

union with God he could no more be lost then God could be himself. I read my Bible and found that I could not git along with all the passages of Scripture. I marked them & tried to git some one to explain them to me, but found no one that could do it, but some as I thought explained all the meening of scripture away. While others sciped over those that lay hevvy on my mind which ware as follows Gen. 3-6. Exodus 32-33. Num 14-30 & 34. Josh 25-20. first of Sam^l 28-15. Second of Chron. 15-2. Ezekiel 14-24. Exekiel 33-14. Matthew 42-43-44-45. John 15 & 6. Act 1-25. Romen 11-21- Gala 5-4. first of Tim 1-19-20. first of Corin 9-27. Hebrews 6-4. Hebrews-10-26-27-28-29. Peter 1-9. Jude 5-6. Reverlation 22-19. And finding no way to make Scripture read consistent with scripture I believed that there was a reality in the posibility of ones being lost after conversion. I had no one to talk with on the subject, for I never heard any one speak of it but Mr. Dow a Methodist Preacher & it was so opposed then that I felt afraid to tell my thoughts about it.

I found also that Christ had purchesed salvation for all the Humain Famely which was denide by D—n Daverson & by most of the professors as I understood them. It is true they would not own it directly yet in directly they would all own it. I found that the scripturs proved to me that there was ful salvation for each Sone & Dauters of Adam. The Scripturs I marked ware these Psalms 65-2. Ezekiel 33-11. Ezekiel 14-13 & 32. Luke 25-17. Titus 2-11. John 6-37. Hebrews 7-25. 2d St. Peter 3-9. Reverlation 28-17. It also appeard to me that there was a freedom of will given to man to except of this Salvation. These three idears I studed much apon (viz.). That there was Salvation for all men & that there was a posibility of all excepting of it and that there was a danger of luseing it after they had got it. I was soon opposed respecting the freedom of the will. I therefore took to serching for Scripture and the more I serched the more plain it appeard to be. The Scripturs that I brought for proofes ware these (viz.) Exodus 35-5. Exodus 35-22. Isaiah 1-19. John 15-7. Romans 4-14. Ephesians 6-7. Timothy 6-14. Hebrews 10-26. Also 13-18. Reverlations 22-17.

I got so confermed that I was rite that I began to make it known to the people. I knew not that there was a Peopl in the World that held as I did only that I had heard that the Methodist held that there was a posibility of falling from grace. I frequently had conversation with the Minister of the Town, but he at first would git all my abjecttions to his doctrins away, but at length he was unable to git along

with all the Scriptures that I brought to him. I studied so much on Doctrins that I had but little or no time for to study for Holiness. I was veremuch tried about Preaching. It had alwayes appeared to me that I should have to Preach when I was alive in Religeon, but when I was in a backsliden state I thought but alittle about it yet I wished to have a consistent Chane of idears upon the Bible. In August if my memory serves me right and the Eleventh day Doc^r Cheaver preached at Charles McHindzeys in Hartland & a Reformation broke out. Six or seven ware struck under conviction. The work went on with power, for the Lord was in it. I heard much of it and felt the necessity of trying to be more holy. I began to double my diligence to make my Calling and election sure, yet I youst to hurt my own Soul by disputeing Deacon Daverson, for he was set & so was myself. Sometimes I youst to find grate Blessings in Secret prayer; then I youst to loose it by disputeing. One day I drew up a determination to dispute no more, but my being alwayes taught that God had foreordaind whatsoever came to pass, and now I found I could not proove it by scripture, and so I was suffering a new reverlution respecting Doctrins, and being opposed by all professers and feeling so wonderfully tried about Preaching that I youst to git to disputeing ere I was a ware.

In September I went to a Meeting in the west part of the Town at C— McKinsey's. We had a Glorious time. One Asher Smith Preached. He was a Preacher from South Woodstock. He had been a Methodist, but I did not know it then, for he had left the Methodist name in hopes that the people would receive the word better; but after trying two or three Years he found his mistake and went back and joind Society or Connection again. However he preached well. The meeting began at 2 o.c. and lasted till twelve and by Sunrise next morning they ware comeing again. I got a grate Blessing to my soul. I believe that for Christs sake forgave my Sins and backslideing. I boud in Secret prayer, thanked the Lord for his Goodness. I tride that night to Exhort, found grate blessings therein. I went back to Mr. Daversons. I exhorted almost all I saw on the Rhode. As I had got almost home I met one Mr. Calle, I tride to exhort him. He was then struck under convictions. A few Dayes after I heard of it, but it only helpt my misery, for I thought it was an evidence that I had got to Preach. A few weaks after I went to a Church Conferance whare there was a number joind the Church and one dated her conviction to my Exhorta-

tion at C McK—s. This also made it look to me more as tho' I had got to Preach. But the more I thought of it the more dreadful it looked to me; however at length I felt willing to exhort if the Lord would call on me for no more. So I youest to exhort. One time the Church had no Preaching, therefore they read a Sermond after which I got up in the Galeries and began to exhort; some went out of the Hous, some wept, & some laughft. After this I would exhort Sabath noons in the Meeting House. Some cried one thing and some another. On time I went to the North part of the Town. The Doc^r Preached after which I exhorted. The Lord helpt. One Young Woman was so operated upon by Gods spirit she had like to have fell to the floor but was held up by those around her. It was said that she was faint. I never had seen any fall under the Power of God so I thought that she fainted. I began to hold Conferances in which I youst to exhort. It soon got round that Joel Winch was agoing be a Preacher. I do not know that I should felt wors if they had said I was a going be a thief.

One of the Baptist told me that I had got to Preach or be Damed, but the Congregationalists indirectly told me that I should be Damed if I did preach. Hear I was no one that I could unbusum my tryels to; sometimes I thought the Lord was a hard master and called for more then he gave. I became a laughfing stock with the wicked and was fought by almost all professers. And the whole together lay so hevny on my mind that at times I very scarsely knew what my hand ware about. One day I was in the field at work & I knew not that I had left my work till I found my hand up at the Book Shelf taking down the Bible. Sometimes I have gone out to bring in wood and have carred it up to the Barn. A number such like things I did which made some think that I was deranged, but it was only absence of thought from my Work. Sometimes in the night I youst to give out my text and preach with all my might. One evening I lay down, fell to sleep. I soon read my text. It being late in the evening the Children had gone to sleap, but I awoke them with preachfing so loud. My being unwell they thought I should harm myself, therefore they awoke me. To my surprize I found myself exhorted and the people looking at me and telling what I had been adoinf. I now felt worse then ever, for the people now had found out that I was tried about Preaching. Next day Mrs. Daverson tried to persuade me to let the Bible alone, but it was in vain. She then did hide the Bible from me, but I got another. No one can gess what

I under went, for one would ask when I was agoing to Preaching and another said he would come and hear me &c. &c. When I knew not of a Church in the World that would fellowship me with my Doctrins nor that I could fellowship with there Doctrins.

One day I went to my Fathers. He told me that it was evident that I had ought to Exhort, for said he it evident that God blesses it to the Good of Souls. Mr. Daverson had now sold his plase and was a going to moove to Waterford about Seventy Miles up the River. So I went with him as I had a Sister that had mooved there. After I had gone, the Devil began to fill my hed with notions. I yelded to his temtations, Bought me a peace of Land, gave my Notes for two Hundred Dollars, and bound myself for three years to work with Mr. D—. I now tried to make myself believe that I should git red of my tryels, for I ment to have a Famely and git in to bisness so that it would not be my duty to Preach. I was there about six weeks. When I came back again to Hartland I saw what I had been adoin. I recon I felt some as Jonah did when he had fled from the presence of the Lord, for surely I met with a storm. O how much has God bourn with me, how many times I have run a way from doing what he bid me do. I now see no way but that I mus be Damed. I fasted & prayed but found no blessing, but as often as I went to pray for a blessing I recieved this answer "the willing and obedient shall eat the Good of the Land," and if I cryed out Lord what wilt thou have me to do? it is to go to Ninevy as I bid you. I pined away under my tryels not nowing what to do. At length I prommised God that if he would only help me clear this time, I would do better. I soon felt it [?] on to my mind that God would show me mercy no more, yet could not say that I felt wholly given over. I youst to try to exhort sometimes, but I could not find that joy I youst to find. One time I tride to exhort at a Conferance at Doc^r Chevers and found some liberty, but as soon as I had don Doc^r C—r arose and opposed me dear Lord (cride I) what shall I do? but something said to go to Ninevy. That night I slept but a little. Next day I was temted to Kill myself. I one time got my rasor in to my hand but was restrained by the Lord. O Glory Glory begiven to God for keeping me out of Hell. Only to think how ny I came to plunging a man into everlasting Distruction. I thought at length I could do no less then ask Mr. Daverson to releas me and thought if God gave me success, I would look on it as a token that I mus preach. However I had but little hope that he would give me my

Notes. But when I asked him he said that if I wished him to he would. He first thought I was not in earnest. I told him that I wished he would give me my Notes and I would give him my Dead. He went in to the House handed me my Notes so I gave him the Dead. He then found me in earnest.

I afterwards found it was well for me that I gave it up, for he lost all his Land by having a bad title. So I should have lost it if I had not have given up the bargain. In all this I saw the mercy of God. Now, thought I, God has helped me clear of that contract, now am I willing to go to Ninevy. I could not say I was willing. However, thought I, if God will release me till I know enough to preach I will find no objections then. I was at work one day in the Barn when I got to looking at my past life viewing the mercy of God to me: My heart melted; at the same time I felt my heart was drawn out with love to God. It seemed as though I could weep my eyes out of my head; at the same time I had a view of the situations that poor Souls were in. I felt then as though I was willing to be any thing or nothing just as the Lord pleased. I now began to have fore or five and some times seven Conferences in a week. I had some sweet Heavenly times. I was opposed by both Priests and people. At length I thought I would pack up my all and go to the Province of Lower Canada to get out of the noise; so I worked round and got money enough to have my expences, got all things ready in order to set off the next morning. I arose early, but it rained quite hard. I waited to have it slack, but all in vain; it rained harder & harder. Next morning I rose with equal resolutions, but it rained as hard as ever, and before night I heard that all the Rivers were broken up so I could not go. I felt as though the Lord had done it for my good, but what good it would or could be for me to stay there in the noise I knew not, yet I thought I must bear it as a cross laid on me by the Lord.

Next day being the second of March I let myself to Samuel Grow of that Town. He lived with his Father ESQ. Grow. My Father gave me my time when I was twenty Years old. I now had let myself for Eight Months. I went there the third of March 1801. The old gentleman & his Wife both belonged to the Church with me. He prayed with such a form that I soon learnt his Prayer so that I could repeat the heads of it. This was the third Summer that I had worked out and it was the worst place I had ever been at. I had as many masters as the ancient beast had barns. Before I went there

I bought me a Bible. This I youst to keep in my Chamber and read when I had oportunity. They had a few meeting in there own Hous, but if I attended I kept an account of the hours or they would charge me with the loss of half a day; but I do not wish to spend my time in righting all there little tricks, yet there is one thing I'll mention—that is wan night the old gentleman came home from the East part of the Town; he came to his doar, laid down his saddle, looked in and saw his Wife; he then turns round went off with his horse and was seen no mor till Eleven O.C. when his Son went into the paster, found the Hors, but found nothing of his Sir. We ware all called to hunt for him, and as we could not find the Halter which was on his Horse, we began to fear that he had taken it from the Horses neck and put it round his own neck. We looked in all the Barns and buildings of all kinds but found him not. We then serched a peace of woods near by but all in vain. By this time the Women folks became quite alarmed. We had nearly all concluded that he was dead some whare, for he and his Wife never lived to well together. He was a passionate man. One time I was holding an Horse for him to Doctor it, but I did not hapen to pleas him. He spoke quite hard to me in a cross way. I wished him to be good naturd at which he thretened to nock me down. I must confess that as small as I was I felt as though I was large enough for him. He stept toward me at wich I took up a hoe that lade near by and I think it likely if the old man had come much nearer I should have knocked him as stiff as poker. However we now thought that he was stiff enough some whare so Nathaniel (his Son) with myself set out to go to the Nabours for help. As we went the hog paster was on one side and the Orchard on the other, So as we went on our way we heard a noise. What is that said he? it is a Hog said I. No said he that is the old Man I know. But I still insisted that it was a hog. No said he it is Father. So we went to the fence and lisened, found it was over in the Orchard. I recond he was on an appletrea But it came to pass that we found him under one on the Ground like a hog. My giting so displeased with the old Man cost me many tears and heart akeings befor I felt that union that I had done before: Now thought I how can I commune with a man that will git drunk. I therefore began to talk with him, but he was ready to say he was sorry but I could see none of it in him.

This summer I went to meeting on the Eleventh of August. I went to an aneversory Meeting at C. McKinseys whare the Refor-

mation began the eleventh of August one year before. I was apposed by the people whare I lived. They thought I had beter not go. However I went and a good time I had of it, for the people ware happy in the Holy one of Isreal. The meeting lasted all night and was quite noisey. Doctor Chever was there well ingaged in the work as I thought, but at that meeting the Doctor undertook to number the people that had set out since the Reformation began to serve the Lord. So they ware to pass through a room whare one stood to count them. I could not believe them all converts that went through & besides many went through that had been Professers a number of years.

I believe it was hear that Doctor Chever began to die, for it plainly appeared that he was lifted up with pride thinking what a fine story it would be in his favor to publish in the Magazene that so many had been converted under the Preaching of Doctor Samuel Cheever Paster of the Congregationalist Church in Hartland Vermont. He next day preached at Barnard. As he was agoing in to the Meeting Hous one told him that People said he was a Methodist. Well said he I will let them know that I am not a Methodist so he went in to the Hous whare he found Joseph Crofford a Methodist Preacher who wished to make some observations after a Sermon to the People. So the Doc^r took his text respecting Noah "And the Lord shet him in" on which text he undertook to proove that if the Soul was once in Christ the Lord would shet him in becaus the Lord shet in Noah. When he had done he gave Mr. C—d no chance to speak. So while they ware singing Mr. C—d asked the Doctor if he had not made a mistake? Why said he? Said Mr. C— dont you know that Noah got out of the ark after he was shet in and got Drunk?

Now Doctor Chever had ever shone himself a friend to the Methodist from first untill now. One time he heard Mr. John Nickels after which the Doctor took him by the hand and wished the blessings of God upon him manefesting the grateist frindship. He priched free Salvation for all men as much as Methodist did. And I understood that he once wrote a letter to Barnard Church not to appose the Methodist for they ware sent of God. In October if my memery serves me there was a Methodist Preacher by the name of Ward Preached one evening at Jacob Tuksbury's west part of Hartland. I understood that some of the Doctors Famely ware there. It was a good time, some praid, some exhorted. I was not there myself, but I was at a Church Conferance a few Dayes after. I was surprised to

see how the Poor Doctor felt; he expres a grate conserne lest the wildfire should spread all over the Town. He said that they ware agitated and knew not what they did. The Doctor therefor tried to git the Church to Vote that they would not go to anymore of there Meetings. This hurt many good members of the Church, but he could not cary his point for said they, cunsoles [*sic*] are fed by the Preaching of the Methodist and we will hear them. Soon after this I heard there was a nother Meeting appointed there, so I thought I would go and see how bad they acted, seaing I had heard so much. So Deacon Grow, son to ESQ. Grow, went with me.

When I got there I found none such thing as I supposed, for the people behaved with respect. We had a good time. I tried to exhort and found liberty. I afterwords heard that it was reported that I was the most bewitched of any there was there. I by this time had concluded that I must Preach or be Damd, go to Ninevy or go in to the Whailes belley, but I said nothing about it. But how to do I new not for I did not wish to go and try to preach and not be accountable to any Church & preach according to the Church I was now in. I knew I could not, for I wished to act consistent with myself and the Word of God. I now began to find my mistake respecting the Articlcs of Faith in Hartland Church. I found that the adition mad to it did not turn it from the Faith of John Calvin (*viz.*) "that we believe God both from all Eternity Eleted some to ever lasting life and left all the rest to work out there ruin by sin." I borrowed the Covenant and articalcs of Faith of Doctor C—r and found it a peace of inconsistency, for we prommised to take the word of God for the Man of our council and the rule of our faith and practis. This I found to be inconsistent so long as we believed that God had foreordaind whatsoever came to pass.

I said nothing but thought the more. I now have done working with Mr. Grow. I have but little Larning. I therefor thought that I would go to School that winter if the Lord was willing. I there tried to se whare I could git Bordered the Cheapist. My Father lived one mile and a half from the School and would board me for five shilling a Weak. I doubt not but he would have boarded me cheaper, but he did not feel write through fear that I was not a going to do well. However I paid him his Money and went to School, but I nearly ernt it at work in the Shop evenings. I bought me a pocket Bible and youst to cary it to School in my pocket. In December I heard that there was a going to be a Class meeting among the Methodist

in Woodstock on thanksgiving day. I began to plan business to go to it. You will observe I had never been to a Methodist meeting any other then I had heard them preach a few times among other people. Now what a Class meeting could be I did not know, but I had heard that evry Member was examined by the Minister and had to tell all there thoughts. One day being at the Library in Hartland I found there was a Methodist Discipline there. I gladly took it and read it but did not believe there was a person in the World that could keep it, for I thought that evry member had to be under the fifty-nine rules. The more [I] studed it, the more consistent it looked to me. Some told me there was not a Peopl in the World that had so much Scripture to proove there Doctrin and maners as what the Methodist. Although I liked a strict Discipline, yet I had but little idear that I ever could be a Methodist. However my plans worked so that I went off to that Class meeting. I went on Tuesday to Aaron Curriers to the west part of the Town and his Son Moses Currier had joind the Class so I got acquainted with him on Wendsday and on Thusday Morning we went to Woodstock.

The Class meeting was at Elisha Ransoms. I know not that ever I went to a plase in my life whare I felt more fear. I felt deturmind not to be deceived. I must confess I went more to see the Methodist then I did to Worship God. I expected by what I had heard that they would make a grate noise. I felt deturmind to sit and hear for myself and not be tried untill I had waid the matter. I had been accused of loveing the Methodist better then I did my own Church, for which caus I had talked against them some times to prevent people's finding out my own feellings. I now expected to meet it all, for I thought they had heard of it. I some feard they would not let me in to Class Meeting, but when I came there I found no henderence. I went in, found a room full of People, and there was one exhorting. I saw no Minister there as I thought. So I went and set down.

The man that was exhorting I thought beet all the men I ever saw, for he told me how I had felt for weaks, how I felt on my way there, and how I then felt. Said he that man that never was at a Class Meeting before and is scared because he has come now. There will nothing harm you. Why I had rather have you hear praying then to have you at a Meeting House aSleep. I expected every moment when he would call me rite out. I knew no other person he could meen but myself. He exhorted till the Power of

God came down in such measure as I never knew it before. I saw tears runing from almost evry eye. I heard a grate noise as I thought to be in meeting, but soon my heart began to melt like wax. I heard no more noise that day. I tride to pray, I tride to exhort, I felt heaven in my Soul, I never had seen the people that I loved so well; there was no questions asked me but what I thought consistent. I thought if these ware Class meetings I would find no more falt with them. I heard afterwords that there ware some tride because there was such a noise in the meeting, but I did not hear it. They told me that I was as noisey as any there was there, but I knew it not; but one thing I knew that is, I felt hapy. O Glory be given to God for such blessings. I thought. My willing Soul would say

*In such a frame as this
And set and sing her self away
To everlasting bliss*

I secretly felt my Soul Married to the Methodist but dare not speak of it. That night I went with the Preacher to Umphra Rudes (N.B. the man that was exhorting when I went in to the Class meeting I found to be B^r Elijah Ward a Methodist Preacher). He preached. Next day we came to Charls McKinseys, from there we went to Mr. Curriers. I found that Doctor C—r had been in to the Neighbourhood and had left an express word for me to come and sea him as soon as posible; so I went down to Jacob Tuksburys and heard B^r W—d preach. That night my Soul was fed yes sound on contemplations wings and found and talked with God. About ten O.C. I set off to go to Doctor C—r. It being about four Miles I went a chroust apeace of Woods, lost my way, but I card but little for that. Near twelve I got to the D—s knocked at the Doar. He cried who is there? I told him a friend who is it said he? So I tolld him Joel Winch. Well come in said he. So I went in. Glory to God my Soul was happy as it could well be. I went to the fireplase and tried to kindle up the fire in wich time I was thinking of the situation of the Humane Famely. Mean while I vented a few small grones at which the Doctor sprung up in end on his bed and said Brother Joel what does ale you? said I my Soul is hapy in God. Well don't make another such a noise in my Hous; it is a trick that you lern't of the Methodist; they alwayes are a groning. So I minded him. We talked about an hour, then I went to bed.

Next morning we began again and talked till noon. I then Sung

the Methodist Hymn to him and went off. I do suppose that Doctor C—r gave me up for loss at this time. While I was singing my Hymn, he cride out stop, it is blasphem, I wont hear it, but a Na-bouring Woman being there wanted to hear it so the Doctor gave leave to me to sing. Doctor Chever had helpt me much by explaining Scripture to me. He had frequently told me that he was not like other Preachers in that order. He told me that he had been ordered to stop Preaching and had once received a Letter of condemnation from the Asociation; he said he read it to some People but they thought it best to keep on. I mention these things it may appear that Doctor C—r has alterd for he was condemned for not being strong in Eletion. And when he was ordaind in Hartland, he was not willing to have a Counsil all out of that association lest they would not ordain him. And some of the Calvenist cald him an arminion. But from this time that I talk with him he began to preach fatality. I told him he had alterd, but he took it as an insult and affurmed that he had not alterd at all, to prove which he appeald to the covenant and Articles of Faith of the Church. Hear he got aturn upon me, for the trap was so coverd up that I did not see it till a few monts befor this. However I talked with the Brethren and they had understood it as I had and still would understand it so.

This Winter I went anumber of times to hear the Methodist. I found the more I got acquainted with them the better I loved them. The School being don, I bought a little Horse with what little Money I had left and bought a few cloths also. I knew not what would become of me. My Parents had no certain nollodge what I was a going to, neither had I myself, only I resolved to wait on the Lord and do as he bid me. I got the Methodist Discipline and read it again and again. I then set off went to Woodstock to see if I could find B^r Bishop, for I had heard that he was an Elder in the Methodist traviling Connection. I met him in south Woodstock Streat altho I never saw him befor, yet I made bold to speak to him; he told me whare he lived (viz.) at Elijah Harlows. That night there was a Class meting there; it was a good time: yet I was afraid of a Methodist as I youst be when six or seven years old when my Mother youst to tell me the Regulers would catch me. I acknowledged to them in Class that I had been disobedient to the Heavenly vition. I staid round a littl while in Woodstock and then went back to Hartland deturmind to seak for a seperation from that Church whether I ever joind the Methodist or no.

At length there was a Church Meeting to be held. I made my case a mater of Sollum prayer to God, for I knew that I was a going to try them, yet I did not think they had ought to be tried with me. I expected them all to rise against me as soon as I mentioned it. One day after I had been praying for wisdom to [?] at me, I set up after all the rest had gone to bed, for the Church meeting was to be the next day and I wanted to be alone to think well what I was a going about. So after trying to pray I took my Methodist Hymn Book and pocket Bible and set down, opened my hymnbook it aventer to se what cumfort I could find to my mind but found none. I then tried to pray again; I then found a desire to open the Bible in the same way. When I had opened it the first words I cast my eyes upon ware these Jeremiah 1st Chapture 17th verse "*Then therefore gird up thy loines and arise and speak unto them all that I command: thee be not dismayed at their faces lest I confound thee before them.*"

I was so surprised at the word that I dropt my candle partly into the Book. I shut the Bible not minding whare it was. I thought I should be glad to know whare it was, so I opened the Book in the same manner; the first words I saw ware the same. I felt convinced that it was my duty to go the meeting on the morrow and say that which the Lord should bid me after I got to the Meeting. So next day I went to the meeting and towards the close of the same I had an opitunity to speak. So I arose and asked them to dismiss me from the Church. But O how they look at me. I had some hard thing said to me, but not more then I expected. They talked to me alittl and then began to go out one at atime till all ware gone. We had no concluding prayer that night. I exhorted some while they ware going, but I was used with grate neglect which none surprised me. I went home that night but said but a little. I had battle upon battle now for three weakes. I gave my time to it. I could not go to a Neighbours hous but some one would be at me about my leaveing the Church or being a Methodist or els my going to preaching &c. &c.

There was to be a nother Church Meeting in three weakes. In the time I went again to Woodstock for my Soul youst to git blessed there with the Children of God. About this time there was a Quarter Meeting in Woodstock, and I had never been to one but had heard much of them. I had also heard about Elder Brodhead and he had been cride up so to me that I had formed quite an exalted idear of him, but I felt afraid of him altho I never saw him. The

day came that Q. Meeting was to commence in the south part of Woodstock. I staid in the Road to watch the Methodist. It was difficult for a Methodist to do much that day with out my seeing them, for I was looking for the Methodist to be as Holy as God was Holy. They truly ware quite different from Congregationalist for one was saying Bless God B^r. I feel Heaven born and Heaven bound. While another was cryin an saying Glory to God I feel the Love of God in my Soul. At length I heard that Elder Brodhead was at B^r. Elijah Harlows. So I went but dare not go in till I found which Room he was in. I soon found that he was in B^r. Bishops room. I venterd into the entry and looked in and saw a Man who looked large to me supposing it to be M^r. B—d, but soon I was told that that was M^r. Joslen upon which Elder B—d spoke. There said one to me that is him Oh! how his voice sounded to me I venturd up at the doar and saw B^r Ward. This gave me some joy. I then saw Elder B—d. They ware talking about the meeting Hous for the old Church ware not willing to let them have it on the sabbath. And B^r. Bishop was for going in on Saturday wether they could have it on the Sabbath or no. But the Elder was unwilling to have anything to do with it. So as I came to the Doar, he said Brothren I am willing to go out in to the Road and stand and preach in the Snow up to my knees and preach bare headed (it Snowed very hard that day too); said he I am not a going to be jack at the pinch for any of them. O how I felt I know of no good that he had in vue. Thought I is this the way of the Methodist. However they went to the M. Hous B^r. Ward preached on the good and the right way. He toar me all to peaces yet I felt tride. Next day B^r. Joshlin Preached in the fore noon B^r. B—d in the after noon. After Preaching on Saturday Elder B—d got up and sung the Methodist Hymn; the People found that he was a Sworn Methodist. At the Sacrament I communed. I never saw it administerd that way before. When I came to bow down at the bench I felt Heaven flowing into my Soul. Not withstanding all my trial I still felt my Soul united to them and deturmind to join the Methodis and be one if they would recieve me. For it appeard to me that the Scripturs proved there Doctrin and Dicipline the most of any I had ever found. It appeard to me the Methodist Church was my Mother and with her was my home.

I now went back to Hartland again to attend the Church Meeting. B^r Bishop was agoing to New Grantham to attend a quarter Meeting So I got him to preach at My Fathers. He came to our House the

day that Church Meeting was. B^r. Moses Curier was with him. They both went to the Meeting. We had a warm talk. The Church talked to me & I to them, but nothing to the purpos was done. The majerity a greed that I could not be dissmist. I asked them to tell me wether they had anything agains me? but they said no, only your trying to leave the Church and brake in that Covinen that I had made before God Angel and Men. To which I told them I would make my reply at the next Meeting Next day I went to Endfield to M^r. Evenisis the Minister of the town. He had been a Methodist and was quite friendly now. Next day being Saturday we went on to Q.M. It was held at N— Grantham at the hous of B^r. Howerd Dunbar Hill. That night I went to hear B^r. Branch Preach, had a loving hapy time, Glory to God my Soul got hapy. I tride to exhort and we had such a shout that I could not hear myself. Some of the Methodist got tride and said that all I wanted was a noise, but some one told them that I was not a Methodis but a Congregationalist, and if Methodist could not bare a noise as well as they, it was strange. Next day if I am not mistaken it was the 11 of Apriel 1802. We had a good time the presideing Elder was not there, but B^r. B—h came in his name.

This weak I returned to Hartland, staid there some time until the next Church Meeting. At which I made my reply to them acertain respecting my brakeing that Covinant which I had made before God &c. And also my leaveing the Church. First I told them that I covinanted to take the word of God for the Man of my counsil and the rule of my Faith and practis which covinant I ment to keep. Now, said I, I never covinanted to alwayes be a Congregationalist, neather has any of you, and if I did, it would be a worse sin in me to keep that covinent then it would to brake it, for the man of my counsil telet me that the Articles of this Church are a contridiction with themselves and he giveth me better counsil then to have a faith that contradicts itself. Now Brothren you profes to follow this mans counsil as weel as myself. I should have said more but was interrupted by the Priest Doctor C—r while many wept and pretended it was out of pittty to me, but a stranger would not have gesed that I had many pittiful friends there, yet I had some Secret ones that ware awaiting to see what became of me. M^r. Purkins asked me if I looked on that Church as a Church of Christ? to which I said I believe there are some Christian in it. Are there any, said he, that you can not fellowship, to which I was unwilling to give an

answer then; E.S.Q. Grow (the man that I help hunt after and found him Drunk in his Orchard) said if I ment to leave the Church I had ought to tell what I had against it? Yes Sir, said I, I have, But against individuals said he. Well, said I, if the Church think it I will and so begin with you, but he declined.

I insisted on a vote being cald to give me a recommendation to any church whare I might go seing they had nothing against me. So the vote was cald, but there ware but five that ware willing to let me have the liberty. The Man of my council told me to come out from among them and be seperate and tutch not the unclean thing and the Lord would recieve me. And seing I had prommised or Covinanted to take the word of God for the Man of my council I thought I had better follow his council. I therefore told the Church that I deturmind to stand fast in the liberty whare in Christ had made me free, and if they would not give me my liberty from the Church, I should take my liberty; said I, I shall take no more paines to come to church meetings. On my way home M^r. Webster told me that it would not be more than one year before I should come back again to the Chh, but he has proved himself a fals profit. M^r. Jacob Tuksbury & his family understood that I had preached sometime, therefore they sent me word that they wanted I should come and preach there. O how the word preach sounded to me. However I sent them word that I would come and hold a meeting with them if they would give notis. So they went and notifide the Peopl that I was agoing to preach there at such a time. I fasted and praid that the Lord would help me if he had called me to the Work.

Sabbath May the 2d I got up my Horse and went of with my Bible in my pocket; no one in that neighbourhood knew whare I was going. I came in sight of the hous and saw that they ware makeing seats and people assembleing on all sides. I trembled like a pople leaf. When I had got into the Hous, I saw a table seting and the grate Chare behind it with an Hymn Book and bible laying on it. I know not that I should have felt wors to have seen a Gallows built for me to hang upon. I set down in the corner hopeing the Lord would provide some way for me to git red of the grate Chare. I waited till it would not do to wait any longer, so I venterd up to the table like a prisenner, gave out an hymn then tride to pray and gave out this text Romands 8-9: Now if any man have not the spirit of Christ he is none of his. I found some liberty more then I expected. In the afternoon I gave out these words, first of John 4-21, Little children

keep your selves from idols Amen. I had more liberty in the afternoon than I had in the forenoon, some wept, some shouted when I had done. There was a number spoke and witnessed to the truth. Tuesday the 4 I went to M^r. Curriers Wendsday 5 Moses C—r and I went to Woodstock; nextday we went to Barnard; we went to B^r. Chamberlins an to a number of other places and visited till Sabbath the 9th of May; we then went to B^r. Benj. Barlows in that Town to a Love feast, for B^r. Crofford was a going to York City to the Yearly Conferance. He therefore held a Lovefeast and administerd the Sacramen of the Lords Supper to them before he went away. I was grately Blest of God. It was a grate meeting for me in them dayes to have such a meeting as that was. Monday the 10th came to Woodstock. Again I had got my mind setled about Methodist. I had been in three Lovefiests and two Class meeting. I had no idear that they would let me in any more than Discipline aloud. And if they had I should have been tride with them. I think it likely that if the Methodist had a broke the Discipline and let me in contrary thereto, as I have known some to do since that, I never should have joind them at all. Tuesday the 11th B^r. Crofford preached at B^r. E— Ransomes Barn. After Preaching he said that there was then an oppertunity for any to join Society. I told them that I wished to join if they saw fit to recieve me. I told them my situation with Hartland Church and Brother Bishop was there who was present at one Church Conferance. No objection being made I was recieved in on trial, yes on the 11 day of May 1802 I was recieved in to Methodist Society. Next day I went to Wethersfield with a number of Preachers. I felt more at home among them then I did before I joind. Glory to God that ever I found the Methodist. As I had jest come out of a Calvenist Church and was a Calvenist by Berth being the son of a Calvenist many of my words ware Calvinistic or sentences ware like there Doctrin —

A few hints of Doctor Chever's conduct.

After I had joind the Methodist he called a Church meeting and tried to expell me but could not git a vote for the Brothren had nothing against me only I had joind the Methodist and I had done my best to git clear of them first, and they thought I had not ought to be expelled for going whare I thought I could be better fed. Even those that would not vote to recommend me would not vote to expell me. One time I came to town and hearing there was a Church meeting in the meeting Hous I went but found it was a Chh Con-

ference. They went on for sometime at length. Doctor C—r spoke and wished that all would speak the feelings of there Soules. So a few spoke and then there began to be long spels that ware not improved. I precieved that Doctor C—r did not like my being there, but I had as good aright there as he had himself as I was a member of the Church. There being nothing said for some time, I arose and asked if I might ask a few questions to which I had no answer. I then told them that I would take Silents for consent if no one gave me an answer. At which Doctor C—r said he had an abjection yet, said he, you may state your questions. No sir, said I, not if there is any abjections. He said again I have an abjection but you may state your questions. No Sir, said I, not if there is any abjection. Well, said he, seeing you refuse to state your questions I will tell my abjection. Said he, this meeting is for the benifet of our Brethren and you have left this Church and have joined a People that we have no fellowship with. And, said he, I am in duty bound to appose you, for I have no doubt but your questions are calculated to strike at the foundation of this Church. This text struck my mind "on this rock will I build my Church and the gates of Hell shall not prevail a gainst it." I told the Church that I hoped it was nothing worse then Pregidid that made the Doctor talk as he did this gave all my enemyes enough to say. Before the meeting was very dul but now it was as lively as I ever saw one in that Church. One got up and pited the young man that acused the Paster with Prejudis and another pited the young and another and another. To be short the young man was wonderfully pited. I arose and wished them to abserve that I had not accused the Paster with Prejudis, I only said that I hoped it was nothing worse. At which Doctor C—r spoke and said B^r Winch I wish you would set down and hold your peace. At which I set down and waited to sea what would take place next. Soon Sister Curier arose and said she would be glad if they would dismiss her for she could not stay with such a Church. Said she, I have had good times with you, but if you will appose the Methodist, I must go, for they are my people. So they left the young Man and said no more about pitting him.

When meeting was ended I went out; the first one that pited the young man that come out I began upon, but soon the Doctor came up and said B^r Winch I am astonished that you should conduct as you do. No wonder Doctor, said I, for I am astonished at you also. Said he I marvel that you wanted a part with us since

you have left us. Said I, I only want my own, but I am astonished, said I, that you should say I might ask my questions and at the same time say you had an abjection. Said he, I did not say you might ask your questions. You serringly did, said I: he declared he never said so I asked the brethren to say if they did not hear him at which one or two (pating him on the sholder) said, Doctor, you did, you did, Doctor. He trembled like a man with the shaking palsey and talked very hard, then a number began to goat homemade Scripture, but becaus I would not admit them they cald me crazy and let me alone. I then went of again. And Doctor Cheever cald another meeting on my acount and one more but could not git me expeld. He therefore would not administer the sacramt to them; he said they ware an unclean body. They had meeting after meeting till my friends would not attend. Then the Doctor and his party cald a council which when they came condemned me and the Church, but cleared the Doctor in all thing but not apposing the Methodist soonner. Than the Doctor called a Church meeting to see if the Church would except of what the Council had done, but all of them came then and voted that they would not have anything to do with it. Then the whole Church mutuly agreed to have a nother Council consisting of nine, but they did like the first Six, for they composed six of it which ware a hansome majority. So the Church would not consead to there verdick. Doctor Cheever concludeing he was at liberty went and formed a Church of his own. He broke all his obligation with the Chh and went from it as much I had for which he tried to git *me* Expeld. He also took all in that would leve the Church even without there saing a word to the *Chh* contrary. He then said that the Methodis broke up his Church was false. I understood that he told som of his friend about a Dream that he had one night (viz.) that he had a Snake that he had brought up in his boosom and it bit him, but his wife was friendly to it &c. This he called J— W.

[To be continued in March, 1942, issue]

