that a British fleet, who had made such havock at New London and burnt that town a few days before, were now coming there for the same purpose.) 3rd day Elder Bliss gave me his good company and we visited Parker Hall, John Weeden, Robert Barker, and John Woodman, after which we parted and I was conducted by kind providence safe to my family before night. 4th day finding a boil that had come upon my body very painful, I did not much work, besides schooling my children, reading of the Martyrs. 5th day finished writing 2 deeds, spent some time in reading. 6th day my boil was so exceeding painful, did no hard work; instructed my children, married George Tripp and Silva Durfey. Yesterday endured great pain, but towards night my boil broke and I was much easier and today have been enabled to preach with great freedom, making use of that question (2 Sam. 20:9) Art thou in health my brother? as a foundation. After divine service, stoped the church and read an address from the church in Philadelphia concerning the dreadful heresy fallen into by Elder Winchester, also a letter giving an account of the conduct of some people of a new sect called Shakers. Lord deliver us from evil. Amen.

1781-9 Mo.-23 day. First day of the week. Last 2nd day I visited a few high neighbours, J. Gifford, P. Taber, Wm. Ladd in trouble (his son Samuel having died this day week), saw Eliazer Read, (Elizabeth sat off for Newport); in the evening the core of my bile came away. 3rd day cloudy weather and towards night much rain; husked a little corn, worked on wood and water, having neither boy nor maid to do an errand, and lame myself. 4th day attended the funeral of Gideon Grinnel's little daughter, preached with much freedom and so spent my bodily strength was taken with the collick; went into a retired place, fell prostrate on the earth and prayed, was soon eased and returned home by way of Robt. Fische's. 5th day brought flaxseed and apples from Stephen Hart's (corn stocks were brought). Afternoon it rained, yet Aaron Potter and Judea Macomber came to my house (with other company unexpected from Dartmouth) and were joined in marriage. 6th day forenoon it rained hard; afternoon I visited Brother Davenport and Israel Browning's wife, very sick; instructed, prayed and returned home. Yesterday rested at home chief part of the day, afflicted with another boil, yet visited and prayed with Samuel Simmons very sick with a fever. And today after prayer and reading 4th Mark spent my strength very much in preaching upon 2 Peter 2:2 (And many shall follow their pernicious ways) am now going to a conference

at Job Taber's, expecting Ichabod Davis, Earl Taber etc. will attend and improve their gifts.

30. First day of the week. Last 2nd day (very warm) after visiting Anna Wood and widow Earl, rode up to Quarkat and bought some wool of Thomas Cory, visited Brother Davenport (met Hannah there), and returned home. 3rd day went with wife to buy earthen ware at the Point, visited Priscilla Earl and returned. 4th day morning was troubled with the confused and distracted words of Daniel Grinnel, after which wife and I visited Caleb Earl, W. Willcox, T. Cory, Philip Taber and Wm. Osborn, and returned. (Forgot to mention 2 very sweet conference meetings held at my house 2nd and 3rd day evenings; S. Taber, J. Hart. P[ardo]n Taber, S. Sawdey, and L. Covell present.) 5th day forenoon did some hard work; afternoon was to be church meeting but as only about 30 members came we could not do much church business. However, Experience Bowen appearing and making full confession of her late fault, professing repentance, we concluded to receive her into fellowship again, provided the absent brethren make no just objection. Several other things were lovingly conversed upon and Elder Round prayed in close of the meeting, after which I visited Israel Browning's wife, very sick, prayed for her, then went to J. Davenport's and tarried all night. 6th day visited Joseph Taber and came home, then carried my horse to Peleg Sanford's and walked home again, and did some hard work. Yesterday rested at home as usual ('twas a rainy day) and today have been enabled to preach with usual freedom upon Mat. 7:13, 14 (Enter ye in at the strait gate), after which Brother Tilly spake a few words and went to prayer; church made contribution; Priscilla Cunningham with us.

1781-10 Mo.-7 day. First day of the week. Last 2nd day did much hard work in company with 12 brethren (5 pair oxen and 2 carts) getting wood, carting off stones etc.; J. Davenport worked in the house; towards night I felt the collick vomited. 3rd day had some religious talk with Jno. Macomber, husked a little corn; Negro Basheba came to work, wife had a sort of pthysick. 4th day visited Ruth Taber, daughter of Samuel, sick; afternoon (with wife) visited Jno. Taber, Priscilla, Susanna. In my way home stopped at Widow Baley's and spent the evening in much free conversation with Adonia Jetson, Minister and Bro. F. Ephraim. (Hurt my weak lungs by too much talk.) 5th day poorly, yet dug a few potatoes and visited some sick neighbours. J. Willcox, Job Briggs's wife, Joseph Hart and Mary Remington spent evening with us. 6th day morning saw ice, dug potatoes, and towards night felt very sick. Yesterday spent at home as usual, only very weak in body; and today was enabled to preach more than an hour (after reading Mark 7) on Luke 12:32 (Fear not little flock). After preaching Noah Palmer prayed; he and J. Davenport spent the evening with me. I have been in pain and feel now very poorly indeed.

14. First day of the week. Last 2nd and 3rd days spent at home in a variety of business (tho' very poorly in body and cloudy in mind); finished digging potatoes (shut up hog). Hannah went to Job Briggs's. 4th day broke and swingled a little flax; visited old widow Briggs, sick at Joseph Wood's, Job Briggs's, wife. Elisa. Tilley came to see us. 5th day very poorly, yet worked on potatoes and wood; in the evening had an agreeable visit from 2 brethren (Norton and Smith, and George Hillman) from the Vineyard; went to bed in pain of the colick. 6th day cloudy and some rain; visited S. Simmons, returned and found Brother Davenport at my house, who had brought several tokens of his love. Spent some