
THE
New-York Missionary Magazine,
AND
Repository of Religious Intelligence.

ESSAYS ON THE SABBATH.

ESSAY I.

On the Remembrance of the Sabbath.

THERE are few professors of religion, who do not acknowledge the divine institution of the Sabbath. But there are, it is to be feared, too many who little consider what their acknowledgment implies and exacts. Were we not daily witnesses of the fact, it would be almost incredible with what ease men make a general profession, in direct contradiction to the tenor of their lives. Thus, while the morality of the Sabbath, and the guilt of profaning it, are undisputed; there is, perhaps, no sin into which, at this day, numbers, otherwise decent and apparently religious, fall more habitually, and with less compunction. If, to their untenderness, you add the wanton transgressions of those to whom all religion is a subject of mockery, you must be convinced, that the evil hath arisen to such a height, as should make us tremble, while it makes us blush. The multitude of offenders hath, in some measure, biassed public opinion, and by dividing their iniquity, diminished their shame. Their example perverts the unwary, and their crime grows bold by his seduction. But, lightly as this day of rest may be treated, its duties are extensive, its obligations important, and the neglect of them exceedingly provoking to the Most High God. As this sin abounds, we are called to double vi-

But so it was, that both the wound in his stomach & in his throat healed; and the more dangerous wound had made upon the soul, was, it is hoped, also effectually healed. Mr. F—— spent many hours with him in that sickness; and, after his return home, he received the most favourable accounts of him from a godly minister of Pool, respecting his holy life and conversation.—Is not this a brand plucked out of the fire? How adorable that grace, and wonderful that providence, that sometimes orders the very malice of Satan, and wickedness of men, as an occasion of eternal good to their souls! [Christ. Mag.]

[Surely the grace of God is powerful and free; the blood of Jesus Christ, his son, cleanseth from all sin. It proclaims pardon to the chief of sinners; none, however abandoned, are beyond its efficacy. Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners; it washes the stain of his own blood from the soul of the murderer. Christians never cease to celebrate it; trace with gratitude its salutary effects in your own hearts. Look to the rock whence ye are hewn, and to the hole of the pit whence ye are digged; and whilst you view the triumphs of grace in the chief of sinners, remember such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus Christ, and by the spirit of our God.]

Extracts from the Journal of the Rev. Mr. Bullen, Missionary to the Chickasaw Indians from the New-York Missionary Society.

ON the 26th day of March, 1800, we took our departure from New-York, encouraged by the prayers, counsels, and kindness of the Directors, and other members of the Missionary Society.

March 29th. Arrived at Philadelphia, were loaded with kind offices, by the Rev. Ashbel Green, Hon. Mr. Pick-

ering, Secretary of State, and other respectable persons in Philadelphia; by these we were encouraged to hope, that it is among the wise and gracious purposes of Jehovah, to make our way prosperous for his own glory.

April 13th. Came to Botetourt; received the politest attention from a family of the name of Delzill; on the Sabbath preached.

23d. Came to Knoxville; the attention of Colonel Henley was to us of importance, as also that of Colonel Butler, at South West Point.

26th. Entered the wilderness on our way from Clinch to Cumberland, the afternoon rainy; at evening came up with a Mr. M'Orkle, brother to the Rev. Dr. M'Orkle, of North-Carolina. This man, with his wife and her sister, were passing in a carriage; the wife, a pious woman, was taken very sick, but could not be secured from the present rain which was heavy on us. She had been several months from her children, wanted much to get to them; she will never see them in this life.

27th. Sat out; had to stop two miles a-head, to assist our friends in descending a hill, called Spencer's Hill, at the foot of which the woman breathed her last. From hence we went two miles, to a place called Crab Orchards. This place is remarkable for a stream of water large enough to carry a mill, which goes into the ground a little below the usual ford, and is not known to appear again above ground. Here is also a cave in a rock, said to consist of several rooms. The adjacent country is pleasant, and covered with an agreeable verdure. Here it was concluded that the rites of sepulchre should be performed; the weeping husband and sister enwrapped the body in its grave-clothes, and assisted in laying it in the dust. The grave was dug, and covered with a narrow piece of a board, about one foot and an half long, and two levers. The body was interred about three feet below the surface: we had neither axe, hoe, nor shovel. The service was performed with as much decency as circumstances would admit of. After which we kneeled down, and prayed to that God who has power of

life and death. Here we stayed and rested the Sabbath day and worshipped. At evening we removed two miles to a creek which appeared too much raised to pass; here we lodged.

Monday 29th. Went on to one Blackburne's, 47 miles on our way; we had to cross waters almost to the horses back; though often wet, our health continued. This week were hindered by rains; came Saturday morning to Nashville. The attention of Judge M'Nairy was to us of great use, and merits grateful notice. Near Lexington, in Virginia, we were made acquainted with the Rev. Mr. S. Huston; with Mr. Crawford, Washington county; with Mr. Craighead, near Nashville; with each of whose conversation we were instructed and encouraged. Our friends at Nashville informed us, that it was 270 miles to the Chickasaw towns; that there were several swimming waters to cross; that for us to go without guides would be very dangerous; and even added, that we could have but little rational hope of doing them good; that in one month we might get company, therefore they would have us stay with them for the present.

May 10th. Being weary with delay, and trusting in divine goodness to direct our way, we sat out by ourselves for the Indian country: our horses were so encumbered with baggage, that we could move but slowly on, and our situation was rather lonesome; but we had provided victuals, blankets, an axe, and gun, and were frequently met by people from Natches, and Orleans, returning to Kentucky. Were impeded by rains—waters of Tennessee high.

19th. (Lord's-day.) Met General William Colbert, a Chickasaw Chief, who gave us an introductory letter to his brother, Major George Colbert, and directed that our business be deferred till his return.

20th. We came to Big Town, weary, hungry, and myself much unwell. Here we got hominy with milk, and bad water. The Indians appear to be poor but kind. With these I held some talk by the help of a negro who could interpret. Lodged in a warm house on a bear skin.

21st. Could get nothing for breakfast, unless it were thin drink and damaged meat. This town consists of two hundred houses, is situated on an eminence, has good air, and an agreeable prospect, but is badly watered; they are a people generally less in size and stature than the whites. Most of them appear to have the manners of ancient simplicity; labour is done by the women, hunting by the men: their visage differs but little from that of other Indians: their houses are made of poles, from three to five inches diameter, and plastered with mortar, are 16 feet by 22 on the ground, floored with earth, and covered with clabboards. We went to Long-Town, five miles, where we expected to find George Colbert, to whom we had a letter; in this we were disappointed, for though sent for he did not come, being on a visit with one of his wives. The Indians were together on account of a letter from the Cherokees on some national business; had some talks here, assisted by Joseph Colbert, in which I endeavoured to recommend the beloved speech, and make them know its contents; but my letters, and the design of our coming, we thought it our duty not to disclose as yet. The Indians are kind, and their best fare coarse, and I am much unwell, in a great measure owing to want of comfortable subsistence; we have a house to ourselves, but competent food is not to be had.

22d. Our Indian friends noticing our situation, directed Joseph Colbert to conduct us to his brother Levi's; was but poorly able to ride; came to Levi's, who, with his two wives, appears to live comfortably: here we were politely received, well fed, and kindly treated; with him we were soon on terms of agreeable familiarity; to him the design of our mission was disclosed, with which he was evidently pleased.

23d. Employed in reading, writing, and in conversing with Levi and others. Taught Levi to write his name, made him and others acquainted with the history of the creation, apostasy, Noah's flood, and the confounding of the languages; learnt some Indian words. The Indians,

though strangers to letters, have characters which they mark on trees, and, like Oriental people, they begin at the right hand, and write or read to the left; they also go the off side to mount a horse; their women ride their feet the off side; they are a left-handed people.

24th. Found myself in better health than when we came. The Chickasaws are without any kind of religious observance, and without temple and priest, except that a few of their enchanters have images, the use of which is little understood by the nation in general; were assisted in conversing with the Indians, by Joseph Colbert, who speaks both languages. My son teaches them reading, to which they attend with apparent delight. Close application does not consist with their indolent habits.

25th. This day became acquainted with the history of the nation, as given Colbert by his mother: "We are only a family from a great rich nation towards the sun setting, as far as Indians could travel during two moons; our fathers dreamed, that away towards the sun rising was land of life; that people know more than Indian, and above want; from them our children learn good things. Our fathers then sat out, travel, come where we now live, here land of life. Our great Father's white children know more than Indian, Chickasaw no hurt any of them. By and by we learn of them things make us glad."

26th. Went to M'Gee's, the interpreter; was kindly received and hospitably entertained. Delivered him a letter from the Secretary of State; found him kindly disposed, but a stranger to every thing of religion. So I read and explained to him several things in the Bible; he gave attention, and promised me every aid in his power in making known the good things, but added, that his ignorance of the gospel was such, that, at present, he could not interpret it; he could not read, and had never heard a sermon. M'Gee's wife and slaves, who all understand English, are fond of hearing, so that the time is agreeably, and, I hope, usefully spent.

27th. On consulting M'Gee, he told me that the

white men, half-breeds and slaves, who all speak English, have great influence with the Indians; he therefore advised, that to effect the good proposed by our mission, we begin with these, who, he says, as they learn, will have good talks to the Indians, and so the knowledge and practice of these things will soon become national: the counsel I think good, and shall endeavour to follow it. M'Gee was born in the city of New-York. This day we came to Mr. M'Intosh's, who talked in a discouraging manner, and deems it a weakness in any man to think of making christians of Indians. I told him that I was of the same opinion, but believed God is able to make them good christians, and that we wish for the honour of being workers together with God. On being further acquainted with this man, we found him an honest, agreeable man, and useful, as he talks good Indian, in helping me to hold good talks to the Indians, who continually frequent this place, and wish to know the beloved speech.

28th. This day became acquainted with William Mizle, long resident in this nation, and sometime interpreter at the Bluffs. From him I learnt something of the customs and language of the Chickasaws: he says, the method of healing in this nation is to take water, soak roots in it, blow in it with a pipe, and say over it a number of words by way of charm, and wash the body of the sick with this preparation. This is performed by people they call witches, who are initiated as follows. The preceptor takes the candidate for this dignity, in summer weather, shuts him in a hot-house four days, to live on amber, a strong drink made of tobacco and water, then sets him to air, gives him gruel, heats the house anew, shuts him in four days more; he is then suffered to come out emaciated; he must then for twelve moons abstain from women, meat, fat, and strong drink, and is then a complete witch; can make storms or fair weather; can cause or cure diseases; foretell future events, and give good or ill success to any undertaking. Thus far Mizle. This day had conversation with numbers

My son teaches the youth to read, and gives them books: we hope some good may be done here.

29th. My employment was reading, writing, and improving opportunities, which continually presented, for conversation. Several people here wish to understand the doctrines and duties of christianity. On mentioning marriage among christians, was informed of their usages in such cases. When an Indian wishes a young or single woman to become his wife, he sends her a small present of clothes or trinkets, which, if she accepts, she becomes his wife, and, from that time, there devolves on her the duty of keeping fire, raising corn and other vegetables for the family, and supporting the children. The man's only business is hunting and war. A man may have any number of wives: marriage is only during the pleasure of both parties: in case of separation, the children all belong to the mother. When a person dies, a grave is dug in the house nine feet deep, the body is washed and dressed in its best clothes, and then interred; if a man of account, a pipe, tobacco, rifle-gun, ammunition, seed, corn, &c. are buried with him. Boards are laid six inches below the surface, then a covering of mortar levels the grave with the floor; then women are called to mourning, and those skilful at lamentation to wailing. This continues twelve moons, about two hours in a day. When a person expires, they shoot three guns, as they say, to keep off evil spirits.

30th. Unwell, propose riding out. Here a Mr. Shepherd accompanied us to a Thomas Love's, where our reception was cordial, and treatment kind; though wet with a shower on the way, yet I feel in better health. I am like to have an opportunity to preach next Sabbath at this house.

31st. In conversation endeavoured to show the evil of a practice among Indians, of bringing up their boys without work or restraint. Levi, Kemp, and Love's children begin to learn reading and other good things.

June 1st. Strong drink has overcome several of my Indians, others are conversible, and wish to learn. I

wish they may learn to fear God, and receive every thing as from him; part of each day is spent in learning their language.

2d. Preached the first sermon in the Chickasaw nation; read and explained the first chapter of Genesis. These people attended with the utmost seriousness and solemnity; they expressed great joy that they had an opportunity to worship God, and hear of things concerning Jesus Christ. After sermon there came to me an old man, who, fifty years ago, had heard preaching; he told me it was the most delightful season of worship he had ever experienced; to me, indeed, it was a happy day.

3d. Had an interview with Col. M'Kee, agent for the Choctaws, who appeared disposed to encourage our exertions, and wished similar endeavours might be used with the nation to which he is going. My week-day employments are reading, &c. when retired; and with this people, conversation. My own leanness, and the indolent habits of the Indians are discouraging considerations, but I hope, in God's goodness, to carry on his own work. If but a barley loaf fall into the host of Midian, it is enough. God will work for his own name, though the instrument be a poor worthless worm. When Philistia is to be smitten, it shall be effected, though a dry bone be the weapon.

4th and 5th. Numbers attended on us to learn reading, writing, catechism, &c.

6th. In conversation with some Indians, who had sundry scruples to solve, two of which were as follow: On being informed, that the great Father above maketh all things, knoweth all things, governeth all things,—the Indians say, Great Father above make all things! How come he make rattle-snake, make thunder and lightning? The other I shall mention is, on hearing one of us teach them the ten commandments, that clause in the second, visiting the iniquities of the fathers upon the children, &c. raised a scruple how it could be just to punish children for wrong done by fathers. I considered

I had cause to bless God for the attention among them, which would induce such inquiries, and was enabled to give such solutions as appeared fully satisfactory to them.

7th and 8th. Returned to M^r Intosh's, who received, and kindly treated us: my son teaches the young people. I am endeavouring to learn the language, and to translate the Lord's prayer and the commandments into Indian.

9th. Preached from Rom. vi. 23. "For the wages of sin is death." The design was to show the grievous destruction sin has brought on us, and the fulness, freeness, and efficacy of that remedy provided in Jesus Christ. The hearers were numerous, serious, and attentive. In this service, read and explained the 2d chapter of Genesis.

10th. Employed as usual. James Allen undertook to teach his wife reading and catechism.

11th. Returned back to Levi's; were kindly received, and had such talks as we hope will do good.

12th. Weary with the fatigues of yesterday; one of Levi's wives from home, the other lies out; they have times of separation like the ancient Hebrew women; in this nation they have great faith in dreams; they believe there is a great Father above, but pay him no kind of religious homage; am labouring to show them the nature and propriety of devotion; their want of words to express several important ideas is a great inconvenience.

14th. Am this day three months from home, and long after my own house; I think as ardently as Jacob did for his father's: the inconvenience is trifling, if the good proposed can but be effected.

15th. I had notice of the return of the Chief Colbert, and a prospect of a public talk. The Lord grant every thing may be so conducted as shall be for his own glory.

16th. A beautiful morning, but the season dry; expect this day an interview with the Chief Colbert, who has sent for me; went to his house, accompanied by Levi and my son; were very politely received and attended to had some talks upon righteousness, tem-

porance, and a coming judgment. In the afternoon the Indians went off to Big-Town; would have us stay till to-morrow, and then come, because they said we should get nothing to eat in town. Here the slaves dressed themselves, met together, requested my son that I would preach to them; they are about twenty in number, were admitted into my apartment; we prayed together. I read to them several passages in the New Testament, explained to them the character and great love of Christ, that he loves poor blacks as well as others; told them how we should love Christ, and how a poor woman washed his feet with tears. It was a happy season; the parade of a royal palace would be nothing to it.

17th. Went to Big-Town, expecting a talk with the nation; in this I was disappointed: here we were made acquainted with a family of the name of Underwood, who showed us no small kindness; with these we held some good talks.

18th. At Big-Town they had a ball play; they spent the last night in frolic; on the ball-ground they divide into two parties, the ladies who attend sing and dance; the mysteries are conducted by one of those witches heretofore mentioned for each party. At each end of the play-ground they erect two poles, five yards high, one yard asunder; four yards behind them they set up an image, the likeness of a man, with a painted face, one yard high, and decorated with a raven's skin and feathers; the leader in the mysteries is in a manner naked, his head adorned with a pair of buffalo horns, his face and body painted of different hues; to his left arm hangs the wing of a crow; he is often falling down before the image, muttering and taking a strong physic, which these people believe has great influence in the success of the game. While the singing and dancing was performed by the ladies, a drum, made of a cypress tree, was beating, and the young beaux, about eighty in number, who were to play ball, beautified with vermilion, bear's oil, lamp-black, and white clay, their heads with feathers, red binding, &c. jewels in their noses and ears,

dance awhile, then utter a hideous yell, and run round a circle they have round the place of the mysteries, which may not be passed unless by the performers. My son and I had well nigh spoiled the whole by entering the holy ground, but being beckoned to we went round. As they pass this, they yell with all apparent zeal, then return and repeat the singing, yelling, running, &c. These pious ceremonies being ended, the play begins; the charms used by the witches had no effect, or an equal effect, for neither party prevailed. The Chickasaw women appear to be meek, modest, and temperate; the men are more virtuous than one would think, considering they are brought up to no business but hunting, and to little or no restraint; at evening we came away, and lodged at Long-Town.

19th. Returned to Levi's; the people are very attentive, but there has been yet no national talk with us, or act for receiving us, we even think of leaving the nation.

20th. The heat intense; these Indians are wanting to learn, so we are not idle; they do not know their ages, and but little of distances.

21st. Left my son to teach in this part, and went myself to M'Intosh's, 26 miles; things look doubtful here; these deluded people will get drunk, and we can yet have no public talk, though Levi says we shall soon have one.

22d. Have noticed ever since I came here, that when appearances are discouraging one day, they are encouraging the next; it is so now; have become acquainted with James Colbert, a native of this country, who has been baptized, reads and writes, is a man of property; one quarter Indian; is a sober man; knows something of religion, wishes his nation to know and observe the same; believes his soul is immortal; hopes he shall regard its good; is disposed to explain the beloved speech, and my talks to the nation: had also good talks to-day with M'Gee and others.

23d. Had this morning, by M'Gee's help, a good long talk with Wolfe's friend, head man of this nation,

informed him of the creation, and how that all men are brothers—of sin—of redemption—of the promise to all nations—of the good rules in the beloved speech—of the great love the council at New-York have for the Chickasaws, and of the good-will of his great father the President, expressed in a letter from the Secretary at War. He looked pleased, and said, it made him very glad to hear these things, that he wished to hear more, so in about four days we will have big talk. Preached at James Colbert's; read the xivth Psalm; laboured to show the folly and sin of forgetting God, and to persuade my hearers to realize his presence; they were seriously attentive; was mightily encouraged: this was a happy day. After service, one James Gun, a white man, came to me, and said, I am glad—it is good to be in the presence of the Lord; I pray that I and my house may serve the Lord.

24th. Being requested, I preached again. I now love to be here: James and Susannah Colbert consent to the marriage covenant, and are declared husband and wife. Charles, their only child, and Peggy Allen, daughter of Colbert's sister, were baptized, and also Mary, Hannah, James, and Margaret, children of James and Jane M'Kim. An aged negro woman, property of William Colbert, has come 30 miles to hear sermon, and said, me live long in heathen land, am very glad to hear the blessed gospel.

25th. Went to M'Gee's, read and explained to him out of the sermon on the Mount. Mr. M'Gee and I were invited to Wolfe's friends to dine to-morrow; the day after we are to have a great national talk.

26th. Went with M'Gee to the friends, who received us very politely; explained to him more fully our business. P. M. went to Levi Colbert's, in order to get things ready for the talk.

27th. Returned; find every thing prepared for the talk. A large parade, a standard erected 30 feet high, a white cloth flying in token (M'Gee says) of love and peace. The Indians are fast coming together; it is a clear hot

day; an agreeable shade and seats were fixed for the head men; I was seated next to the principal chief, and the interpreter on the other side; they were dressed neat and clean, and the most of them very fine. I began with reading a letter from Captain Pike, announcing the safe arrival of their presents at the Bluffs. I then added that I was glad that their presents were come, hoped they would do them good, and brighten the chain of friendship between the two nations; then told them, I had yet better news to tell them, that I had come to bring them the word of life; read to them the letters of the Missionary Society, and from the heads of departments; explained, as fully as I could, the Christian religion; gave them a Bible in the name of the Society, explained to them the benefits of learning; informed them that the Great Father above had given white people the knowledge of 26 characters, that knowing these, when they look in one book they can see how they can have the Great Father above to be their friend, do them good, and keep them in the right way. Look in another book, it will tell how to do all sorts of work; also gave the two chiefs and interpreter each a Testament. After consulting among themselves, and a good talk to them from their head man, I was informed they were very glad to hear these things, were thankful to the council of New-York for their love to them, a people they had never seen, and to me and my son that we had come such a long journey to teach them good things; that we were received as their own people; they would have me bring my wife and children, and come and live with them; that the land is before me, to settle where I please, but that if I had come from the adjacent states, I should not have been received; but now they would have me to do whatever I think best to make their people know good things, that we may depend on kind treatment. After the talks, we all partook of a plentiful repast, provided at the expense of Wolfe's friend.

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ESSAYS ON THE SABBATH.

ESSAY II.

On the Sanctification of the Sabbath.

NO judicious man can suppose that his most careful observance of the Sabbath *makes* it holy. Its sacredness arises from that which *alone* can render any day sacred—divine institution. Our sanctifying it consists in devoting it, with fidelity, to the uses which that institution contemplates.

Sanctification of the Sabbath is commonly and properly reduced to these two points—abstinence, not only from sinful courses, but also from all those worldly pursuits which on other days are lawful—and spending the whole time in the public and private exercises of God's worship.

FIRST, *We are to abstain from our ordinary worldly pursuits.*

When the day of rest comes, a cessation of earthly cares and employments is always to accompany it. All kinds of mechanic and manual labour—traffic, and the appendages of traffic in every shape—customary visiting—feasting—amusement—needless consumption of time in dress, or in the preparation of food—carnal conversation—*i. e.* conversation about politics, trade, or the other concerns of ordinary life—worldly-mindedness, or allowing ourselves to project plans of business for the

then; and thus there are now again two congregations of believing Indians, under the care of the Missionaries of the United Brethren, and are at present prospering and increasing.

But we have yet to go a little farther to the north, where we find a mission has been established for several years among the Esquimaux Indians, inhabiting the coasts of Labrador. Among these savages, who formerly would suffer no white person to live with them, the Brethren have, with a great deal of expense, and many difficulties, made three Missionary settlements, namely, Nain, Okah, and Arvertok or Hopedale. The Lord has opened the ears and hearts of many of these Indians, that they have received the gospel, and felt its power on their souls, to their everlasting salvation. The Missionaries, in each of these places, have collected little congregations of baptized Indians, who, like the Greenlanders, most generally come to live with the Missionaries.

This being the point to which I intended to bring you, I now conclude my narrative. I. M.

Extracts from the Journal of the Rev. Mr. Bullen, Missionary to the Chickasaw Indians from the New-York Missionary Society.

[Continued from page 274, and concluded.]

July 3d. **P**ROPOSED going round to hold talks
1800. in the several towns—expected Colbert to go with me. There are here a number of sick men from Orleans, mostly Kentucky people; not less than one thousand annually pass this way on their return from market. They go down the Mississippi with their produce, then get horses and return this way. Those who return after the 20th of June, are generally sick; those who come sooner are generally in very good health. Those who carry on this trade ought therefore to send early.

4th. Have been waiting all this week for James Col-

bert to go with me as interpreter ; he was to have come on Tuesday, and is not ready yet ; has sick folks to attend. Within these few days ninety gallons of rum have come into the nation, with which I suppose 200 Indians will get drunk. Thus am I troubled.

5th. This morning died here, Captain Christopher Chinasman, of good repute. Since he was thought dangerous, he has not been able to speak ; the other sick people are likely to recover. At the funeral, prayed and discoursed to the people on the immortality of the soul, and the importance of providing in time for a happy eternity. Some serious impressions were visible—several persons seemed fond of hearing. My son teaches reading and the catechism—we both attend to get their language.

6th. Retired to Christopher Oxbury's, wishing to engage him as interpreter. The house is on an ancient mound. The field, where was an encampment of about twelve acres, very rich. Here is an eminence of about 1000 acres, which appears to have been an island, and these works a garrison to secure from invasion. From these works it is apparent they were a people more industrious than the present Indians. This was considered by Richard Hide, one of Blackbeard's men, who lived in this nation, and died about six years ago, the finest place in the nation.

7th. Assisted by Oxbury, held good talks with some Indians here, which they liked to hear. Encouraged him to attend to the beloved speech which I gave him. He can read some, and is quick of apprehension.

8th. Left Oxbury's, and came to Wolfe's friends ; was very kindly received with many professions of love, in which he appears sincere. He gave me his two youngest boys, who he says shall come and live with me, and learn good things, when I get my family here. In our talks here with Wolfe's friend and others present, was assisted by one of the negroes.

Staid here generally till the 13th.

The Chickasaw men are very effeminate and dressy—

the head is, in a hot summer day, bound with a handkerchief, over it a thick binding of fulled cloth, covered with broaches; to the nose hang six bobs, one in each ear, the outer curl of which is slit, and enraped in silver. One bunch of hair is tied on the top of the head, to which is fastened, in seven locks, enclosed in silver and beads, the hair of a deer's tail coloured red: this hangs over the face and eyes; the face is painted with streaks and spots of red and black; the beard is pulled out; the neck adorned with a dozen strings of beads of different sorts, besides a silk handkerchief; the arms and wrists adorned with silver bands; the body and arms covered with a calico shirt: the dress of the lower limbs is various. The women have no covering or ornament on the head but that of nature, unless a little paint, and the hair clubbed behind with binding. The men have a bunch of white feathers fastened to the back part of the neck, and if a person of note, a black feather; and lest the dress or colouring should be discomposed, carries his glass in his pocket, or hanging to his side.

13th. Visited Levi Kemp, who is sick: noticed their manner. A number of Indian doctors or witches were together; they conclude he is witch-shot; they, therefore, after washing him, caused him to lie down on skins on his back; they then, in their turns, suck and bite his skin, beginning at his forehead, and extending on the face, neck, and trunk, to the navel, professing, that in this way they can suck out the witch ball. On my coming in, he soon retired with me into another apartment, where I informed him of the goodness, fulness, and power of Christ, to which he listened.

14th. Preached from Acts iv. 12. *Neither is there salvation in any other*: To show the nature of salvation—the need of it—the fulness and certainty of it in Christ was the design. The people were seriously attentive; was more encouraged.

16th. Removed to Mr. James Gun's, where we expect to live by ourselves; have a great sense of the kindness of Mr. M'Intosh.

17th. My son having procured a house for the purpose; has opened a school at Pontetok; was myself employed in reading, and talks, in which James Gun assisted me.

18th. Went with Oxbury, the interpreter, to Wolfe's friend's; had a talk at his house: they appear friendly and fond of learning the doctrines and precepts of christianity, and of having their children learn reading. The scholars learn well; Mr. Gun reads abundantly in the Bible, and Doddridge's *Rise and Progress*, and other books.

19th. Am this day 49 years old; a few days and we go whence we return no more. This day was visited by Samuel Seely, a half-breed, and a considerable person among the Indians; to him I explained the ten commandments and the duty of prayer, to which he listened: he can talk English, and we have shown him something of reading, and he has attended sermons; was invited to attend the eagle tail dance; it is an annual festival: they dance, sing, and drum through the night, and feast in the morning. The chiefs attend and smoke; but do not dance. There is a small land turtle here, called *terapin*; the shell of which, filled with gravel, serves the young ladies, who intermix in this dance, as ornaments to the legs, and adds to the melody a grating sound; though, in this instance, most of them were covered down to the feet with a callico petticoat.

20th. What time could be spared from talks spent in preparation for the labours of to-morrow. My son went on business to Levi Colbert's.

21st. Preached from Proverbs xv. 3. *The eyes of the Lord are in every place, beholding the evil and the good.* The design was to show, that the Lord always sees us, and all we do, and that therefore we should always strive to please him and trust in him. To-day, the negroes appeared to have the most serious impressions of any who heard me.

22d. Alone most of the day; my son came home at evening sick.

24th. Last evening died Charles, son of James Colbert, after a distressing sickness; this day interred. Being

requested, I attended on the occasion, and discoursed to the people present, from Isaiah xl. 6. *All flesh is grass, and all the goodliness thereof is as the flower of the field.* They were seriously affected—Returned.

28th. My son's sickness continues; was bled this morning; am much concerned for him. Preached from Matthew xxii. 37. *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.* Towards evening my son revived. Prayer is a natural duty; mine is, Lord rebuke his fever; save him and he shall live; thy will be done.

August 9th. Visited Levi Kemp, who has been sick: my son went with me, was much bettered by riding. I explained to Levi the Christian religion—was particular in giving him an account of the resurrection of the body; and a judgment to come. To these things he listened. We returned to our house.

11th. Preached from John i. 29. *Behold the Lamb of God who taketh away the sin of the world.* Attempted to show what it is to look to Christ, and that in him is found the only remedy for souls ruined by sin. It was a good day to us—baptized five negro servants of James Gun: William, the father of the other four, appears to be a true disciple of Jesus; the children are teachable; their mother is dead; their master reads and prays with them; teaches them reading and catechism. The negroes say, it is a blessed thing to have such a master. There are other instances in which baptism is requested, which cannot be gratified consistent with my instructions.

12th. Had company in the morning. We rode seven miles in the afternoon, and visited several families; were kindly received and entertained: these people appear overjoyed that the Great Father above has been gracious, and restored my son—laboured to recommend and enforce Christianity—staid at James Colbert's, where we had a good time in conversation and in prayer with him and his family, who appear to delight in serving the Lord.

13th. Visited and catechised James Gun's family, and returned home.

14th. My son continues to gain strength and appetite. Deaths are frequent among children in this place, and the voice of mourning all around us. My people are every day coming to have talks: this makes me glad.

18th. Preached from Jude 14. *And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints.* The design was to show Christ's second coming; the certainty, the manner and consequences of it. The most serious attention I have ever seen in this nation was visible, both in time of service and after it was concluded; it was a refreshing season, and to me, indeed, opportune, as I find my body and mind impaired by my late trials, and was yesterday labouring under discouragements; am persuaded God has here a work to do, and a people to save.

19th. Read some—had opportunities to explain the Christian religion, and recommend its observance. Some black people came to me for directions how the Sabbath should be kept.

24th. Mr. Mitchell, agent for the Chaktaws, visited me; appears friendly to the mission, though not a man of religion; said some things to him of the necessity of being religious.

25th. Preached from 2 Cor. v. 14. *For the love of Christ constraineth us.* Took a kind leave of my congregation, of white, black, and mixed people; they were seriously attentive. Several staid to ask what they should do; am happy that an increasing concern is here apparent for their souls. Was yesterday informed, that a minister had been sent to the Cherokees, who had got discouraged and gone back: if I am to be alone, the Lord give me strength.

26th. Disappointed of an interpreter to go with me to Wolfe's friend and Big-Town, went to M'Intosh's, Colbert's, and Gun's.

29th. George Colbert, a Chickasaw chief, called in a decent dress, and lodged here. He informed me how he and his brother Levi had laboured to further the pious and benevolent designs of the Society; that he, Levi,

and a number of others, wish to learn good things: no get drunk, but work, make corn, cotton, cattle, hogs; &c. Wolfe's friend made out his talks to-day; he says; head men and warriors all wish us to come back, if possible, by April next. He also appointed two chief men to accompany us as far as Knoxville, and wished we might be in the holy keeping of the Great Father above.

30th. Removed from Pontetok to Levi Colbert's; have left some books with friends Gun, Colbert, and Oxbury, who, I expect, will have good talks with the Indians.

31st. At Levi Colbert's; somewhat out of health; laboured to explain and enforce on their minds the truth and importance of revealed religion, to which they attended.

September 1. Had no public service; had an opportunity to impress on their minds a sense of the truth and necessity of religion, and of the sanctity of the Sabbath. This people have no songs or poetry.

2d. Waiting for Mr. Lewis and our guides to the Cherokees. Mr. Lewis called on us; we took one talk to the Secretary at war, and one to Dr. Rodgers, from the Colbert's.

3d. Went to Billy Colbert's and Long-Town; was unwell; my Indian guides will be ready to-morrow; had good talks at Long-Town, assisted by Joseph Underwood, a half-breed.

4th. Sat out for the Cherokees, in company with Captains George and Chagniby, camped by a creek, and slept comfortably.

5th. Went on a considerable distance, and encamped, Continue to be unwell.

6th. Went on; my son unwell; some wild grapes revived him; he was better in the afternoon; had to pass a terrible cane break and wind fall; had thunder and rain; got very wet.

7th. Very unwell; could eat scarcely any thing; and was but poorly able to ride; at night came into a very fine country, and to a spring branch of excellent water; here we camped; the water did me much good, so that I felt better.

8th. Somewhat unwell; had no meat, and scarcely any bread. Our red brothers have helped away with our provisions, and have much diminished our coffee and sugar. After attending worship, and eating such as we had, we came on. This day we bought meat of a Creek hunter.

9th, 10th, 11th, and 12th. Continued to travel in the wilderness.

13th. Came to a house where we got bread, meat, and milk, which mightily strengthened us; went on—a heavy rain wet us; we camped and lay wet; our Indians made us a fire.

14th. Went on wet. This day, a negro, who found our situation and business, sent us a good supply of bread and meat, which was very timely, as we were weary, hungry, and faint in the wilderness. These negroes have been visited with the outpouring of the spirit of God, inducing them to worship him, to keep the Sabbath day, and to be exemplary in their lives, while their masters remain in a carnal state. God exalts those of low degree, but the rich he sends away empty. At night we came to a house in Will's-Town, where we were well fed and kindly entertained.

15th. Waited on the council sitting. Here was a meeting of the four nations, and an annual festival, called the Green Corn Dance. I made known my mission, and the love the council of New-York have for their Red Brothers. Moses Price, a Cherokee half-breed, assisted me as interpreter. They replied, to hear these things makes us glad, but our national business does not allow us leisure to worship now—we retired to one Alexander Campbell's. Here we kept Sabbath in retirement.

16th. Attended the council; these people are hospitable, but, in other respects, not very agreeable.

17th. Was unwell; there appears but little hope of any considerable good being done here at present. A minister to reside here might soon gain their confidence. In language and morals they are very different from the Chickasaws.

18th. Rainy in the morning; went with a Mr. Ross 23 miles, a wilderness, and had much rain; came to one Woodward's very wet and unwell. Slept here on blankets by a fire.

19th. Went seven miles; were kindly attended to: here we staid; the horses unfit for the journey, and sick myself; had some good talks here, assisted by Ross.

22d. Our Indians came to us; had no public service.

23d. Came on, yet unwell; found my flesh and strength much gone: these fatigues and hardships have brought me low; my son endures much better than my fears.

24th. Rainy; came to the house of one William Springstone, a white man; here we staid, and were well lodged and fed; here we found a bed and sheets to lie in, a favour which we have not had since we left Cumberland last May, for which I find cause to bless God, as I much needed it in this my weak state of body and mind. After resting here I felt better.

25th. Fair weather; came to one Coody's. Here had some good talks, which were listened to. These people are in habits of neglecting religion, and are immoral, Here too we had beds to lie on, a great refreshment; since my son's sickness, my bones have been much pained with hard lodgings; before that, being in good flesh, I perceived less inconvenience.

26th. Sat out in hopes to gain Telico Block-house, but my son's horse failed so much, that we were again obliged to camp out; unwell, and poorly supplied.

27th. Came on as far as Telico Block-house. Here we dined. After drinking one gill of peach brandy, which greatly revived us, to find dinner provided in white people's way, and to see and converse with them, afforded unspeakable satisfaction, after spending nearly five months in the wilderness, among Indians and Indian country folks. After dinner, we came on to the house of Mathew Wallace, Esq. seven miles.

28th. Quite unwell; concluded to stay here till next week; these appear to be sober Christian people, well

informed—find much pleasure in their conversation—the worship of God is stately observed in the family. While at Will's-Town, a Cherokee woman appeared before the Council, and gave in her testimony against the polygamy and divorce so common among Indians; her talk was much thought of, and will, it is hoped, have some good effect.

29th. Preached from 1 Peter ii. 7. *Unto you, therefore, which believe, he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.* This people were destitute of a minister; were seriously attentive; appear glad to hear preaching; made a small contribution; requested me to stay at least one Sabbath more; was so weak as to be scarcely able to speak so as to be heard; was much exhausted after speaking.

30th. Continue here, yet unwell.

October 1st. Went to Mr. Blackburn's, Maryville, Mr. Blackburn is said to be a zealous, able preacher, and an exemplary man; there are more than 300 communicants in his church: here we lodged, and were happy in our situation and company.

2d. Procured our horses to be shod, and proceeded to Knoxville, where we staid: here we became acquainted with a Mr. Fisk, late from Dartmouth College. Col. Henley received and entertained us in the politest manner.

3d. Rainy. Col. Ramsay conducted us to his house, where we staid, and were kindly entertained till the 8th, Preached on the Sabbath; my health is better, and our horses are recruited, so that we hope we may go on: this week were impeded by rains, which came every day but one, so we came only to Green County, to Mr. Balch's; here we kept Sabbath, and received the sacrament; several ministers were present. The difficulties here have, in a great measure, subsided; the meeting-house is large, but not sufficient for the people; numbers were unable to get in, so staid at the doors. Being requested, I discoursed from those words; Phil. ii. 5. *Let this mind*

be in you, which was also in Christ Jesus. Went on this week as far as the Royal Oak, in Washington County, Virginia.

20th. Preached from John iii. 7. *Ye must be born again.* There are here a number of Christian people. Rev. Mr. Crafford, who is the nearest minister, directed me here. This week we came on to Botetourt County; here kept Sabbath, and preached: this week we came on to the Rev. Mr. Wilson's, in Augusta County, of whose kindness I have a great sense.

November 3d. Preached from Col. i. 19. *For it pleased the Father that in him should all fulness dwell.* My health better: came this week to Miller's-Town; here we attended meeting; Mr. Paxton preached, and also Mr. Laird, a candidate. Came this week to Gen. Brearly's, in New-Jersey: here was no meeting to attend; the day was spent in retirement, and on the 20th of November we came to New-York, and on the last day of November we came home; found occasion to rejoice in that goodness which had preserved us all, in our long absence from each other, to meet in comfortable health to praise his name.

An Account of the Revival of Religion at Bridgehampton, communicated in a Letter from the Rev. Aaron Woolworth to the Publisher.

Bridgehampton, Aug. 12, 1800.

DEAR SIR,

I EMBRACE this opportunity to furnish you with some more particular account of the work of God in this place, last winter and spring. It has, indeed, been glorious. "The Lord hath done great things for us, whereof we are glad." The attention began to be considerable the beginning of November. Before this, and as early as the preceding July or August, there were manifest appearances of special seriousness upon the minds of a few individuals. Perhaps previous to the