

But, seeing there are many who run without being sent, — who talk much of their experiences of God, of Christ, and a spiritual life, who have not borne the fruits which become a life of holiness, — I have felt averse to writing respecting these things; lest, like some spoken of by a prophet, who, in declaring, “‘The Lord liveth,’ swear falsely,” not having experienced the verification thereof for themselves, by testifying to things too deep for me, I may appear to arrogate to myself more than is becoming the low state of humility in which I desire to live. Yet I now feel to record, as the experience of my soul, “Hitherto hath the Lord sustained” and supported me, else I must have fainted and given out by the way.

Truly I may say, in all humility and abasedness of spirit, — “knowing that in me, that is, in my flesh, dwelleth no good thing,” — whether fruit be borne, yea or nay, that I have been among this people with much sorrow and many tears; under discouragements and heavy burdens; in heat and in cold; in hunger, in thirst, and in weariness; in sickness, in weakness of the flesh, and weakness of the spirit; in perils, in privations, and in cruel besetments of the enemy; alone as to the outward, and a stranger among a strange people; having home, wife, and children, in a manner as though I had them not. Yet hath the Lord supported, and by the right arm of his power, notwithstanding my many slips by the way, sustained and upheld in all and through all; may his name be magnified.

Even at times, when his gracious presence has been,

or seemed to be, withdrawn, his hand has been underneath, to bear up, and keep me from falling, to make a way where man could make no way, and to overrule the counsels of the heathen, and machinations of evil and designing men; so that I have not only been preserved alive through dangers seen and unseen, but even the enemies of truth, and those who know not God, have been made to entreat me well. “This is the Lord’s doing, and it is marvellous in my eyes.”

As an instance of the overruling power of Providence in making use of the bitterness and envy of man to accomplish his own purpose, as well as by his own secret power to preserve those who put their trust in the arm of his might, I will mention the following circumstances: —

At the time I was sent for to come out to camp, just previous to the Great Medicine Dance, I was impressed with a belief that it was the design of the tribe to retain me in camp until Satanta should be released; or, in case government should fail to keep faith with them, to take my life as the first act of hostility. I found the agent had the same impressions, and as a consequence withdrew all requirement, on his part, of my going out; thus leaving me entirely at liberty to act in accordance with my own feelings, or as I might be best satisfied in doing. On fully weighing the subject, according to the best of my ability, I believed it to be my duty to go with them.

Subsequent occurrences, and information received,