

**FORTY YEARS AMONG THE  
INDIANS: A DESCRIPTIVE  
HISTORY OF THE LONG AND  
BUSY LIFE OF JEREMIAH  
HUBBARD**

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Forty years among the Indians: a descriptive history of the long and busy life of Jeremiah Hubbard by Jeremiah Hubbard

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# Forty Years Among THE Indians

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## Preface

During the sweep of years the names of men, illustrious because of their exploits as statesmen, soldiers, scientists or leaders in reforms or religion have appeared on the pages of history while others, equally worthy and effective in the movements and uplift of nations, have remained unknown and some have died "unwept and unsung."

Were the subject of this brief sketch a veteran soldier of some great national army with scars of wounds on his person received on battle fields, or were he an orator who had stood at the crisis of some national upheaval and calmed the minds and hearts of men that were as a disturbed sea, historians would eagerly seek the facts of his life, while his biography would be gladly received by editors of daily papers and magazines for immediate publication. The man whose life we honor, and work we commemorate, sought no upper seat, desired no place of prominence. Thirty-four years have passed since he chose the, then far off West, where he might spend his days among the Indian tribes of the Southwest, and in an humble way give his life in uplifting these natives of America into the lofty realm of Christian manhood and womanhood.

His name, therefore, has not been emblazoned on the sky of the world's popularity. The battles he has fought have been far from the view of civilized man, while the implements of his warfare have not been carnal but spiritual. On the roll of the veterans of the

Cross the name of Jerry Hubbard stands far up toward the head. He is of Indian extraction and a native of Indiana. On the 7th day of April, 1837, he first saw the light near the town of Lewisville, Indiana. The early morning of life was spent in his native state, some years of which time was spent as a school teacher, whereby he was providentially being fitted for the long years of toil awaiting him. While thus engaged he was brought into the sweet experience of salvation. He did not immediately connect himself with some church. Knowing he was possessor of divine life he could wait and deliberately make choice of the church with which he should cast his lot. Christian doctrines held by the various churches were examined. Their polity was also looked into. One year of prayer and study and the matter was decided. The Friends church, on the day young Jerry Hubbard was received into its fellowship, accepted a man who was to become a great factor in its future growth.

#### WORK BEGUN:

The young preacher having been heartily received by the Quakers soon ingratiated himself into their good graces and began his work enthusiastically. He was in 1871 made a preacher among them. After the lapse of a few months he discovered there was virgin soil and on certain lines the church should be developed. In due time he modestly suggested in his words "setting forth the altar of prayer." Previous to this there had been no method among this people of assisting persons seeking peace with God. This, while regarded as an innovation, proved a means of grace and a great help to penitents.

This, which became a feature of the church work, was in after years especially helpful in the southwest. Men were approachable at an altar of prayer who possibly might never be reached otherwise.

There was a custom also among the Quakers that had obtained for many years which Rev. Jerry Hubbard conceived to be in the way of greater development of the church. He said the idea of assembling and sitting for an indefinite time for the Spirit to move them before holding service was impractical and the better way was to honor God by an effort to worship. This being a revolution in their mode of worship was met with no little opposition. He was determined and persistent. He was familiar with the life and doctrines of George Fox, founder of the Quaker Friends church, and versed in the Bible and looking deeply into their custom of having silent meetings, he was therefore fully persuaded the same was a mistake. He held before his people the example of Jesus and the apostles, and insisted that in all public meetings the example of these should be followed, and if they were to lead the world there must be oral teachings. As at Kokomo, Indiana, he was successful in setting the altar before the church, he was equally victorious in this, and the church from that time has worshipped after the fashion of his idea. These instances serve to indicate the strength of the man among his people, for it must be borne in mind that the intellectual giants among the Quaker Friends fought to the finish such innovations.

#### AMONG THE INDIANS:

Forty years reach backward in Indian Territory history when there were no railroads, public highways, but



few if any marks of civilization, and no white men. A pale face was then as rare here as in the jungles of Africa today. True then a few desperate fortune-seekers had found their way among the red men. Such were not here to aid or encourage a man whose heart was set on saving men. Was faith required on the part of Livingston that he might penetrate the dark continent, so was it essential that Jerry Hubbard should have mighty faith when he, the first missionary to the Seneca Indians, enterprised his stupendous work. Dangers await all who labor for God and the uplifting of men. In the case of this missionary to the tribe of Seneca Indians this was true. They resented his presence and refused the gospel he brought, became bitter and threatened his life. As one in other years he counted not his life dear unto himself. Patient, tender work continued, though a council had decided on his death. The heart of one of the worst among the tribe was smitten by the Spirit and he was converted. A great work was then begun. It spread among the Modocks, Shawnees, Peorias, Miamis, Ottawas, Wyandotts, and Quapaws, until the power of the gospel brought many of them to the Lord.—REV. J. M. WRIGHT, Pastor M. E. Church, South. Peace and salvation to all men.

## Preface by the Author

I was born in Henry County, Indiana, on the 7th day of April, 1837. The name of my father was Joseph Hubbard and that of my mother was Matilda Johnson. I was raised on a farm until I was 16 years old, went to school in an old log school house. Then my parents went to Wayne county, Indiana, and settled at Chester, four miles from Richmond. Here I went to school to Lewis Estes until I was 21 years of age. Was married in the fall of 1858 to Mary G. Sheward, daughter of Dr. Isaac and Louisa Sheward, formerly of Wilmington, Delaware. In the spring of 1859 we moved to Miami county Indiana, and commenced life as a school teacher and brick and stone mason, which after many years was discarded to take up the work for the salvation of the souls of men.

In the year 1878 I felt that the Lord was calling me to give all my time to preaching His gospel at all times and wherever He should be pleased to send me. But I had a large family to support and was in debt; I could see no way for them to live. I tried for several years to work and preach and do all the good I could, but nothing I could do seemed to prosper. I at last came to the conclusion that I would make a full surrender or sacrifice, for the Lord would not accept a half one. I felt willing to give up all and labor for the

Lord if He would take care of my family and provide a way for them to live.

It was then that it was impressed on my heart to write a book, giving sketches of all the schools I had taught and of the various meetings I had attended and held in different places; that it would be the means of helping me along with the blessing of the Lord upon it. Under these circumstances I wrote the following pages. While writing the first part of this book I held meetings every night and often in the day time, only missing two or three nights in three months. These meetings were the most powerful and successful of any I ever attended, showing fully to my mind that if I would do my part the Lord would do His of the great work of gathering souls into His kingdom, for truly the fields are white unto the harvest but the laborers are few, and how many stand idle with their arms folded. Has not the language of our blessed Master been sounded into your ears: "Go work in my vineyard, there is work for all to do."

"Go work in my vineyard, Oh work while 'tis day;  
The bright hours of sunshine are hastening away,  
And night's gloomy shadows are gathering fast  
When the time for our labors will ever be past.  
Begin in the morning and toil all the day;  
Thy strength I'll supply and thy wages I'll pay;  
And blessed, thrice blessed, the diligent few  
Who finish the labor I've given them to do."

May the Lord add his blessing upon these pages, and that your prayers may go with me as I go up and down in the land and may the Lord remember me in