

Here I would observe that the professors excommunicants did not join the chiefs and warriors in their speeches.

The Lord's Day following - 15 - discoursed upon the strait gate, Math. 7, 13. A crowded house and solemn assembly. P.M. preached abroad - the house not sufficient to contain the people.

18. Wed. Spent the whole day in religious conferences and catechizing. Light and truth seem now to break forth, detecting error and hypocrisy, and the arrows of conviction fasten more or less in the hearts of sinners. Have now appointed to catechise publicly every Lord's Day between meetings, and once only on week days.

There is now a great commotion among my people, both Onoidas and Tuscaroras, with respect to the doctrines of repentance, regeneration and baptism. It evidently appears they have been generally taught, or universally conceived, that baptism is all the regeneration necessary for the Kingdom of God, and that all such as are baptized will certainly be saved, and that repentance consists merly in oral confession.

21. L. D. Preached both parts of the day from Psalm 50, 21. This proved, by the blessing of God, the most awakeing discourse to the Indians that I have known for a great while. My house was thronged in the evening, and continued till near midnight.

29. L.D. By the desire of a number, discoursed again from the subject of the last Sabbath. The whole assembly seemed to be in tears. I treated the subject in the following manner. After an exordium, considered two propositions - viz. 1. That wrong and mistaken notions about God are very dangerous, hurtful & pernicious. 2. That notwithstanding sinners grew bold in antiquity by reason of God's great forbearance, we are assured that he will sooner or later bring their crimes to light, in all their aggravated circumstances,

and execute the threatened wrath. Under the first head pointed out some of those wrong notions of God which are so dangerous. Here I had opportunity for describing their pagan principles, with a warm application to the conscience. In illustrating the 2d, I observed:

1. That God, in great forbearance, delays the execution of his wrath.
2. By this long suffering, sinners take occasion to grow bold in iniquity.
3. I assured that God would sooner or later bring their crimes to light in all their aggravated circumstances, and execute the long threatened wrath.

The Indians observed to me that I never before preached a sermon which so much aroused their attention and affected their hearts; that the text was written on purpose for Indians; it depicted and exactly described their pagan hearts and lives.

Soon after this, reports from abroad indicated and threatened an Indian war, which sensibly affected the young warriors in several towns, and very greatly altered their behaviour. At the same time, a conviction of the truth and importance of the Christian religion seemed to prevail among a great number, and their resentment would often rise and flow out against me, as the instrument of their awakening and conviction. I pretty soon discoursed and lectured largely upon the 2d Psalm, particularly the first verse: "Why do the heathen rage?" This was resented by a number. About ten young warriors rose up in the time of service and left their seats and walked off. One or two halloo'd before they were ten rods from the place of worship. Such an instance never happened before in this place. However, it didn't distract me, and I was enabled to make a suitable improvement of their conduct before I finished my discourse. Some of the auditory appeared to be drowned in tears; others boiling with resentment.

In this discourse, I let them know what we were to understand by Heathen; that they had been disaffected and enraged against God and

his government from the beginning; and instead of assigning the true cause of their rage, enquired if there were any reasons and just grounds for their conduct, and then insisted that God demanded an answer (?)

These discourses were the subject of conversation far and near for some time. Some said it was an impudent and vile discourse; was treating the Indians as tho' they were as bad as the old murdering Greeks and Romans, or like Devils; other that it was a designed thing, that I had some private intelligence of the state of their political affairs, that I had been assisted by an evil spirit, etc. And a few approved, on the Lord's side, and spoke up for the cause of truth; that the great God had marked out the temper and conduct of all Heathen in his holy book, and he only put it into my heart to declare the matter at that time.

About two days after, comes into my (house) one of the head men in great distress of mind, awakened, as he told me, by those discourses from the 2d Psalm. His attention was never before roused since my residence in these parts. He addressed me in the following manner:

"Father, I am greatly disturbed in mind. We Indians are in a bad situation. Our Father seems to threaten us, look which way we will. Your instructions are very different from all we formerly had. They were easy and gentle; never disturbed us much. But yours are hard, and give us great distress of mind. I have particular reference to God's demand; "Why do the Heathen rage?" God has undoubtedly sufficient reason for asking this question and demanding an answer. But the case of us Indians is peculiarly difficult and distressing. I have been deep in thought upon this subject, and (3

or 4 words illegible) for many days. I find, we Indians are in the most unsure situation, but I find no way by which we can extract ourselves. If the Lord Jesus were to be Judge, and should demand of us

Indians: 'Why have you raged in such a manner against me and my Kingdom?' etc. etc. What would we reply? 'Why, Lord, your servants have come first from the northward (Canada) and told us they were acquainted with the truth, and friends to Jesus while on earth, and had brought his mind and will for the Indians to receive. We answered Very well; we will consider the matter. But before we came to any conclusion, behold, another comes from beyond the Great Water (Britain) and says: Brethren, you are in the wrong way; you have not been taught the true worship of God; hear to us, and we will instruct how you may be happy for this world and the coming world. We are come from the King and the King's Ministers. We reply again: Very well; we will consider the matter. But before we could get established in our own mind - behold, a third, from the east (New England) and cries out: My Brethren, you are certainly lost, if you continue in the way you are in. You are sinners, sinners throughout, and must have new hearts, or you can never get . . .

(Filed with Journals, fragmentary.)

I have lately returned from Albany where I have been waiting for near ten days in expectation of meeting with my old friend Capt. Joseph Brant, the noted Mohawk Chief.

27. Set out for Oneida. My riding horse has failed. I am obliged to ride in a waggon with my baggage, provisions, and some articles of household furniture which I wish to transport, having it in view to move my family some time next autumn.

2 July. Saturday. Arrived at Brothertown. I am so much fatigued with my journey and the extreme hot weather, do not feel myself able to preach tomorrow and have given out word accordingly.

4. Monday. Visited by several Indians, with whom I had long conferences, both upon religious matters and the state of their political affairs.

8. Friday. Old Oneida. I have been much unwell for several days. Am now exercised with a severe diarrhoea which seems to threaten a dysentery. Attended a conference with a small number of Indians towards evening, and then concluded to send to Kanonwalohale for the Indians to visit me at this village, being unable to proceed any farther and being apprehensive I must return to my quarters and apply to some physician.

9. Sat. My disorder increasing, and having no medicine with me, I last evening ventured to take an Indian dose which they consider as a severe restrigent. To prevent its too powerful operation, I drank freely of the elder-flower. Through divine goodness, I feel myself much relieved this day. Visited by several Indians, who informed me that the generality were not yet returned from the treaty at Newtown Point. Towards evening had a long conference on the old subject, the present state of the Indians, with some congratulatory speeches, till I was quite overdone. I have nevertheless, yielding to their importunity, consented to preach tomorrow.

11. Monday. Yesterday morning the Indians began to collect early and came from every village in this vicinity. I felt much better. They soon told me there were so many collected that the house would not contain the half of them, and that they would be glad to have me preach abroad under the shade of some trees if I thought the risk to my health would not be too great. I consented with some reluctance, as I had considerable fever at that time. I discoursed from 1 John 3. 7-9. In the afternoon prayed, and also preached both in the English and Indian languages, as the Brothertown and Stockbridge Indians could not understand the Oneida. In the afternoon the eager attention of the auditory was apparent and very animating. Before they dispersed to their villages, several of the principal Indians came to my lodgings and thanked me in the most feeling manner for my discourses, which seemed to open to their view the treasures of God's love and wisdom. They desired it might be published to them again on some future day, although we were more than 2 hours in our afternoon exercises. I was exercised with a very high fever all last night, but much abated today.

13. Visited this day by a number of their principal men, and am so far recovered that I enjoyed an entertaining conference with them for several hours. I find the painful exercise of my mind and awful apprehension which agitated the young woman of Brothertown some days before her death, mentioned in my Journal of last April, has excited the attention of many and become the subject of enquiry; in consequence of which the question has been put to me: "Why some Christians have such fearful apprehensions of death, when the real true pagans meet it with great composure and undaunted courage? They then gave an account of a very aged Tuscarora's death, who had lived and died a strait pagan. This old man accosted one of his grandchildren in the following manner a few months before his death: "Well, grandchild, you are going to become one of those Christians who worship

God by a Book and will go to a place which the book tells of when they die. But no one has been there and returned to acquaint you with the nature of that place and the mode of their living there. Grandchild, I have repeatedly warned you of this, and told you to make your own choice, and if you choose an uncertainty for a certainty you must abide the consequences. My brother came to me on a friendly visit the last night. He came directly from Eskanano (ie. the place of the departed spirits). I asked him if he had come to call me to take up my final residence with my fathers in Eskanano. He replied: Not yet. You are to tarry here a little longer. But I came to inform you that all your old friends are happy there and wait your arrival, and that your apartment is prepared for you. And in three months I shall return with orders to conduct you safe to your fathers. - Now, grandchild, the Christian book knows nothing of this, nor does it know anything with respect to the government of our Island. Grandchild, our Island is supported by four little Gods; one resides at the east, called Tyogetuet (rising up, or making its appearance); another at the west, called Yagalaghlekke (the twilight); another at the north called Jothol (ie. a little cold); the fourth, Unte (which is a rather obsolete word). Grandchild, the Christian Book knows nothing of all this. Indeed, it doesn't know anything about Indians. Grandchild, this is my last warning to you. Within three months my brother will be sent by the spirits of the fathers to call me. Then I shall bid you all farewell. And if you forsake the path of our forefathers, I shall never see you any more."

And in the course of two or three months the old man, sure enough, took his departure, with all imaginable composure and without a struggle or a groan.

I then mentioned what the Psalmist had observed in his day of the wicked having no bands in their death; that the construction of the human mind was such, and its natural belief in a future state of existence, that stupidity or enthusiasm must supply the place of true religion when that was wanting, to fortify the mind against the solemn hour of death. Upon these subjects we conversed several hours.

I saw that the story made an impression on some of them, for such is the power that superstition has over the mind, that it is almost impossible to convince of the absurdity of giving credence to these reports of dreams and visions which are always circulating among them.

16. Sat. Old Oneida. Have had much company of Indians the past week who have occupied the whole of my time. The Oneidas at Kanonwalohale not having generally returned from the treaty at Newtown Point, have sent a messenger to request the men who are at home, with the women and children, to attend here with the Oriskans and Stockbridge Indians tomorrow. I am not yet fully recovered from my late illness and think it not prudent to travel in stormy weather.

17. L. D. Old Oneida. Preached both parts of the day, on Matth. 22/23. Sat. Kanonwalohale. After several conferences with several Indians who are at home in this village (the generality being not yet returned from Newtown Point) have concluded to preach tomorrow in the forenoon at Old Oneida, and in the afternoon near my quarters on the Oriske, by particular request.

24. L. D. Old Oneida. Discoursed from John 11.26. Immediately after the first exercise mounted my horse and rode to a settlement of white people a little east of my quarters on the Oriske and preached to a very serious assembly.

30 July. Saturday. Old Oneida this evening. Mr. Sergeant returned. The week past has more than usually revived the old story of visitants. Some little leisure for private instruction.

31. L. D. At Kanonwalohale. The Indians are now all returned from the treaty except three and we have had a very full meeting, collected from three villages, and several Indians from Canada who are on a visit here. Discoursed A.M. from Ephes. 5.2. P.M. Deut. 5.29. A very agreeable and animating appearance in the assembly

this day. In the evening attended a conference with a select number till midnight.

1 Aug. Mon. The whole of this day in council with the chiefs and warriors when a particular relation of the transactions at the late treaty was made. The disposition of the western Indians. The Oneidas and Senekas harmonized better than heretofore. The latter, partly by the advice of the former, agreed to introduce agriculture.

After this, I proposed a plan for suppressing the sale of spirituous liquors in the village, following with an exhortation of some length. This was seconded by Good Peter. He remarked with great freedom and pertinency on the conduct of some of the pagan party in breaking up the peace of the town by their frequent night revels in the too free use of the intoxicating draught. He said it was apparent to him, and he thought obvious to even a careless observer, that the L. J. was using means to become the proprietor of the town and nation, but the evil spirit would not give it up; he was loth to resign advocates of the ancient religious feasts and dances, as they were once esteemed.

In the evening again sat till midnight on the subject of regulations in regard to the sale of spirituous liquors, & urged the importance of a resolute and determined adherence to the regulations by every friend of Christianity and lover of order and peace.

'Tis observable that this pagan party made no great opposition to Christianity, nor did they appear to be sticklers for the ancient religious rites of the fathers while the French priest and traders were among them, and Good Peter was led away by their fair shew, intrigues and artifices; but since Good Peter has renounced them and redoubled his zeal for the Protestant cause, a number of others have become very attentive to the concerns of their souls. These supposed pagans, tho but a handfull, appear as tho these possessed with the spirit of their forefathers or someone much worse. Their conduct is very similar to what it was about four years ago, with this difference - that they treat me personally with a degree of respect, and noone offers me any abuse or threatens my life. Good Peter thinks that Christ and the evil spirit intend to have one strife for the Indians, but says the former will have none but volunteers...

These nocturnal conferences will undoubtedly be censured by those who are unacquainted with the Indians and my situation among them. I myself condemn the practice when....

(Here ends this fragment, pages 1-16.)