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(J.E.B.)

MOSES ORDWAY
From a photograph in the Wisconsin Historical Library

MOSES ORDWAY JOURNAL

This will certify that a faithful copy has been made of the so-called Journal of Moses Ordway. With rare exception it has been copied as nearly exactly as could be done on a type writer. All the peculiarities of the copy are a reproduction of the original manuscript including such spelling as "yt" and diagrams of hearts.

Each line has been copied as appears in the original, except in one or two instances, where a letter of a word was added to the line above to complete a word; but this was rarely done. Misspelled words and all other peculiarities are faithfully copied, proof read and corrected. In the case of the word "Milwaukee" a copyist's choise had to be made. Usually Mr. Ordway dotted his "i" and left his "e" open, but in this case his first "e" is closed and not dotted. At the time Mr. Ordway first came to Milwaukee the spelling was commonly "Milwaukie," and since he would form his habit of spelling then we have made the assumption. Other evidences point to this as being correct.

For the old "s" the "f" key is always used. On page 82 we have been unable to find any word to interpret the name of the place where the academy bell was hidden, except the misspelled word "garret." It is badly scrawled and future research may determine another and more correct name as the hiding place of the stolen bell.

This manuscript is not a Journal, but an autobiographic story written inold age by an eccentric person when either memory or disposition handled facts in a freakish manner. For instance from historic records we know Mr. Ordway did not form the Green Bay Church now known as "Union Congregational Church." Rev. Cutting Marsh organized that church in 1836. Letters from Rev. H.M. Robertson strongly challenge Ordway's claims. Robertson was O.S. Synodical Missionary at the time and says Ordway went into communities and preached as an evangelist and little ever came of his efforts. This manuscript should be quoted with caution since it is the source of a whole family of erroneous claims and has beguiled such men as the Rev. T.S. Johnson who wrote widely in the religious press, and Mr. Ward Wight of the Wisconsin Historical Society.

The original Ms. came into the possession of Rev. T.S. Johnson of Beaver Dam and has since been given to the Synod of Wisconsin by his daughters Mary and Electa Johnson. It is at present in the custody of the Stated Clerk of Synod and may not be used by anyone without permission of the Rev. W. Clyde Wilson, since those are the present terms of possession.

Madison, Wisconsin
August 18, 1943.

W. Clyde Wilson
Stated Clerk, Synod of Wisconsin.

Moses Ordway was born Dec 27 - 1788 In the town of Haver-hill Mafsachusetts, now Plaistow in Newhampshire. English, on his fathers side; and Scotch on his Moth-ers side. His father moved to Green field Hillsborough County New Ham-pshire, when I was about two and one half years old ($2\frac{1}{2}$). At this time the country was a dence wildernefs. Trustrum my father was poor, owning nothing, but an axe, a chain and a pair of steers. My father was a Baptist by profefsion, and my mother a Presbyterian. My father was an illiterate man, only able to write a note and sign his name and to read poorly in the New Testament My mother was better educated, & a great reader. She read the Town Library through, which no other one ever did

There was no School in this town untill I was twelve years old, & being a very puny boy I made but little progrefs in learning untill I was Sixteen, when I became healthy The Afsemblies catachism I ~~had to~~ learn as a matter of cource, and its doctrins I believed them then, & do now. But I did not love them, but hated them, as I supposed, but found afterwords, that It was God, that I hated, not calvanism! And as soon as there was a spark of the love of God in my heart, then I loved them, as I did God. As to religious imprefsions, I was subject to conviction, from my earliest recollection, and prayed very frequently in secret. When seven years old, I remember distinctly of going into the woods and praying, and promising God, that if I ever became a man, that I would be a Minister, and preach Hell to them, harder than the Ministers did. After haveing been to balls and frolicks I have repeatedly, got out of bed & prayed

and promised God I would never do it again; but had no grace to keep my promise. I was never in the hab_ it of using profane language. Untill I was 12 years old, my health was so delicate that I never learned to play as other boys of my age did. I was born a natural Mechanic. and their was nothing that gave me so much pleasure as to be at some little invention, for profit or pleasure. I could cut and brea[d] a whip, or I could make a wind mill, or a saw mill or a top, or split broom or any thing for which the boys would pay me a few coppers. And not a little of my time was spent in threading a needle for an Old lady who lived in our family, whose hand trembled. When I was 12, I had a shop and quite a little kit of tools. In this I spent every moment that I could be spared from helping my parents, in all the labour I was able to do. At 12, I began to improve in health, and got me a turning lathe. From this time

my businefs began to increase, so that I was oblieged to work evenings and sometimes made long ones. When I was 14 I could do almost all kinds of mchanical work. And my father seeing my taste for this kind of labour, and my hatred to farm work, made a bargain with me, to work such a part of the time on the farm, and the rest he would hire me out as journeman, with good work men. I must work, one month at laying stone wall, and ~~two~~ one month at haying and harvest the rest for School & mechanical work. This cource I followed untill of age. and by this time I had become a remarkable mechanic. My father always hired me out, to that which would pay best. Of cource, I learned ~~at~~ all kinds of businefs. At one time I was in a black-smith shop, at an other in a waggon shop, at another in a cabinet shop, an other in carriage shop, an other, in building

cotton factory, an other in a tur_
ning shop &C-. But I always work_
ed for my father, by the stent, as we
called it, so as to gain time. In this way,
I learned to work very fast. and I had
become very strong & healthy. But at
the age of -19, I fell and broke my
right sholder badly. This destroyed
all my hopes of being able to get a
living by manual labour. I then
turned my attention to the medical
art. and in two years I began to pra_
ctice a little. About this time, there
was a powerful revival in Greenfield
and being one of the subjects, I at
once made up my mind for the
Ministry. But secretly. As my father was
bitterly opposed to the old standing order
and especially to the federalists, tory pre_
achers as he called them. He & I never
agreed in religion, or politicks. But
he was willing to afsist me in my med_
ical studdies, as I had been unfortun_
ate. So under cover of my medical Books

I went to fitting for College. And in the Spring of 1816 I entered Middle_ bury College - $\frac{1}{2}$ year ahead. And graduated Aug. 1819. I had ingaged to teach school the winter before entering College, in Peterboroug, but a few days before I left for my school, my father heard by some means that I was going to College in the spring He was in a great rage, and ordered me to pick up my duds and leave his house immediately. Saying he could not indure the disgrace of raisi ng up a tory preacher. I simply said to him, I was in no hurry, and went to bed. The next day I put things in order and left for my school. With his positive afsurance, that I should never have one cent of his property. When my school was out in the spring and I had received my pay, and settled up my affairs, I had 27 dollars to take me through College. I was but poorly clad, and had but few Books.

It cost me $5,00 dolars to take me and my tools to Middlebury. So that I had $22,00 dollars left to take me through College. I made application in the usual form. And all the faculty came together to examine me. My examination was very close, and pro_ tracted. I handed them my papers of church standing, and, my papers of qualificatins in regard to being fitted, made out by ~~Joh~~ Revd John M Whiton of Antrim. All was satisfactory. So far. But they had a great many rules which I was not prepared to meet. They must have an inneciating fee for entering ahead - and a bond_ sman for the security of my College bills, and good behaveiour &C &C. They were informed that I had no friends to help me, or to go securi_ ty for me, but I had $22,00 dollars, and a chest of tools, and my hands, and that I was disposed to shew what I could do with them.

After quite a display of dignty and wise looks they concluded to take me on trial for a term. So I got into College, as an exception to their rules I then requested the privilege of putting my tools into the shop room in the College, that was kept for doing repairs. This was granted Now commenced my effort to go throu_ gh College without help. This I done with the single exception of a bit of cheap gingham for a summer coat, given by James Wilson a clafs mate. This was the extent of charity received during my College course. In the summer vacations I worked with my tools The winter vacations I taught School. And in my shop I spent all the rest of my time, save stud_ dy hours, these were sacred to my lefsons. Which I never failed to get, at some rate good or bad. In my examination they forgot to ask my age

and looking very young and fresh
I was taken to be about 18, and put
down among the boys. altho 24.
It was common among students to
loose their kees to the door of their room.
The first week this happened to one
hard by me. He went to the officer,
Prf. Hough who directed in such
matters. He ordered a new lock.
which would be $1,50. But I told the
student to bring his old lock to me
& I would fit him a good kee for
fifty cents. This he done. And at
noon time I went into my shop
and in 25 minnits It was all in
good order. But before, he left with
his new kee Proff- Hough come in
to see if I could put on his new lock.
He looked very sharp of the old lock
& new kee. He asked If I was in
the habit of doing such work. I told
him I was. Very well, he said, and
left. I had a large number of kees
cast already. And about every day I

had a kee to fit, and sometimes 3 or 4. Soon other little Jobs came in, so that I had enough to do, night and morning & noon to keep me out of idle nefs. And my pocket began to fill up. So that, when the quarter ended I was ready to pay up all my bills and some left. My board bill & all. My living was bread and Milk, 3 times a day, which cost me from *50 to 75 cents per week. Now there was a vacation of 4 weeks. At the Papermill, they wished to make some improvements & I got the Job which occupied the 4 weeks. I took all my pay in good paper at a very low rate by the rheme. and sold the same as at the stors, 25 cents a quire. makeing about 18 cents on each quire as soon as it was know that I had good paper, all came to me. The fall terme pafsed away smothly. The winter vacation I took a school & had good succefs. The next summer vacation I took

[* The original ms. shows only "5"; the "0" was added in pencil later. W.C.W.]

a house to frame, and a fine writi_
ng desk to make. I worked on the
frame from day light untill dark,
then I went into my shop and worked
untill I.O.C. every night and in the 4
weeks finished both, which amou_
nted to $64,00. Cash. I then got the
privelege of ringing the bell, which
paid my tuition bills. Next, I was
appointed inspector of the College
buildings, which office, no student
ever had before. Every Saturday
afternoon it was my businefs to
visit every room in College, and
to see how much damage, how
much glafs there was broken, and
other things that wanted attention
also to do the repairs, and estimate
the damage. And deside whether
it ought to go into the students bill,
or the general college bill for all
to pay. By detecting rogues, I saved
about one half from the general bill
and got it on to the one who loved to do

this amount^d to $20,00 per 12 months mischief.. By this time, my income was enough, so that I could wear a good coat, & pay my bills. And at the end, my bondsman ~~cafe~~ came out safe. During my College cource, I never ingaged in any play or visiting ~~the~~ the ladies or attended any scenes of amuse_ ment. At first my cource was v^e_ ry unpopular. But before I got through College, I was the bi^g^est toad in the puddle, and even the women began to look at me with an evil eye. At first, the ^h^car_ ity schollars, seemed to look at me with the most suspicion. There were about a dozen of them. They drefsed well, and most of them were too lazy to chop their own wood. About $\frac{1}{2}$ of them, never amounted to anything. My hard manual labour, gave me good health, & I came out of College as strong as a Lion and rud^as^ey, and $70,00 in my pocket,

after paying for a first rate graduating suit. As a scholar, I stood about medriocraty. Although in my appointment, by the faculty, they put me a little above that. As soon as I graduate I returned to New Hamp shire, and commenced the stydy of theology; as was usual in those days with private instructors. The first year with Rev. Moses Sawyer of Henniker Merrimack Co. The next year with Rev John M Whiton of Antrim Hillsborough Co. and in April 1822 I was licenced to pre_ ach by the Hillsborough Afsociation As soon as I was licenced I received a commifsion ~~to labour as~~ from the Hampshire Mifsionary Society Mafs., to labour in the North part of New_ Hampshire and Vermont. I lived at Goshen Hillsborough Co, Where I made it my head quaters, and prea_ ched one half of the time. The other $\frac{1}{2}$

here and there and every where
This cource I persued about, one
year and a half. During this
time I got money enough to buy
me a horse, saddle, bridal, and
harnefs. And for exercise, with
my own hands, I built me a
good chaise, and cutter. I was
now in town. I always preached
three, and some times four times on
the Sabh and frequently on the week
day. But at the end of the year and
a half, I could see but little or no_
thing accomplished. No souls conv_
erted. From the manner of my
preaching, I always had large
congregations. And sometimes
a little excitement. But on a review
of the time, it looked like a perfect bla_
nk. I was ashamed of myself, and
began to wake up, and look at my
promises to Gd, that if he would put me
into the Ministry, that I would take
an Apostolical course, never be insta
led

but be a revival minister, without any regard to pay. But where ever it was pofsible gather souls to Christ. These were my views at the outset. But in getting an education, and preparing for a foreign Mifsionary, I forgot these things. I had given up myself to the Foreign Board, and was expected to go out with the first company that went to the San_ dwich Islands. But as they conclu_ ded to send none but married men, and I haveing no wife, and not knowing where to find one, I gave it up. My former vows, thoughts and resolutions returned with great weight. I repented, and determined to reform; but I could see no way to do it there, where I was so well kno_ wn, and my habits some what fixed So I resolved to leave that part of the country, and seeke a new field where I was not known. Late in the fall of 1823 I started for St Law Co. rence

about 300 miles in the N-West corner of York State. I arrived at Norfolk in Dec; and found a chu anxiously wating for a Min I commenced preaching, as before stated; in giving some account of my labours connected with imme_ diate revivals. and in addition to those already mentioned, I pafsed throug several of miner importance both in St Lawrance Co, as well as in other places where my time was spent. In the spring of 1824 I was ordained an Evangelist by the St. Lawrence Presbytery. There were always some peculiar pro_ vidences connected with the revivals under my labours. I will mention one, which will illustrate many others. A few weeks before I went to Norfolk, three pious women made a solemn covenant to pray in secret every night for a Minister & a revival, from 11 to 12. It so happened

I simply said to him, you have dismifsed and sent of your good old Minister only a few months ago, and I concluded you diden't want any more preaching. But he said ya did. So I agreed that if their little chu. of 18 or 20 members would all be together one week from that day I would be with them. Agreed said the Elder. I said to him, but we cant do any thing unlefs they are all there, both men and women, and this must be a private meeting of the ch members all alone. This excited his curiosity - but said it should be done. One week from yt day, they were all there. And the work had already began. They were tender in feeling, thoroughly convicted, and I did not have to spend days in convincing ym that Salvation came out of Zion

or that sinners were coverted
by the Sovereign grace of God.
They understood that they must
ask
^God to do the work.
I invited Br Rud to come
and help me gather the
harvest. And the work was
soon done up. After 3 or 4
days, when the work appeared
to be in its stregnth, to our asto_
nishment their old Minister
appeared. He was a great opp_
ser of New Measures. He had
heared that his old parish and
his deer Chu was all on fire
with new measures & new
divinity. He arrived about noon
preaching at 2_ So we put it on
him to preach that afternoon.
There was a prayer meeting
one hour before preaching, and
when he went, he was very mu_
ch Startled. The chu and sever_
al new converts all upon yr
knees - and such Praying +

Soon by a rap all was still.
and the good old Bro preached
on the wickednefs of the old
Jews. He made them out a
very naughty people. But when
he was through - he made a
Migty application, which was
this (this subject in some sense
is applicable to us.)
It was Br Ruds turn to preach
in the evening. He called out
the anxious, some 15 or 20. And
the good old Bro talked with
them - and was convinced it
was real. His face began to be
smoth & his ♡ tender. Next mo_
rning he attended the anxious
meeting, where he expected to see
the cloven foot - But he was dis_
appointed - he found the Lord
was there indead, and his ♡
melted, although the women
done most of the praying. He
stayed through the meeting
and had a good time. As soon

he found that New Measures
and old John Calvanism went
together, he was at home,
and never enjoyed such a good
time in his life. Some 40 were
added to the Chu.
My year being out, on my way back
to Bethany I stopped at Warsaw
Wyomin Co. - and helped their Minis_
ter in a protracted meeting of some
2 or 3 weeks, this was a good meting
and quite a large accefsion to the
church. I cant recollect the Ministers
name. I now came back to Beth_
any. Almost all my labour was
spent in Stuben Co. During the
year.

But the year previous to this,
My time was all spent in Genesee
and Monroe Cos, labouring as a
Presbyterian Mifsionary in the great
rvivals of that year so frequently
Mentioned. This plan of protracted
metings was concocted by the by-

first on hand the next time. I was born a Money maker. My father never gave me, when I was a small, or even a big boy, but nine pence in cash. If I wanted a few coppers, I had only to go into the woods and cut a broom stick, and make a split broom, which would sell in those days, for, from 5 to 15 cents, according to the quality. This was my first method of getting money. The next was by catching wood chucks, and tanning the skins, and makeing ox whips. These would sell for about nine pence. My next method, as I grew older, was by making shingles. There was plenty of good fine timber on my fathers farm. I would change work with the boys to saw it up, then evenings and ~~warney~~ rainey days work it up. These would sell for $2,00 per thousand. Next I had my shop as before stated. I am now over 80 and never had to the amount of $50,00 dollars in cash in all my life from friends; and still

I have never come to any severe want. I have preached almost 50 years, and never have had, what would be considered a full salery for a single year in my ministerial life. And about $\frac{2}{3}$ of the time have taken nothing, at least of new and poor Churches. And besides supporting myself I have paid a good deal of money to support other Ministers. At Waukesha. I preached about two years for nothing, then they hired Rev Mr Nickols, but to help the thing out I paid Mr N- $50,00 dollars in cash, and at the same time, went to West Troy 17 miles and preached the whole year for nothing. At Beaver Dam I preached about 3 years for naught and built them a house of worship, or a little more than $\frac{9}{10}$ of it. They then hired Alexander Montgomery for a year. To help them along I paid him for the first year $50,00 in cash. During the same time, I went to

Fountain Prarie 15 miles and
formed a church & preached the
whole time for naught-. and I could
mention many other similar insta_
nces. But says that poor begging Min_
ister, where did you get your money?
I never had but one dollar in my
life, but what was gotten by strict
honesty, and that dollar was picked
up in the road, with which I bought
a hand saw, and two chisels. and al_
thoug that was done when I was 14
years old and the saw has been used ever sin_
ce & is still good, for an other generation.
Other things have been taken care of
in the same way. This is one way of
haveing money. Another has been,
by the free use of cold water. When
19 I became, Tea Total, and have
never spent a dollar for beverage.
Although in all the former part of
my Ministry, I kept a good supply of
the best liquors, for my needy brethren
and Deacons. An other way of haveing

money is, I have never paid rent for a house to live in since I had a family. Going into a place to stop for a season, I always purchased some cheap affair, and by a little improvement by my own labour, I sold for an advance. My first purchase in Western New York, was $63,00 dollars, but in a bout 3 years I sold for $1000 00, and made no improvement My first purchase in Wisconsin, cost me Six hundred $600,- but in 4 years, I sold for $2400,00. In this way, I have been able to live and give away, and not eat up the Chu. I have never sought in all my ministry for a good place where they could pay a good salery: but have always looked for the most miserable place, where no harm could be done. In a word, my whole Ministerial life has been spent in makeing nests for others. And it has been on this wise. To look out a place, where the people

were so poor, stuped and hartlefs
that they would not ask a Minister
to preach to them, for fear they
would be asked to pay. And at
first take a great deal of pains to tell
you that they would not be able to pay,
as a gentle hint, for you to leave.
In such a spot, I always delighted
to put my foot. But I never prea_
ched to them the love of Christ to har_
den them up for a long siege, but
began with St Pauls doctrins.
And very soon there would be a
new face on things. And as soon
as they had become fairly awake
and alive, and God began to incre_
ase them, and they began to want
to pay me, I would open the door
to some starving minister, who was
watching for a good place, and let
him eat them up. And I would take
the next good place. This has been
about the order of my ministry from
first to last. And not a little cumfort in it.

But some of my Ministerial bre_
thren have accused me of being a
very worldly and idle Minister,
doing but little for the Lord, and
much for self. And there is some
truth in it. I have done a large
amount of manual labour since
I entered the ministry. But at
the same time, have tried to do
a little for the Lord. Take for exa_
mple my comeing to Beaver Dam.
When I came here, it was a dence
forest. No houses, no Mills, no roads,
no bridges, no fences, and but a
handful of folks, and not a rich
one among them. But in about
five years, Grubville as it was then
called, became a very noted place.
Mills, Churches, factories, Stores, houses,
mechanics, shops, roads, bridges,
taverns, and every thing else.
But it cost labour; and is a fact,
that I had no small hand in it.

I owned the first Saw-mill, and it happened on this wise, Paul Br_ ower claimed the 40, on which the upper Mills are. He was going to build a saw-mill, but had no means, and gave it up. He then gave his claim to Mr. Goodshuis[*] with a contract to build a Mill im_ mediately. But he had no means and gave it all up to David Drake He went at it with a will, and got the timber all on the spot, & the dam partly made, but got sick of it, and wanted to sell. I made a bargain with him, that if he would finish the dam, and build a good Mill, and if the water came up and ran over the dam freely, and all went off right, I would pay him for the 40 and Mill $1000, down or I would give him $1400, and take my own time to pay. He chose the fourteen hundred. In lefs than

[* Joseph Goetschuis was son-in-law to Thomas Macie, and came to Beaver Dam in March 1841 and died September 30, 1846. "Goodshuis"is incorrect. W.C.W.]

Macie = Mackie

three years he had his pay. I then
built a Grist Mill with two run of
Stones, and Mashine shop, with
circle saws, and turning works.
These Mills I superintended, and
not unfrequently put my own ha_
nds to the work. Mr. Brower and
myself alone, surveyed and loca_
ted all the Road, in, and out of Bea_
ver Dam as they now run. To
Watertown, to Waupun, to Columbus,
to Fox Lake, to Lowell, to Horicon,
and Fall River. And we helped
largely to build all the pole bridg_
es & C without one cents pay.
To say nothing of clearing of the
land and plotting of the City,
which took some hard nocks.
And to say nothing of the great effort
to have, what is now Beloit Coledge
located at B-D; and the mighty effort
of the convention to destroy my
character; and haveing built me
a good house & Barn, and out buildings

during the same time. With all
this burden, and a large family
on a mans sholders; what could
he be, but a lazy Minister? and uselefs
in fact I have spoken of but a small
part of my labours and cares.
But look for a moment at the other
side of the picture.
About Six months before the
church was formed at B-Dam
I preached to the people almost
every Sabboth. After the church
was formed I preached to them
two years and eight months.
And then gave up the ground
to Rev A Montgomery, who labou_
red with them three years, and
I began to circulate. First I went
to Fountain Prarie 14 miles thro_
ugh the woods and not a marked
tree. There I formed a Presby_
church and preached to them most of
the time for two years. But
about this time, Columbus was born

and began to shew signs of life, and this church was mooved to Columbus and made a good nest for Br Rose_ crance. I next went to Lake Emely and formed a Presby^n_ Church, and preached there for a few months. But about this time Fox Lake began to shew signs of life, and was made the center of operations and the location at Lake Emely given up. Next I went to Dodge center and formed a Presby_ Church and preached to them a few months, but gave up this nest to Br Philips, who had just come in the country look_ ing for a place to preach. Next I went to the East side of Roling Prarie and formed a Presb Ch urch,

and preached to them for a
few months, untill a starving
Minister by the name of Peck
came along looking for a
good place to preach; this nest
I gave up to him. About this
time Horicon was born. And
in the course of a year or two
Br Peck had eaten the R-P
church all out of house and home,
and the church was di_
vide part went to Dodg Center,
and a part to Horicon where
a new church was formed
and Br Robinson took charge
of them. I then went to Oxford
10 miles north of Portage City
and laboured with them for a
month or two. We had a small
revival, and a Presby- Church
was formed of some 20 members

In all these places where chu_
rches were formed, Sab. Schools were
organized, and put in motion,
and have not stoped yet. And
besides places named; I preach_
ed frequently at other places in
the region round about.
In this sketch of my labours, while
living at B-D- I have only men_
tioned the outlines of the work,
while all the corners, nukes
and crevises were filled up with
temperance efforts! The temerance
plow was put in deep enough to
to reach, at least, all the visable
growth, but not the root. And we
had one of the most thoroughly temper_
ance towns in all the world. Liquor
could not be had in the place.
For this labour, both Montgomery

[Pages 33 to 52 inclusive
are missing. W.C.W.]

What Minister is to help me in carrying on this meeting? We have not been able to find any one. I simply said, if so, I must have your prayers, or we shall fail of a blefsing. I then Preached from Acts 2-23 On Gods eternal Decrees! In the afternoon from 2 Cor. 5-20 Be ye reconciled to God! Doctrine, The awfull an unreconciled State of a sinners heart. In the evening from the words, "ya made light of it."

Doctrine, Sinners make light of all Christ has done to save a lost world. After the evening discourse, I simply said to them, yt if there were any lost sinners in the house, who des_ ired Christans to pray for them, they might come forward and take the front slips. They were not prefsed or spoken too, a second time, but seven (7) came forward, the youn_ gest of whom, was over 30 years of age. 4 men & 3 women. One an Old

Lawyer 52. Anothe an Old Cournel
72. another, a leading Universalist.
The work progrefsed about in this
proportion, more men than women.
After my first discource, one Elder,
said to another, we are safe, there is
no new measure in him; confou-
nding, as usual, confounding new divinity with
new measures. My next discourse
was on the infinite stricknefs of Gods
holy Law. Text. The Law - our School-
master to bring us to Christ. Knowing
that women,s praying, and the Unp-
ardonable sin were the same, in the
Old Sch„ Chu„. I carefully forestalled
the matter, by appointing the mens
meetings in one place, & females
in another. But before the meeting
was ½ through; promiscus womens
praying was introduced, and even
by the Minister,s wife. This spead
like wildfier, and we were as likely
to hear a female voice, as a male,
& every body seemed delighted with it.

This meeting continued 11 day
I preached, once, twice, or three
times a day besides attending all
the anxious meetings &C-. But on
the 11 day the shower seemed to have
pafsed over; and as a young Minis$\frac{r}{"}$
had come to supply yr pulpet for a
few Sab$\frac{s}{"}$ we closed the meeting in
this form. During this meeting the
old Minister by hearing of what was
going on, became so much excited
that he must go to meeting. He was
carried into the pulpit and set and
heared one discourse, and saw sin_
ners come forward, and heared the
prayers. He said to the people, I
have seen Salvation, I am ready
to go, to die. He was taken home &
in two weeks died. My next effort
was to get home. But I was so much
exasted, it took me 2 days, I could
only let my horse walk. At their nex^{t}
com$_{"}$ 50 united, withe the church and
but one unmarried person among them.

Before leaving the place I said to one of the Eders, what do you think of New measures? His answ-as, that he had a poor opinion of the whole thing. My reply was, that you have had in this meeting, the whole legnth, & breadth of New Mea-s and I am one of the ringleaders of the Sect. Well, well, if this is New Mea-s we are New Measure! [*]

But on my way home, I was violen-tly taken with the Wisconsin fever. Hearing about that wonderful new world, that had just been found, I conclude it would be wis-dome to be in season. So I commen-ced the preperation at once, this was in the Spring of 1836. I owned a farm in Perinton of 264 acres, and a house and Lot at Rochester, where we lived a part of the time for educational pur-poses. Soon I sold at Rochester and And offered my farm for sale, and by the first of October 1836 I was ready.

[*by a later hand, probably T.S.Johnson. W.C.W.]

and after a voyage of 14 days on an old Steam Boat which had never been the rout befor, and could only rum daytimes, we fin_ally landed at Green Bay. On our pafsage, we had on board a fine lady from Utica apparently about 25 years old. She went immediately into the Gar_ison; but I never saw her but afterward once, but had some suspition of her condition but when I saw her, I was satisfied of her cituation. During the winter she was confined, and when naviga tion opened she was all ready to return. And had had a fine vis it at the west. A man by the name of Wood, a member of one of the Chu^s^ at Rocester had before this gone to G-Bay, and through him I had learned the wonders of Wis-. I went immediately into the garison, and called on Dr Sattely, the Sergon of the Army, a good & wise man, to him I made known my businefs. But

injoined on him perfect secrecy

He was request not to introduce me to any one, or let them know my name or businefs. Soon I saw Wood and requested him to keep dark. I then went to inspecting the Devils Camp. Soon I met a man in the Street that I knew, a man from Newhampshire who lived near to my Father, by the Name of Spalding, who in mad fit, kill[d] his brother,s Son, but he disapeared at once. I used to go over the River daily and converce with every body, about every thing, but the very one. There was a shoolhouse in the Vilage, occupied in the morning by the Episcopas, & afternoon by the Methodist. Our people thought at first, I had better occupy the evening But I said na' I then informed them that I should not preach or pray or be known in public, untill we had a place of worship of our

own this seemed to take. They soon purchased a large Store, which had just been put up and inclosd & the floors laid. This was soon fin_ ished into a nice meeting house. This was done by a few who under_ stood the game, but the public did not mistrust the game. While this was going on, I was privately look_ ing up material to form a church. I found 60, who had been profefsors some where before they came there. [*] Bro„ Cutting Marsh, the foreign Mifs_ ionary who then was labouring with the Stockbride Indeans, had been there and looked up a few. We finally found 9 out of the 60, who were willing to be formed into a Presbyterian Chu„ and before the meeting house was finished, this was done. Bro„ Marsh & myself formed the Chu„: the first home mis sionary Chu. in the Teritory. As to the wickednefs of this place, when I came

[*Blue line drawn down righthand margin halfway by later hand, probably T.S.J. W.C.W.]

here, there is nothing to compare with it on earth, unlefs Sodome of old. It was an old French settlem_ ent all pagans. Half breeds of every description. The Indeans not remove_ d. A large garison, with all its cor_ rupt influences, as well as hundred of runaways, murders, bankrupts, swindlers, and gambler and the like, from all parts of the world. At this time there were about four thousand inhabitants in G_ Bay. And they seemed to be agreed only in one thing, that was, to blaspheme God,s na_ me to their utmost. And all other wickednefs in proportion. About every other night, when the weather was suitable, they would have a bond fier in the Streets; and by the help of a whiskey barrel, they would have a good dance & pow wow. But to see the fruits, you had only to go over the ground the next morning, when you might see a plenty of both

sexes dead drunk, in the ditches &
the corners of the fence. &C
When we formed the Chu„,Wood
before named was chosen one of the
Elders. But it was soon reported, that
he had no religion, but was a drinking
profane man, neglecting family
worship &C-. Our first businefs was
to Excom„ him; and a madder man
could not be found. He swore all ki_
ndes of vengance on the Chu„, and
Minister. This act, brought up the
excitement to its highest pitch.
God,s spirit was evidently in the place
Our meeting house was now ready.
Public notice was given that there
would be preaching in that house
3 times a day on the Sabo„. All by
this time began to understand the
movement. We had been in the
habit of meeting once or twice a
week privately to prepare the way of
the Lord. My first discource was on
the Subject of the carnal mind,s being

enmyty against God. This was illu_
strated by the daily conduct of the
people of G-Bay. And went home
to many hearts. This was on the
last of Nov. 1836. And by the last
of Dec„ we had gathered a blefsed
harvest, which brought up the ~~to~~
chu„ to about 80, these were received
into the chu„, Jan„ and the first of
Fbu„ 1837. This was a genuine work
and attended with many interesting
circumstances. This chu„ was at first
self sustaining. At this time I had
a call to go to Milwaukee to form a
Chu„, and as we had already re_
ceived a line from Stephen Peet ~~A~~
from Buffalo, a profefsed Presby_
terian of the right stamp; who proved
to be of the rong Stamp. The chu. gave
him an invitation to come on, as soon
as navigation opened. About the
middle of Feb„ 1837 I took Br
C Marsh, we mounted our Ponies
and Started; & ater sleeping two or

three nights on the snow, we arred safe at Milwaukie. Here we found a hetrogenious mafs, about 150 men to 20 or 30 women. But as soon as we arrived the war began. I preached in the morning of the next Sabu, aiming as usual to stir their souls if ya had any; and to our suprise the truth had gone deep into one mans heart, than was cumfortable. This was a Revd. Mr Barber from Connecticut, who had come into the place a few months previous and gone into spe_ culation. He had a wife and 2 or 3 children. He attended the morning survace, and at intermifsion was introduced to me, upon which, in an excited manner, said, well Ordway, I guefs the snapping of your procufsion caps, done some good, they kept people awake. My reply was, before you get through with it, you will find there is more than the

snapping of the caps. This accidental reply finished up the work with him. Before he got home he railed on me and said, that in my preaching, that I pointed directly in his face and called him a whoremaster. But I had never seen or heared of him before. Kill or Cure was my motto. After a few days, hearing of his slang. I took Bro. Marsh and called on him, and we 3 went into the bush, there I told him he must confefs his sins, & rep_ ent. He demanded of me, to say of what sins he was guilty. My reply was, Adultery & fornication. He was a mad man, He was going to whip me, & prosecute me for slander &C But before I took him into the bush, one fact was learned. Shortly before we went to Milwaukie, a young woman had come on from the east & was stopping with friends, who communicated to me the fact

that she had been seduce by him formerly. He supposed that I had learned this fact, and went into the chu. to blackgard him. But it was not so. It was a guilty concience. The next morning before day light he came to our room. The next morning after we had him in the bush, & called Br Marsh up, ordered him to make a fire, light his lamp & geet his ink & paper. This done. He requested Marsh to write down just what he told him. Here he made a sad confefsion of both fornication & adultery. Giving na_ mes and places in full. One fact was that he slept with a Mrs Whit_ more 4 weeks in the absence of her husband. As soon as he had confefsed & began to reflect, he was mad at himself, to think, he had been such a fool as to confefs, and said to me, Ordway you need not take the glory to yourself, for none

but God Almighty could have done it. He was right in that. Next Sab„ this confefsion was read in public, & sent to the Afsociation in Connecticut to which he belonged and they Silenced & excom„ hime We now began to look up material for the formation of a Chu„. In about one week, we found over 40 old profefsors of every kind & description, a heterogenious mafs. And it is proper to say, that in the new settlements of the west, one thing was peculiar, which has been true every whare in the opening of a new country. There are, all over the world a great many lame profefsors, who are not in first rate standing in the Chu„where they live. Some do not believe the doctrins of the Chu„. Some have had a quarrel. Some have no religion, &C. These are the first to seek a new home at the west. Many of ym are apostates or backsliders. But

generally they left without a letter
Some few are of the right stamp. Of
course we have a representative
from every State in the Union. All
with their ism. And all, ready to def
it good or bad. This we found peculiar_
ly so at Milwaukie. As soon as we be_
gan to move for a Presbyterial Chu", we found a Union Minister in the
field, who contended that all this
mafs of every thing, must be gathered
into one Chu" without any regard to
Doctrine. Here our war commenced.
Some were great sticklers for Congre_
gationalism. Some for Presby- and
some for Union"ism. But we finally
formed a Presbyt Chu", which took
all the material, worth using. And
the Union man had the rest. But
their Union Chu" died out in a mo_
nth or two. I remained here a month
or two, and preached to them. And
Bro Marsh went home. During this
time I went to Prarie Ville, now Wauke_

sha and made a claim of 460 acres of land &C. Last of May I left for home at the East. There is one fact which I have omited. While at Green Bay, I attended a protra_ cted meeting at Stockbridge, where Bro Marsh was labouring with the Indeans. This was a very interesti_ ng & succefsful meeting. About 60 or over united with the Chu„ During the time I was at Green Bay I also formed a Presby_ Chu at Lapier, 12 miles above G Bay. First of June I arived at home in Perinton. Soon sold my farm and began to prepare to move to Wisconsin. On the 12 day of Jan„ 1838 With a team and wag_ on, tools, seed and a hired man I started again for Wisconsin. And in 30 days landed at Milw„ After putting my man onto my land, and setting to work putting in crops, I went back for my family

July 4 1838 we arived at Milwau_
kie. During this time Bro Craw_
ford had formed a Chu„ at Prair_
Ville. Haveing come to Milwaukie
the spring before, and taken cha_
rge of yt Chu„. To this chu„ at P-V-
I preached for a few weeks. We
then hired Rev S Nickols for
one year. And I went to West
Troy 17 miles south of Pr. Ville. At
Troy there was a small Chu. formed
to which I preached one year. Dur_
ing this time we had a revival
which added about 20 to the Chu„.
A little before Mr Nickol,s year closed, a
revival commenced and I turned ~~and~~
in & helped him gather the harvest,
of about 40 or 50 to the Chu„. About
the close of this work, Rev Mr. Curtis,
formally a Methodist Min. came to
P-Ville and took Mr Nickols place,
& staid 3 or 4 years. The next win_
ter I went to Stockbridge, a second
time, and held a protracted meeting

with Bro Marshe,s Indians. This was a good and succefsful meeting, ad_ ding about 50 to the Chu". On my way home, I called at Prarie Ville, two miles from where I lived, called South Pr Ville. Here I found Rev Stephen Peet. They, Bro Curtis & he had been lab_ ouring 4 days. But the thing, no go. Peet had been trying the power of New Divinity on them. (Moral Suasion, But he found that Satan,s casting out Satan was a hard businefs; and he was so discourageed, that he left imediately for Milwaukie where he was then preaching. This left Bro Curtis in a bad fix. But he felt as though he could not give it up. He insisted that I must stop & take the labouring Oar. To this, I agreed. But immediately found a bad & bitter quarel amo_ ng the Singers, members of the Chu" This difficulty was immediately Settled. Then a good Strong doce

of Calvanism, put both their heads and♡♡right. God added his blefsi_ ing; the work progrefsed rapidly, and the third day, Peet haveing heared what was going on in his protracted meeting, hastened back all alive for the glory. He arived at noon. I insisted, that he should preach yt afternoon. But no, he said there would be more out in the evening, and then he could do more good. So, as tired as I was, I ventur_ ed, and by the befsing of God, it was the great day of the feast. So he spre_ ad himself for the evening. But as soon as he entered the house, his courage began to fail him; he saw that there were, but about one half, as many as in the afternoon. He scolded & sputtered & finally failed. And he was so badly mor_ tefied, that he left early next morn_ ing for home. We continued the mee_ ting several days, and gathered a

~~And on the 4 day of July 1838 we arived at Milwaukie bag and bagage. During this time Br Crawford had formed a Chu. at Waukesha, haveing come to Milw. the spring before.~~

good harvest. (A word of explanation) We always had a larger congrega. in the day time than in the evening Peet, did not understand this, or he would not have been so easily traped. In the day time, the people came in great crowds from all the region round about, who could not do it in the evening.

My next effort was at ~~Pike Grove.~~ South Pra. Ville. Here I formed a Presbyterian chu. of 20 Members. And after preac_ hing to them for a short time, Revd N Kingsbury took my place, & preached to them some 2 years & then died. This chu. was subsequ_ ently moved up to the Villag, and is now the O-S Chu. of Waukesha.

The fall before, I went to Stockbri_
dge the seconed time, I went to
the Virginia Settlement and
held a protracted meeting with
Bro„ Lemuel Hall, who was prea_
ching to a small Chu„ in that pla_
ce. Here there was a very pow_
erful work of grace, the whole region_
round about was shaken. This rev_
ival not only built up the Virginia
chu„ to strong one, but furnished ma_
terial for the formation of two
others. One at Woodstock, M^c^Hen_
ry Co„, the other, at Crystal Lake
in the same Co„. Illinoice. My next
effort was at Pike Grove Kenosha
Co„ Wis. I moved my family to this
place, and remained over 2 years.
During this time we had a revi_
val and 25 added to the Chu„.
This work was cut short by a diffi_
culty with Dea„Linch, who had
of late become a convert to the
new divinity. For this heresy

and some immoral conduct,
he was excommunicated from
the Chu. But before leaving this
place, I attended a second protra_
cted meeting with Bro. Hall
at the Virginia Settlement. We
had a good revival, but not as
extensive as the former, owing
to their narrow linits, as 3 Chu.
had been formed around them.
About 30 united with them. This
place was at first settled by a colony of
excellent people, who left Western
Virginia on the account of Slavry
My next move was to Beaver Dam.
Dodge Co. Wis. We arrived at this pla_
ce on the last of May 1843. Although
I had been in this place for over
two years previous more or lefs, and
purchased land, and provided a ho_
use for my family. First of July I for_
med a Presby. Chu. of 8 members.
and a Sab. School of 9 children, all
that the town afforded at that time.

The next April 1844, in lefs than one week we built a good mee_ ting house 16 x 24. We commenc_ ed, on Tuesday mornin to build, & the next Sab" we occupied it. I prea_ ched to this chu" about 3 years. During this time we had two small revivals, although there were but a handful of people in the place. About this time Revd A Montgomery took my place in this Chu, and I began to labour in the region round about. Soon I formed a Chu" Presby- at Dodge Center and preached to them for a season. By removals &C this chu" soon went out. I next formed a Presby Church on the East side of Roling Prarie, to which I preached for a season. Bro. Peck soon took my place, and after labouring with them a few years, this ground was given up, and its members, part of them went to Horicon and a part to Dodge Center, where 2 new Presby- Churches were formed.

I also formed a Chu. at Lake Emely, 3 miles north of Fox Lake, and preached to them for a season. But shortly a Village sprang up at fox Lake ~~Village~~. This Chu" at L-E was given up and a chu" formed at the Village. I next went to Fountain Prarie 4 miles West of Columbus and formed a Presby- Chu", to whom I preached a part of the time for 2 years Soon the Village of Columbus sprang up, and this ground on the Prarie was given up, and a Pres Church formed at Columbus, and Brother Rosencrance took charge of it, the members on the Prarie uniting at the Village. My next effort was at Oxford 8 miles North of Portage City. Here I formed a Presby Church, and preached to them for a short season. Here although there were only a few families, we had quite a revival, and 10 or 12 united to the chu". About this time my health failed me in a measur

and I concluded to leave B--ea Dam and try a different climate. And in takeing a little rest to recruit my strgnth. And in Oct. 1855 I moved my family to the City of Rockford, Illinoice. Soon my health became good and I commenced labouring as a Presbyterian Mifsionary. My first labours were at Midde Crick where a Presby- Chu" had just been formed. Here I laboured for a few weeks with good succefs, but we found a [* minister] to take my place. My next move was to a town 12 miles West of Rockford, where the chu" was revived & several added to the Chu" The name I have forgotten. Next I went to Durand 12 miles North. Here I formed a Presb Chu" of 10 members, but soon found a Minister to take my place. Here we had no revival work, but much trouble with a new, union divinity Minister, who was determined that old John Cavin should have no foothold

[* Pencil insertion probably by T.S.J. W.C.W.]

in that place _ but he was sore_
ly disapointed, and soon crawled
back into his old Arminian Shell,
where I presume he is still growling
My next move was to Poplar Grove.
Boon Co., 24 miles N E from Rockford
Here I found a Chu. of about 20 Mem_
composed of One Yanke family and
4 Episcopal families, and a few Scotch
families. This was a very timid Chu.,
There was also a Methodist Clafs, and
their Ministers, as well as themselves
done little elese, than bark at Old
John Calvin. This frightened them
very much, for they had never lea_
rned, that Calvin was such an aw_
ful critter. As they were the first on
the ground, they claimed all the school
houses in the region. And fre_
quently interrupted the Presby in
their worship. I agreed with the
Methodist, that they might have
4 Schoolhouses, we have one.
This suited them. I then advised

secretly a perfect seperation, &
that they never shew their heads
again in a Methodist meeting
as Fall had been in the habit of mee_
ting together before. This rather start_
led them, they were a fraid they
should have no congregation.&C
But I then made my appointme
nts, three exercises in that house,
every Sab". I then gave public noti
ce that on the next Sab", that the subje_
ct would be God^s^ Eternal Decrees!
The house was more than full, Me
thodist and all. Next Sermon was free
agency. The next how the Decr and
agency go together. The next total
Depravity. Next Election. Next St Perse
verance. Next the infinite strictnefs of
God^s^ Holy Law. Next the rea_
sonablenefs of the Doctrine of an Eter
nal Hell, illustrated by the wicked_
nefs of the Arminian Doctrine. By
this time I found a sound orthodox
chu" well agreed. And the Methodist

no where. They had attended to all the meeting. And saw old Calvin and the Bible so close together that they soon got out of the light of both. Some of ym turned Free love perfectionists. The rest of them moved their meetings 4 miles north. We then had all the School houses we wanted. God blefsed this chu., and we had quite a little revival, and the chu. so stregnthed as to support the gospel. We then invited Brother Brow of Roscoe, to take charge of this chu.. He was a very rank old school Divine. This was the Bro. Brown, who in convention at Milwaukee, in defending congregationalism, shook the Bible at us, & said we have the Book of Books. This Bro. was advised to read that Book of Books over again and I presume he did, and it brought him out a real old School Presb - Minister. He done good at P-G-

My next effort was at Lawrence on the North Western R-R- 2 miles north of Harvard. A smal Village. Here I found two smal Churches; a Baptist & a Presby^{n}. Between these, a war soon broke out. A few years previous to this a Man, a baptist came into the place and built a large brick academy and had been teach_ in it for several years. Just before I came he died. The Bap^{n} claimed it as bap^{n} property; as he was a bap^{n}, and as they had always held their meetings in it. But the Presby^{ns} said nay, but the denomination that had done the most towards buildi_ ng it must have it, provided they pay up the Mortgage of $400, dollars then due on the house. This point was so settled in good understanding. The bap^{t} being very sure, that they had done the most. But to their astonishment, the old subscription was found, which gave them not $\frac{1}{3}$

About this time Some bap„ wags
went and stole the Bell from
the Acadamy, & hid it in the garr [*]
ate of an old barn, perfectly hid
from view. It was desided that the
house belonged to the presbyterians
by paying the Mortgage, which mu_
st be done within 2 weeks. But
to shew a fair outside, the Pres„
byterians offered the chance to
the Bap _ But they could not
raise the money. Two men of
the Presby shouldred the Mortg„
and in a week took pofsefsion
of the property. But no bell. Dur_
ng this time a small boy came to me
& told me he had found the
Bell. This I communicated; and
somebody between 2 days went
& put it in its place again; and
our meeting was appointed there
for the next Sab„, & to the astonishm_
ent of every body the old bell
talked as usual. Then another

[Note: There is uncertainty on this word "garrate" It is badly scrawled and no word other than garret can be found in the dictionary to resemble it. W.C.W.]

battle came on. The Bap^{t} claimed the bell as private property, bought by subscription of their money. The bell was, so bought. And they went immediately for Law to take the bell, but they were informed that proof must be had, and that nothing would be positive, but the old subscription paper. This we had. When examined, it turned out 7 Presby^{n}, and they sent home naked. So then we were in town, hoses, bell and all. But an other battle insued, and a hot one. A Bap^{t} brother accused a Pres$_{n}$ brother of Stealing rails enough to make 30 rods of good high fence. This was denied by the Pres$_{n}$ brother. Then the lying &C came. But in short. The Pres^{n} brother was able to prove positively that he bought & paid for all the rails. Next move. There was a Pres. Blacksmith in the Village, but the Bap^{t} Deacon

did not like him, so he took his team & plow, & went eight miles to a Bap„ Blacksmith, on the Saboth, and got his plow sharpen_ ed. During all this while, I had been preaching Old John Calvin to them. The Derees, Election saints perceverance, and above all, Baptis_ m. And finally to wind up, Mr Allen a Bap^{t} man, & the only man who had any property, & he was well off, came forward and joined the Pesby Church. The Bap^{ts} hung up their harp on the willows, & the Presb^{s} rang the bell. But best off all, we had quite a revi_ val, and several united with the Chu„ During all this time, I had with me, a young Minister from Prinston, who had for several ye_ ars been Prof„ of Chemistry in that institution. In some respects, he was very good help. I left the Chu„ in his care; and went to Alden

eight miles east of this place. Here after a few weeks I formed a Presby Chu of 14 members. Here too there was a little reviving, and the Chu. built up to over 20. This chu. also I left in the care of Bro. Hoton, who preached to both. Then I returned to Rockford. Soon attended a meeting of Presbytary and made my report- and then was appointed Synodical Mifsionary of the Peora Synod. About this time the war broke out between the North and South. I went to looking over my field and soon my attention was called to a chu., down near my South limits, where a Bro. Whittemore was labouring. This was found to be one of what I called the Devils Chus. 4 Elders _ One, an old School Secefsionest. Another a Copperhead Lawyer, another a speculator, who had got mad & would not go to meeting, & the other a Post Master who done more

businefs on the Sabo. than during all the rest of the week. And not one of them had prayers in their familes, excep the old Secefsionist. The speculator we soon Excom„ as he was full of rebelion, & would not obey any Citation. The Lawyer came to a temperary Repen". And the Old Secfsionest found the climate to cold & went South. The Lawyer soon left the place. And the post Ma„ was left alone, but confefsed his sins. Our next move was to look up some timber for Eders. But every stick seemed to be notty, croo cked or sap rotten. I then left to visit my family at Rockford. I found my youngest Son, on whom we depended to care for us, and take care of what little we had of this worlds goods, had gone into the Army. And I had no one to take care of my property at Beaver Dam So, I sold at Rockford, and returned

to Beaver Dam, April 1862.
Since then I have been takeing
care of the world and my family.
I hoped this would be only a temp-
rary arangement, but in Nov. 7
1863 My Son was killed, and since
then I have preached only occasiona-
ly, since the first year after returning
to B-D- That year I laboured as a
Presh Mifsionary, but soon found, that
my cares at home were such, that I
could not attend to both, and gave
it up. But always lamented it, as
I was satesfied that the Chus in Wis
needed just such work as I had, by
long experience learned to do. For
I am fully satesfied, that there is two
grand defects in the churches in
the west. The one is, a want of desaplin
The other is they are not indoctrinated
These two always have gone hand
in hand with revivals. And in all
cases, the more orthodox the chu and
the peaching, so would be the Revival.

In this scetch of my labours, I have only mentioned that part of the work which was in imediate connexion with revivals, or what would be called an immediate succefs. In addition to all this, during the same time I attended several unsuccefsful meetings, or protracted efforts. Some of these I will mention and the reasons why they were not succefsful. Or why, they were not immediately so.

One was at Danville Stuben County. N Y- where Bro. Hubbard was laboring, & who had been their Pastor for several years. We had good help, and the meeting looked promising at first. Many Sinners seemed much moved but none gained hopes. For 4 or 5 days things remained the same, there was much weeping between the porch & the Altar, but to no avail. Bro. H. concluded there must be an Achan in the camp. This was the general feeling

both Ministers and people felt as though there must be a Jonas or an Achan. The next day was set apart for fasting & prayer, that God would give them deliverance. During this day of prayer, Old John Balding, a very wicked Lawyer, who had been converted a few months before, hearing of the meeting, came to attend it-, as he did all the meet_ ings round about. He came on fast day. And as soon as he learned what the movement was, and had heared a few prayers, he called me one side, and told me, he could tell me who was the Achan. And he gave me this fact. That 16 years ago the Dean of that Chu" came to him, then in another part of the coun_ try, to get him to mrry him to a cer_ tain woman. As he had left his wife, and she her husband. Esqr B_ informed them, after thorough exa_ mination, that he, nor any other

man could do it without expos
ing themselves to a fine of $500, dollars
The dea" then consulted him as to
a divorce of former companions. They
were informed that that was impofsi_
ble, according to the Laws of N York.
But they would live together. I then
went back to the meeting. And kno_
wing this fact; I pinched the Dea"
rather hard. But I could not draw
him out. He arose and said look
at me the poor old Achan, and cried
& sniveled. I said to him, Dea", conf_
efs your sin by name, & tell us where
the golden wedge is. Several confefsi_
ons were made, but none seemed to
touch the point. At the close of the mee
ting the Sefsion was called together,
and as soon as organized, the fact
was brought out. And by close ques_
tioning he confefsed the whole truth.
The Sefsion then concluded to give
him his choice of 2 things. One was
to go before the Congregation and Confefs

his sin, and put away the wom_
an, or Excom„. He chose the latter,
and was at once cut off from the
chu„. His case was stated in full in
the next meeting, and produced a
most wonderful sensation. But this
was not the end. As soon as the meet_
ing was out, a lady came to me and
told that her father was living in
a similar cituation. He being a
prominent man in the Chu„
and wealthy seemed to all but
break Bro„Hubbards heart. He was
at once called before the Sefsion, and
acknowledged the truth. The same
proposal was made to him as to the
Dea„. But he would not confefs, & put
a way his woman, and was cut off
from the Chu„. When this matter, &
the doings of the sefsion was read, it
seemed as though the whole congre_
gation trembled. Such meetings as this
we used to call a failure.
I will mention another of this clafs.

This was at Richville St Lawre_
nce Co„. The Chu^s„ all around them
had been very much blefsed.
They had no minister, but were
anxious to have a meeting. They
invited Bro„ Hand & Myself to
attend. I went on Saturday and
met with the church. All appeared well,
and seemed to be perfectly agreed.
I preached on the sab„. The preach_
ing had a very powerful effect. It was
said that every Sinner in town was
convicted. Multitudes came
out for prayer on Monday, but no
one got a hope. Br Hand came on
Monday. We laboured all the wee^k
but no one to our knowledge
gained a hope. The conclusion
was, there must be an Achan
in the camp. All with one concent,
left praying for sin, and went, to
praying for the Achan, or that
God would shew them why, he
would not hear prayer, & blefs.

almost immediately news came,
~~came~~ that one of the Deacons, was
the Achan. And it was on this wise
This Dea appeared very pious, and
could pray for the Achan with
tears in his eyes, & in fact was just
as pious as the Devil could make
him. The fact was, he had obtained
an art by which he could cure hors_
es of the bots, as he supposed. And on
the Sabth when the Gospel seemed
to have such power, instead of atten_
ding meeting, he went eight miles
to cure a horse of the bots. He was
missed on the Saboth. But in makeing his
excuse, he told a number of lies, both
to his family & the Chu. His art was,
this. He would put his finger on
the horses nose, and by a certain mo_
tion, saying over at the same time
a hocas pocas story working his finger the
whole length of the horse, to the tip
of the tale, then giving the horse a
hard rap on the side with the same ha_
-nd

Saying in a loud voice, in the name of Jesus Christ, I pronounce the cured. He was laboured with faithfully, but would not confefs or give up this wicked businefs. It was an art so sacred, and a secet so important, that he would not yield. The question was asked, what shall we do with such a Dean? One says, I move he be excommunicated. Anothe, I second the motion. It was put and carried by an unanimous vote of the Chun. These labours, and the burying of two old people over 70 years old. Husband & wife, She a godly woman, he an impenitant sinner, who died in dispare, saying he knew he should go immediately to Hell, wound up this effort. But to shew what Profefsors have done, and what they can do in shuting up the kingdom of Heaven against the wicked; I will mention an other case. This was at Pembrook. In the same town where we had the great labour

with the Chu„- and the great Reviv_
before mentioned. In this town
there were 3 natural centers. One in
the N- one in the W- and one in
the East. The west was settled first
and a Chu. formed at an early day.
This had been the leading point
for several years. But quite a Village
sprang up at the E point. There
was no Chu„ there, but several proff„
in the place. And they concluded
to have a protracted meeting. And
as they belonged to the W- Church
they consulted the Chu. and invited
them to join them in the effort. This
they done with all apparent cordi_
ality. And as they had no meeting
house, they built a large board tent.
Sufficient to hold a thousand people.
They then asked to their help,
Crawford, Hunter, Gray, and
Ordway. This was the largest gathering
we had ever seen, on such an
occasion. We had 3 Sermons a day.

and every thing appeared very favourable, sinners came forward for prayer by scores. But not one could gain a hope in Christ. We continued several days, but the Heavens were brafs. And the con_ clusion was, that Jonah was on board that Ship. We deside to come to a close. And called on Bro. Hunter to preach the closing sermon, from the text PS 9-12 "When he maketh inqusition for blood, he rememb_ ereth them." All we could say of the sermon was, it was an awful exebition of truth against Hypocrits and it had its desired effect. The blefsing was pronounced, and when most of the people had left the tent the 3 Elders of the West Chu„ arose and began to cofefs. Saying they had sinned, and that the blood of souls was in their scirts. They confefsed that they had been bitterly opposed from the beginning, and

had frequently met together
and prayed earnestly to God not
to blefs the meeting. They asked God
not to covert a soul. Although most
of the people had left, still the effect
on such as did hear, was so great, that
several would not leave the spot un_
till we had an anxious meeting
and prayer for them. Some few
obtained hopes. The meeting was dis_
mifsed. Soon a Chu„ was formed in
that place and prospered. But the
old West Chu„ went the same way
of the Fig tree. These instances I have
named, and could mention several
more of a similar character to illustrate
the wisdom of a perfect preperation,
before we ask the Lord to do the work.
I am fully of the opinion, that Christ
ment some thing when he said, Wo
unto you Scribes and Pharisees hypocr„
for ye shut up up the Kingdome of
heaven against men, for ye neither
go in your selves, nor suffer those

that entering to go in. And I have no doubt that Paul was inspired, when he said, the Law is our schoo master to bring us to Ch". Neither was it an idle thing in the Holy Spirit to give us the history of an Achan. The command, prepare ye the way of the Lord, and make his paths strait; means some thing. Isa" said take up the stumbling blocks, out of the way of my people. Paul said, let no man put a stumbling bloch in his brothers way. Eze" says these men have set up their idols in their heart, and put the stumbling block of their iniquity before their ~~eyes~~ face; should I be inquired of at all by them? I say na. Isa" says cry aloud, spare not, lift up thy voice like a trump_ et, and shew my people their trans_ grefsions, and the house of Jacob their sins. Isa" 59 Behold, the Lord,s hand is not shortened, that it cannot save; neither his ear heavy, that it cannot ~~ha~~

hear: but your iniquities have
seperated between you and your God,
and your sins have hid his face from
you, that he will not hear. Matt 23-33
Christ said to his hearers, ye Serpants,
ye generation of Vipers, how can ye es_
cape the damnation of Hell? In the
light of such truth as this, and much
more of a similar character; and by
the aid of a long experiance, I have co_
me to the settled belief, that it is, both
sin and folly, to attempt the convesion
of Sinner untill the chu„ is prepared for it.
and as to this preperation of the Chu„
the Bible gives ample instruction,
and that the whole of it, is based on Law
and penalty.