

THE  
Christian History,  
CONTAINING  
*ACCOUNTS*  
OF THE  
Revival *and* Propagation  
OF  
*RELIGION*  
IN  
GREAT-BRITAIN, AMERICA &c.

*For the* YEAR

I 7 4 4.



B O S T O N, N. E.

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for T. PRINCE, junr. 1745.



they that before seemed to be at the Point of Separation from him, had their Hearts wonderfully united to him : (A happy Providence) and ever since he has appeared very lively and fervent in the Spirit of the Lord and in his Cause. This Evening about *seven or eight* had hopefully a true Discovery of JESUS CHRIST, were converted, and received Consolation.

On *Friday* this Week, as I returned I preached a *Lecture* ; and there seemed to be (if I don't forget) considerable of the Movings of the SPIRIT. I had thought to preach a *Lecture* this *Evening* ; but the Distress was so great, that I thought God called rather to spend the Time in Prayer with and counselling of the Distressed ; and the *Evening* was so spent.

The *Number* of them that hopefully experienced a saving Change in Mr. Jewet's Parish *this Week*, either at the public Meetings, or in the Space between, was supposed to be about *twenty* Persons. Let God have all the Glory of it, if he hath made Use of me the least of all Saints and most unworthy of the Ministers, as an Instrument of Good to any Souls.

*George Griswold.*

*Account of the Revival of Religion in the WEST PARISH of LYME in CONNECTICUT, about 130 Miles Southwestward of Boston, in a Letter from the Rev. Mr. Parsons, Pastor of the Church there.*

*To the Reverend Mr. PRINCE of Boston.*

*Lyme April 14. 1744.*

*Rev. Sir,*

**T**Here have been so many Prejudices in the Minds of People, against the late glorious *Effusion* of the HOLY SPIRIT ; and so many Misrepresentations of it respecting this Place in particular, that I have been long doubtful in my own Mind, *whether* it wou'd be conducive to the Interest of CHRIST's Kingdom, for me to give the Publick any Account of the very gracious Revival of Religion among us ; or *whether* it was best to be silent, lest Men should reproach and mock yet more and more. But at length, I am prevail'd upon ; and considering the vast Falshoods that have been spread about the Country respecting our Opinions and

and Practices in this Place, you must suffer me to be a little more particular, than otherwise I should be ; besides my giving some Hints of the Town, its Settlement, &c. and my first Settlement also.

LYME is a Town, I suppose, near *seventy seven* Years old : it was *originally* the same with *Saybrook*, and is that Part of it which lies on the *East* side of *Connecticut River*. When the GENERAL COURT set it off to enjoy the Privileges of a Town, and gave it a Name, there were scarcely *thirty* Families in the whole, as I am informed by some of our aged People. They called the Rev. Mr. *Moses Noyes* to preach among them, soon after they had Town Privileges bestowed upon them. He came and preach'd about *twenty* Years to the People before he was ordained, and *forty* Years afterwards. He was esteem'd, by the best Judges that knew him, a Man of *great* and *extensive* Learning, an *excellent* Christian and *judicious* Divine. As to his Principles in the Doctrines of Religion, they were truly *Calvinistic*, as appears from his Notes, some of which I have by me : And the Rev. Mr. *Mather* says in his *Funeral* Sermon, that he often lamented the Errors, which he fear'd were creeping in among us ; *particularly* in the *Schools* and *young Candidates for the Ministry*. This was what made him backward to have a *Colleague*. He us'd to say ' *Pelagian* and *Arminian* Principles were so contrary to *Christian Experience* that it was hard to say such as embrac'd them were converted Men'. As to his Opinion about the Discipline of the Church ; some say that he was a *Presbyterian* ; Mr. *Mather* calls him a *moderat Congregational Man* ; but others say he approv'd of the Articles of Agreement drawn up by a *General Council* held at *Saybrook* in the Year 1708. Tho' the *latter* Account, I think, must be a Mistake, if either of the *former* are true. When old Age had bow'd him together, and he found himself unable to do the needful Services of the Ministry, he consented to have a Minister settled with him, if one cou'd be found whom he judg'd fit for the Office : And after some Trials, at last the People sent for Mr. *Samuel Pierpont*, Son to the very excellent the Rev. Mr. *James Pierpont* of *New-Haven*. He came to this Town *Feb. 16. 1720, 1.* and soon approv'd himself to the *Pastor* and *Christian* People, for his Piety and ministerial Gifts. But being very young he declin'd settling for sometime : 'twas almost a Year and *ten Months* before he

was

was ordain'd, from the Time of his first coming to preach in this Place. *December 12. 1722*, he was solemnly sepe- rated to the Work of the Ministry, to the great Satisfaction of Mr. Noyes and the People. Now this aged Servant of CHRIST had gotten an Helper, who agreed with him in the same Doctrines of Faith, and flam'd with holy Zeal for Souls; he tho't the Danger over, and was ready to say, *Now lettest thou thy Servant depart in Peace.* But Mr. Pierpont's Time, after his Settlement, was very short; on the 15th of *March* following his Ordination, he was drowned, as he was crossing *Connecticut River* in a *Canoe*; and then Mr. Noyes was left to mourn, and labour in the Ministry under the many Infirmities of old Age, alone.

I think the Town was divided into *two Parishes* before Mr. *Pierpont's* Death; and in the Year 1724, if I mistake not, the Court set off a *third*. Besides these *three*, there are *two* other Parishes made, partly, out of this Town; *one* of which is made partly out of *Colchester*, and the other partly out of *East-Haddam*, two adjoining Towns.

Mr. NOYES being left of many on each Side, (by Reason of Parish Bounds) that us'd to be his *special* Charge, he went on preaching to that Part of the Town which is call'd the *first Parish*. Indeed, he cou'd not preach constantly, and therefore the People provided Help for him; and were de- signed, as soon as possible, to have another settle among them. Their *venerable* Pastor, who had been labouring for so many Years in the Word and Doctrine, died *Novemb. 10th 1729*, in the 86th Year of his Age, and left the People in a very broken and divided State: they were then very zealously contending about the settling of another Minister, who had been preaching among them for some Time before. But after some hard Struggles that *Gentleman* tho't it a Piece of Prudence to leave them: And when the Hope of some and Fear of others about his settling was pretty well over, they gave me an Invitation to preach as a *Probationer* for Settle- ment. This was in less than *six Months* after I took my *first Degree* at YALE-COLLEGE; yet, with the Concurrence of the Rev. and Hon. Mr. WILLIAMS, then RECTOR of that COLLEGE, I came hither *Febr. 29th 1729, 30*, and had a Call from the People the *May* following, to settle in the Work of the Ministry among them: Which Call was again renewed the *latter End* of the *Summer*.

(To be continued.)

*Saturday* JUNE 16. 1744. § N<sup>o</sup>. 68.

**B**UT from some Scruples then upon my Mind about the Validity of our Ordinations, together with the Right of the *civil* Magistrate to impose Forms of Worship, I refus'd to take the Oversight of the Church, until the 17th of the following *March*, tho' I was urged to it. In the mean Time I was endeavouring to find out the Truth respecting these Things; and as one Mean of Light, I made a Visit to the Rev. Dean *Berkley*, since Bishop of *Cloyne* in *Ireland*, who was then at *New-Port* on *Rhode-Island*. He treated me with great Humanity, and endeavour'd to convince me that it was my Duty to go over into the Interest of the Church of *England*. And as I had freely told him my Difficulties, when I came to take my Leave of him, he made me a Present of Mr. *Richard Hooker's Ecclesiastical Polity*. I took further Pains, by reading, conversing and otherways, to get Satisfaction about my Duty; and by that Time the Day appointed for Ordination came, my Scruples were so far remov'd, that I tho't I might safely receive Ordination from the Ministers chosen, and met together. Immediately before I took the Oversight of the Flock, I did, before the *Council* and the *Brethren* of the Church, expressly renounce the Articles for Church Discipline drawn up at *Say-Brook*, and took the general *Platform* of the *Gospel* for my Rule; upon which the Church *unanimously* voted me to be their *Pastor*; and the *Council* concur'd, and proceeded to Ordination. I am since that, (tho' for a Time I had rising Doubts) well satisfied that the *Scriptures* make no Difference

between *Bishop* and *Presbyter* ; that CHRIST alone is King of his Church, and has given *Laws* to it, and Authority to execute them ; and that no Man has a Right by *Fines* or civil Force, to bind any Man to Worship God in *this* or *that* particular Form.

At the Time of my Ordination there were upwards of *eighty Families* belonging to our Congregation, besides some *Baptists* within the Parish Bounds : the Number is encreas'd to about *one Hundred and twenty-eight* belonging to my Charge, which by Computation, contain about *six* Souls in a Family one with another ; in the whole *seven Hundred and sixty-eight* Souls, or thereabouts.

The *Summer* following my Ordination there was a great *Effusion* of the HOLY SPIRIT upon the People. There appear'd to be an uncommon Attention to the Preaching of the Word, and a disposition to hearken to Advice ; and a remarkable Concern about Salvation. 'Twas a *general Inquiry* among the Middle-aged and Youth, *What must I do to be saved?* Great Numbers came to my Study, some almost every Day for several Months together, under manifest Concern about their Souls. I seldom went into a House among my Neighbours, but they had some free Discourse about Religion, or were searching after the Meaning of some Texts of Scripture. I urg'd them very much to *Works*, and gave it as my Opinion (perhaps too hastily) that such awakened Souls ought to attend upon the *Lord's-Supper* : and in less than *ten Months fifty-two* Persons were added to the Church. There were *several whole Families baptiz'd*. Many of the *young* People were greatly reformed : they turned their Meetings for vain Mirth into Meetings for Prayer, Conference and reading Books of Piety. There was a Number of them kept a religious Society about *two Years* ; and they not only behav'd soberly, but took Pains to diswade others from Levity and frothy Conversation. But, altho' there was such a fair Prospect of a considerable Harvest of Souls, I have no *special* Reasons to make me think that many were savingly converted to God in that Season of Concern. Many indeed, made an open Profession of Religion, but there were very few did it under a Notion that *saving Grace* is necessary in order to a *lawful Attendance* upon the *Lord's-Supper*. Nor have we, in our Admissions to Communion, ever acted upon that Principle, but the contrary. Hence it came to pass that we  
found

found no Use for *Relations*, as they are called, but laid them by from the Beginning of my Ministry, tho' they had been of constant Use in my Predecessors Day. And truly I'm of Opinion that the *venerable* Mr. Noyes acted right upon his Principle of admitting none but what were, in a Judgment of Charity, *converted* Persons. For tho' we can't attain such positive Marks of Grace as to form an *infallible Judgment* concerning the spiritual State of others, yet such Marks may be had from an Account of their Experiences added to their Life, as are sufficient to found a *positive Judgment of Charity* with Respect to their spiritual State. And it looks highly reasonable to me, that the *Community* should be allowed to judge of their *Experiences* as well as of their *moral Conduct*. Why any Minister shou'd assume the Prerogative to himself any more than all other Power, without the concurring Judgment of the Church, is what I do not well understand: Nor do I see how a Church, acting upon such a Principle, can give up their Right, or yet give their Vote to admit Persons under a Notion of their being *converted*, without hearing their *Experiences*. I must confess, to me, it looks like *judging a Matter before they have heard it*. But then, I think we acted equally right, upon the Supposition that Persons may lawfully come to the Lord's-Table knowing themselves unconverted, or having no good Grounds to hope that they are in a State of Grace: for they being admitted upon such a Principle, have no *Christian Experience* to relate.

But to return from this Digression: In that Day I was greatly in Love with *Arminian* Principles, and especially I abhor'd the Doctrine of GOD'S ABSOLUTE SOVEREIGNTY; and that might be one Reason why awaken'd Souls fell short of a saving Change, and settled down upon the Righteousness of the Law. The Doctrines that are natural for a Man of such Principles to preach, you know, are calculated to gratify the Pride of Men, to give them exalted Thoughts of their own Duties. I was exceedingly pleased with Dr. Tillotson's Notions about the *Power of Man* to perform the Conditions of the Gospel; or to do that to which GOD has join'd the Promise of special Grace; and some other Sermons of his that seem to be calculated to uphold such an Opinion. Dr. Clark also, and others of the like Stamp, that have calculated a Scheme of Religion suited to the corrupt Views of an haughty Heart, were my beloved Authors. I had a

*Zeal of God, but not a laudable one, because it was not according to Knowledge. Being ignorant of God's Righteousness, I endeavour'd to get others to establish their own Righteousness, and to keep them from submitting unto the Righteousness of GOD.*

'Tis now more than *ten Years* since I have seen Cause to renounce *Arminian* Principles, and turn quite about in some of the most important Doctrines of the *Christian* Religion: and consequently, you may well think, *Sir*, that there was as great an Alteration in my Preaching: for I have all along preach'd, (as I suppose other Ministers do) agreeable to my own Sentiments. But God knows with how little Success I insisted upon the Things which I had learned and been assured of. Nothing seem'd to make any deep and lasting Impressions for good upon the Minds of People in general: it look'd to me, they liv'd easy without CHRIST, and without God in the World. Our young People took unwarrantable Liberties; *Night-walking, Frolicking, and lewd Practices*, some grew bold in, and encourag'd and corrupted others thereby: Others fell into Party-Quarrels, and grew uneasy with the Plainness of the Preaching, and were pleas'd sometimes, to call it Censoriousness; especially if I told them, "that I could not, upon our Practice, reckon Conversions  
"by the Number of those that had joined to the Church;  
"or that I feared very few had been converted since my  
"Ministry among them; and when I insisted upon it that  
"an *external* Profession of the true Religion, join'd with a  
"good Degree of *doctrinal* Knowledge, *external* Devotion,  
"negative Blamelessness, and the like, were not good Evidences that a Person was a *real* Christian; but insisted  
"upon it that all were *spiritually* dead by Nature, must have a  
"Principle of *spiritual* Life implanted, must be converted to  
"God, have sensible Communion with CHRIST, and live  
"a Life of Faith, as they would entertain well grounded  
"Hopes of Heaven." These were hard Sayings, and many wou'd not receive them. Thus it was with us for *several Years*, until I was awfully deserted of God, and got into a very dull, legal Frame my self, and then some were better pleas'd.

'Tis now almost *four Years* since it pleased God to strengthen and enlarge my Desires after the Increase of CHRIST's Kingdom, and to stir me up to more ardent Endeavours

deavours after the *eternal* Welfare of *immortal* Souls. Christ and his Cause grew *exceeding* precious ; and one Soul *appear'd* of more Worth than a *Thousand* Worlds ; the Souls that were committed to my Charge lay with vast Weight and Tenderness upon my Mind. The State of Religion look'd dismal : But few Instances of Persons that I cou'd meet with among them, that seem'd to be suitably affected with the Misery of a perishing World, and the decaying State of Religion. The News of Mr. *Whitefield's* rising up with great Zeal for Holiness and Souls, had great Influence upon my Mind : God made Use of frequent Accounts about him to awaken my Attention, to humble me for past Deadness, and rouse me up to see my own Standing, and sound an Alarm in some poor Sort, to a drowsy, careless People. When he came to *Boston* the venerable Dr. *Colman* wrote me an Account of his Zeal and Success in his daily Ministrations among them ; which I freely communicated to one and another as I had Opportunity ; hoping that such Accounts from a Father of the Country, so justly esteem'd, might have an happy Effect : and doubtless it was made Use of, by a gracious God, to draw the Attention of many among us, and stir up their Diligence in hearing the Word preached.

Some time after Mr. *Whitefield* had been thro' this *Colony* (tho' he came not by the Way of *Lyme*) our People were more generally rous'd up to bethink themselves, and converse about Religion. Probably the frequent Accounts of the Success he had in many Places were serviceable among us. But more *especially* my going to hear him at *New-Haven* and some other Places : this gave me a different turn of Thot about him and his Preaching ; and satisfy'd me more fully that there were many Misrepresentations of him and his Views ; and, I believe, serv'd as a Means to take off the Prejudices that some among us had conceiv'd against the Effects of his Ministry.

A little after he left *New-England*, I heard of a very great Concern upon the Minds of many People at *Hartford* ; especially among the Children and Youth. The various Accounts we had about them stir'd me up to take Pains, that, if it might be, I should understand the true Spring of all their Concern. To this End I frequently conversed with Persons that told me they had seen very surprising Effects of some Cause : they also told me the Effects ; and, some of them told me of many Questions they ask'd the Persons under the  
surprizing

surprising Operations, and the Answers they gave them; which gave some considerable Hope, that there was a glorious Work of God's Grace among them. But I could not be easy still for want of further Light; and therefore I wrote several Letters to *Gentlemen* in that Town, whom I tho't were *judicious* and *prudent*, desiring particular Accounts of the most extraordinary Facts observable among them: and one of them wrote me a prudent and discreet Answer, relating to some Matters of Fact, and added, that 'twas his Opinion the Spirit of God was pour'd out among them very gloriously. Yet still, I wanted further Light if it was to be had; and therefore on the 11th of *March* 1740, 1. I set out upon a Visit to that Place and People, and to converse with the Ministers there. Mr. *Whitman*, one of the Ministers of that Town gave me a particular & very surprising Account of some Things he had certain Knowledge of; especially of the strong Consolations of some Persons, & the great Distress of others. He *kindly* related some Discourse of a Number once at his own House; and some extraordinary Distresses of many Persons at a religious Meeting: Facts that he knew, and Inquiries that he made to find out the Rise of them: And when I ask'd his Judgment upon the Things he had related, he told, as I remember, that he did not doubt, but the Persons in general, who had been thus affected, were, at that Time, under the Influence of God's Holy Spirit; and that a very gracious Manifestation of Mercy had been made among them.

This Pains I tho't necessary to take, and much more that wou'd be too tedious to relate at present. The Enemy of Souls was very busy, and much Pains were taken to represent the *extraordinary* Things we heard of from Abroad, as the Effect of an *heated* Imagination, or meer *Enthusiasm* and Disorder. 'Twas nois'd about, as if the Country wou'd be undone if such a Spirit shou'd have a general Spread; and Religion wou'd be banish'd from all the Churches. I observ'd that this was the Cry *especially* among those that had been the looser Sort, and seem'd now afraid of any Concern about their *eternal* State; and that gave me some Grounds to think that indeed the Lord was about to do some great Things for the Church which had been so long sunk down into almost meer Formality.

Upon my return Home from *Hartford*, I had further Accounts by Letters from the venerable Dr. *Celman* of the wonderful

derful Progress of the Gospel at *Boston* and the Towns round about, by the Blessing of God upon the fervent Ministry of Mr. Tennent, and their own Pastors. So that by the latter End of *March* I was furnished with a considerable History of the Work from many Places, attested by credible Witnesses; and from what I receiv'd from their Mouths and their Hand-writing, I was able to relate certain Matters of Fact, in a Light vastly different from what they had been represented in among us; and to add the Judgment of wise, prudent and judicious Ministers concerning them and the true Spring of them. And therefore on the 29th of that Month I preach'd from *Isai. 60. 8.* from which my *special* Design was to rectify those Mistakes, about the religious Affairs abroad, that had been spread among us; and to give an *History* of *certain Facts*, together with the Opinion of those Ministers and some others, concerning the Rise of those Things, that had been so much the Conversation and Amusement of the People. The History and Application of it in this Sermon, had greater *visible* Effects upon the Auditory, than ever I had seen before in the Course of my Ministry.

But before I give a particular Account of these Effects, and other Things that have *more lately* fallen under my Observation respecting Religion, either at Home or Abroad, I beg your Patience a little, and your Leave also just to mention four or five Preliminaries which I have made Use of in this Season; and which, I am humbly of Opinion, others ought to carry in their Minds as true, *viz.*

1. I am humbly of Opinion, that it is *not reasonable* for any to conclude Persons to be under the *Influences of the Holy Spirit*, either in *convincing* of Sin or in *sanctifying* the Soul, meerly because they *cry out* aloud, *faint-away*, or the like; even tho' this be observ'd under the faithful Preaching of the most important Truths of Religion. Tho' it may look hopeful and encouraging, yet it is not sufficient to draw a Conclusion: wherever Men take upon them to judge in any Matter, they ought, certainly, to look upon themselves obliged to get the best Evidence of the Truth that can be had. And who will pretend but that we may get clearer Light of the Reality of Persons being under divine Influence than what springs from bodily Agitations? Nay it is a clear Case that Persons may be thrown into Hysterisms, Faintings, Out-Cries, &c. and that under the Ministration of Truth; by the meer Power of Imagina-

Imagination, a sudden Fright, or bodily Disease. And this I have seen to my Satisfaction formerly, before ever I was a Preacher of the Gospel, as well as more lately. As then, these bodily Seizures may arise from, or be occasion'd by many other Things besides the Influence of the Holy Spirit upon the Soul, it is not reasonable to conclude that they do arise from that Source, without some further Evidence to convince us of it. Nor,

2. *Is it reasonable*, I think, for any to *conclude* Persons are *not* under the convincing or sanctifying Influences of the Holy Spirit, because they *tremble, cry-out* aloud, *fall down* as dead, or have great bodily Disorders of such a Nature. For altho' these bodily Commotions may be from another Source; yet, they may also spring from the Operations of the Holy Spirit upon the Mind. Nor can I see any Need that the Reason of the greatest Philosopher, or the most judicious Divine should reproach him for believing a Person to be under the Influences of the Holy Spirit merely because of such Effects upon the Body. Have not the Soul and Body mutual Influences upon each other? Don't the daily Occurrences of Life make this manifest? How common is it for Persons to cry out, fall into Hysterick-Fits, and bodily Agonies, from worldly Sorrow? Why then should it be deem'd a strong Presumption of Delusion, merely because Persons have these Agonies under Sermons? Is not the true Discovery of Sin, and the consuming Vengeance of God more shocking and dismal, than any sad Scene of temporal Evils? If so, then it must be unreasonable for any Man to argue against the Reality of spiritual Convictions, merely because Persons are thrown into these bodily Distresses. Certainly he wou'd not shew himself a Man, nor act the Part of a Philosopher. And so, how common is it upon some joyful Occasions, for *one* to *weep*, *another* to *faint* and be overcome, and a *third* *cry-out* aloud? Who, unless a Stoick Soul, is at a Loss for the Reason? And why a quick and affecting Sense of pardoning Grace, and an Interest in the Favour of God, may not be supposed to have the like Effects upon the Body, is what no Man, I believe, is able to say. And if Philosophers can't disprove a Work of the Spirit of God from such bodily Agitations, 'tis certain that a Divine will be as little able to do it.

( To be continued. )

# Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain, America, &c.*

*Saturday* JUNE 23. 1744. § N<sup>o</sup>. 69.

*Account of the Revival of Religion at LYME West Parish  
in Connecticut, continued.*

WHSOEVER will read the Accounts of *Conviction* recorded, *Acts* 2. 37, 41. &c. *Chap.* 16. 30. *Chap.* 9. 4. *Rev.* 1. 17. and other Places, must allow that Persons may be under all these bodily Seizures when the *Spirit* is convincing of Sin, or reject the Letter of the Word. And so if we read, *Psal.* 55. 32. 63.--42. *Cant.* 2. and many other Portions of Scripture, we must conclude that Persons may cry out, faint, and have other bodily Distresses flowing from thirsting for God or rejoicing in him.---But I had forgot that I was only to hint at Things here.

And,

3. Much less is it *reasonable* for any to argue that Men are *not under* either the *convincing* or *sanctifying* Influences of the HOLY SPIRIT because they have *none* of these bodily Agitations. GOD by his SPIRIT gives greater Encouragements and Supports to some Men under Convictions than he does to others : all have some Glean of Hope that it is possible they may be converted ; but some have great Refreshings and a great Sense of the Glories of Heaven ; and hence they are not so much born down as others : Some have fainter Views of the Grace of the Gospel, and are less sensible of a Work of Grace wro't in their Souls than others, and are proportionably less likely to be overcome or thrown into bodily Agitations, tho' the Discovery be effectual, and the Grace special. Some have a *Work* of the Law and the Gospel carried on more gradually than others, and therefore, tho' they

they have a thoro' Work, their Bodies are not so sensibly and suddenly affected. Others are not so easily affected and made to tremble, faint, shriek, groan or the like, under the same Views of Sin and the Wrath of God; or the same Views of a God reconciled in Jesus Christ, that wou'd throw their Neighbours into violent Agitations of Body or into a fainting Fit. Various are the Degrees of Light; various also the Length of Time the SPIRIT takes to let in that Light, and to give those Influences which are necessary to prepare and bring a Soul to Christ: various are the Dispositions and Constitutions of Men; various are the Encouragements Discouragements and Impediments they meet with. And hence they may be variously affected, tho' each one or all are bro't to the same happy Issue, respecting a *Law* and *Gospel-Work* upon their Souls.

∴ I think it is not reasonable to suspect Persons are *not* under divine Influence, or *have not had a saving Change*, merely because we look upon them to be *imprudent* or *irregular* in some Respects. Men are too apt to magnify every real or supposed wry Step, and at once call it Disorder, and represent it as wholly inconsistent with the Being, or at least the Exercise of Grace. Thus a glorious Work or an excellent Christian may be trod upon, and many real Excellencies over-look'd, merely because of some real or fancied Imprudencies and Irregularities: Yea, and in this Way the innocent may be involved with the Guilty, and a great Multitude may suffer Reproach for some imprudent Measures of a single Person: or a whole Profession may be insulted because a few particular Men are detected in an unwarrantable Practice. If we take such Measures as any of these on either Side, I can't see where any Bounds can be left to *practical* Censoriousness.---Is it to be supposed that all the Subjects of God's special Grace must at once become *wise Philosophers*, or *judicious Divines*?---If it were so, yet don't the wisest and best of Men differ in Opinion and Practice in some circumstantial Things, and those that are of lesser Moment? And is the *Kingdom of GOD Meat and Drink*?---Nay, are they free, entirely free from all Blame?---But if they, the best of them miss it in some Things, and precipitate into real Faults; why shou'd others of far less Advantage and Opportunity, be censured as *Enthusiasts*, being lead abo ut by *diabo-  
lical*

lical Delusions, and what not, merely because there are some Things in their Conduct which we don't so well like & Indeed, if the Course of a Man's Life was plainly *immoral*, their wou'd be something to be said; enough to shut my Mouth from speaking favourably of his State.--- But if that is the Case, who are the Persons?--- And if that is not the Plea, why should every imprudent Act be deem'd a sufficient Argument against the Influences of the SPIRIT of GOD? Did our blessed SAVIOUR tell his Apostles that they had not a rectifying Discoveries of GOD in CHRIST, when they were lead into a great Mistake of Judgment, and were fired with false Zeal?--- How common is it; nay when is it otherwise, but *human Mistakes & false Fire* mix themselves in without best Services? Shou'd we wait for the Time when no Disorder, no Irregularity, no false Step is to be found in such as may be called the Subjects of GOD's special Grace, we must never expect to see the Day upon Earth, when we shall be brought to confess that verily GOD is in the midst of us, working in us, and in others, that which is well-pleasing in his Sight. “ If  
 “ Allowances are to be made doubtless *young Converts* claim  
 “ our Charity in the *first Place*, especially when their Distress has been great, and their Joy proportional: Take  
 “ Men coming into a new *Country*, or rather a *new World*,  
 “ they are not yet acquainted with all the *Fashions* and *Decencies* of it; --- it is no Wonder every *Punctilio* is not  
 “ observ'd, which *after Experience*, and *sober Reflection* will  
 “ dictate. Shall we pardon the *learned*, the *composed* ARCHIMIDES, tho' going beyond *all the Bounds of Decency*,  
 “ when transported with a Mathematical Discovery, and  
 “ finding out only certain Proportions in Figures, an *abstract Truth* not *immediately* calculated to attract the Affections, and confined to this World in its Consequences!  
 “ --- And shall we make no *allowance* for illiterate Country  
 “ Men, and others of small Experience, when *surprised* with  
 “ the Discoveries of *another World*, and the Knowledge of  
 “ GOD and CHRIST, *whom to know is Life eternal*?  
 “ were to treat them not with *common Humanity*: But they  
 “ must expect *no Quarter*.”

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† Mr. Wyler's Letter, p. 22.

5. If Persons, in great Numbers, are, in their general Course, turned from a careless vain and carnal to a careful and religious Conversation ; from an immoral and loose, to a moral and strict Life ; if they discover by all reasonable Evidence that they have a deep Sense of Sin and the Wrath of God, or afterwards, the Consolations of God ; if they are apparently changed from worldly Pursuits to Things of everlasting Importance ; if from resting in Self-righteousness and Blamelessness they are made sensible of the Necessity of Faith and Holiness, and can't rest until they have what appears to us a good Evidence of resting in CHRIST ; if they are turned from an apparent Irreverence and wandering in the House of God, and other Places of divine Worship, to an apparent devout and reverend Attendance on the Institutions of the LORD ; if from spending Sabbaths in Idleness, or much of their Time in worldly Conversation, or Disputes, which gender Strife, they are turn'd to spend Sabbaths in publick and private Exercises of Worship with evident Care and Devotion, and in Christian Conferences about the Things of God ; if there is, added to these Things, a manifest Reformation in relative Duties, and Persons apparently grow in Christian Knowledge at an unusual Rate, and really appear to have frequent and sensible Communion with CHRIST, if it makes Men better Husbands, Women better Wives, Fathers and Mothers better Parents, Children more careful in their Stations, People more prayerful for and loving to their Ministers (such as they think properly their Ministers :) If this in general is true of any People, all in a few Weeks or Months ; I think we must conclude that such are under divine Influence, and God has graciously *pour'd out his SPIRIT upon them*, even tho' they precipitate into many imprudent Measures, or thro' wrong Judgment, they differ from us in many Things that are not fundamental. What if they cry out, faint, speak aloud in a public Assembly at an improper Time, happen to think they should tell their Neighbours their Fears that they are Strangers to CHRIST ; what if they think themselves called to stay as long from their Families in the Night to pray to and praise God, as they have heretofore tarried to revel and drink, and to make themselves merry with vain Companions ; what if in these and some other Things they believe differently from others ; and in some other Things they have,

have, for want of due Consideration, run into some Indecencies, but upon serious Reflection see the Mistake and reform ; I can't think these Things any good Argument against their being under the Influences of the HOLY SPIRIT, either *convincing* or *sanctifying*.

But I have exceeded my Design in hinting at Preliminaries, tho' I hope, you will forgive me, and carry these Things in your Mind, while you read on in the subsequent Part of my Account.

The *Effects* of that Sermon I spake of, preached on the 29th of *March* were then surprizing. Indeed there were no Out-Cries ; but a deep and general Concern upon the Minds of the Assembly discovered itself at that Time in plentiful Weeping, Sighs and Sobs. And what appear'd hopeful then, I found, upon conversing with many afterwards, to be true, as far as I could judge. Many told me that they never had such an awaken'd Sense of the Danger of putting off the grand Concern of their Souls to a future Season before, as God gave them under that Sermon : They were surprized at their own past Carelessness, and astonish'd that God had born with them so long. Several told me, that tho' they had liv'd *thirty* *forty* or *fifty Years* under the Preaching of the Gospel, they had never felt the Power of the Word upon their Hearts, so as to be long affected thereby, at any Time as they did then. Before it was the Cry of their Hearts, ' *When will the Sermon be over, and the Sabbath be ended* ' ; but now the Minister always left off too soon, and the Time between Sermons was too long : they long for frequently returning Opportunities to hear. Before, they did not love Soul-searching Discourses, but now never cou'd hear too much of that Nature, together with many other Things of the like Import.

On the *Beginning* of the following Month, Mr. Tennent came thro' this Place, and preached *two Sermons* among us : The first was in the *Evening*, from *Ezek. 37. 9*. But he seem'd to be very dull ; and, I tho't, several Times, he wou'd have had nothing, almost to say. Yet he got thro', and, I believe, he preached the Truth, tho' with no Freedom ; nor had the People in general much Sense of what was deliver'd according to the best Observation I cou'd make ; yet it was not wholly in vain : one of our Communion was convinc'd of Sin, which after some Days, issu'd, I trust in a saving Conversion to God. --- The next Morning he

he preached again from *Luk. 13. 24.* to a very attentive and deeply affected Auditory. Many that I heard lamenting their own Folly immediately after Sermon, spake as one wou'd expect those to do that had the Arrows of Conviction shot deep into their Hearts. I was not indeed, so sensible of the *extensive* Effects of that Sermon in the Time of it (tho' there was so much visible Concern under it) as afterwards. In a little while a considerable Number came to me and confess'd that they saw themselves undone, that earnestly enquired what they must do to be saved, who dated their first Awakenings from that Sermon.--- From us Mr. *Tennent* went over to *Saybrook*, and many of the People of this Place, and the neighbouring Societies went with me to hear him. There he preach'd a rational, searching Sermon, suited to unconverted Sinners and drowsy Saints. I saw but few Instances of Persons much moved by it to Appearance, in Sermon Time; but found some very much enraged with the Preacher afterwards. Some that went from this Town, spent their Time upon the Way home in caviling, and finding Fault with what had been delivered, and I believe did much Hurt thereby. One especially, who shall be nameless, seem'd exceedingly disaffected, and endeavour'd to disaffect others. But still he could not forget the Sermon, especially that Part of it which was to backward Christians; and tho' he tho't, or endeavour'd to think, that it was a censorious Discourse, yet, as he told me afterwards, it never left him until he was made to see that he was the very Man to whose Case it was suited above any Sermon that ever he had heard.

After this I observed that our Assemblies were greater and more attentive at Times of publick Worship than before. Sabbaths alone wou'd not suffice for hearing Sermons, but greater Numbers still urg'd for frequent Lectures. I was well pleas'd to observe such a flocking to the Windows, and a hearing Ear become general; and therefore I readily consented, upon the Request of the People, to preach as often as I cou'd, besides the stated Exercises of the Sabbath. Once every Week I carried on a publick Lecture, besides several private ones in various Parts of the Parish. And I could not but observe about this Time, that an Evening Lecture I had set up the Winter before in a private House, for the sake of a young Man that was a Cripple, tho' at  
first

just exceeding thin (but seven Persons, as I remember, besides the Family) was now greatly increas'd, and in about a Month grew up to several Hundreds, so that I was oblig'd to turn it into a publick Evening Lecture.

Now it pleas'd God to encourage my Heart, give me unusual Freedom, and such a firm State of bodily Health, that I could go thro' three Times the Service I had been able to endure at other Times; so that I was able to study and write three Sermons a Week, and preach several others of my old Notes (for I seldom in all the Time preach'd without Writing.) Sometime in this Month Mr. *Griswold* invited me to preach a Lecture for him, and I consented. While I was preaching from *Psal.* 119. 59, 60. I observ'd many of the Assembly in Tears, and heard many crying out in very great Bitterness of Soul, as it seem'd then by the Sound of Voices. When Sermon was over I cou'd better take Notice of the Cause; and the Language was to this Purpose, *viz.* Alas! I'm undone; I'm undone! O my sins! How they prey upon my Vitals! What will become of me? How shall I escape the Damnation of Hell, who have spent away a golden Opportunity under Gospel Light, in Vanity? --- And much more of the like Import. --- 'Tis true, Outcries were *new* and surprizing at that Time: but knowing the Terrors of the Lord, I was satisfy'd that they were but what might be reasonably accounted for; if Sinners were under a true Sense of their Sins, and the Wrath of a Sin-hating God: And therefore I did not use any Endeavours to restrain them at that Time; but the greater Number cried out of themselves and their Vileness, the more I rejoiced in Hope of the good Issue. As I was satisfied that it was the Truth they had been hearing, so, by their Complaints, it appeared to be the Force of Truth that made them cry out, and threw many of them into Hysterick-Fits: And, if I mistake not, every one that were so violently seiz'd that Night, have since given good Evidence of their Conversion; but that, their Reverend Pastor can give the best Account of.

The visible Success of my Ministry in that and some other Lectures abroad, (tho' I rejoyc'd in the happy Prospect of the Advancement of the Kingdom of our divine Lord) was far from being a Means to damp my Hopes or slacken my Endeavours at Home. My Heart burned with Love to  
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and Pity for the People of my peculiar Charge : I had constant Supplies of Argument flowing into my Mind, and Zeal to urge a speedy Answer.

By the latter End of *April* our young People were generally sick of that vain Mirth, and those foolish Amusements, that had been their Delight, and were form'd into several religious Societies for Prayer and reading Books of Piety under my Direction : Many of them were frequently in my Study for Advice ; the Bent of their souls was evidently towards the Things of another World : Whenever they fell into Companies, the great Salvation was the Subject of their Conversation. They were so generally displeas'd with themselves for past Carelessness, and spending Time in Revels and Frolicks, that several, at the Desire of others, came to me, and desir'd me to preach them a Lecture upon the 14th of *May* (the Day of our Election in this *Colony*) which they had, for many Years, accustomed themselves to spend in Feasting, Musick, Dancing, Gaming, and the like. I complied with the Request, and preach'd to a great Assembly, from *Mat. 24. 37, 38, 39.* Upon which I observ'd, that *Jesus Christ would certainly come to judge the World ; and that when he did come, he would find it overwhelm'd in carnal Security ;* and from these Considerations I applied my self to those that had been secure and unwatchful, both among Christians and unconverted Sinners, in a Manner, which, I tho't, proper to awaken and convince. Under this Sermon many had their *Countenances changed ;* their *Tho'ts* seemed to trouble them, so that the *Joints of their Loyns were loos'd, and their Knees smote one against another.* Great Numbers cried out aloud in the Anguish of their Souls : several stout Men fell as tho' a Cannon had been discharg'd, and a Ball had made its Way thro' their Hearts. Some young Women were thrown into Hysterick Fits. The Sight and Noise of Lamentation, seem'd a little Resemblance of what we may imagine will be when the great Judge pronounces the tremendous Sentence of, *Go ye cursed into everlasting Fire.* There were so many in Distress that I could not get a particular Knowledge of the special Reasons at that Time, only as I heard them crying, *Who is me ! What must I do ?* And such sort of short Sentences with bitter Accents.-----

(To be continued.)



to repair to their own Places of Abode ; and accordingly all that were able went Home.

Now I tho't the People in great Danger, and especially those that were most deeply wounded. I knew, in all Probability, that Hell was in an Uproar ; the Prince of Darkness see his Kingdom shaking, and he was in great Danger of losing many of his obedient Subjects : many threatened Rebellion, and were in Danger of being accused of Treason against his Crown ; and therefore if possible, he would allure them back to former Fidelity ; perswade them to settle down upon the Foundation of their own Works, or drive them to utter Despair of Mercy : And therefore I dare not sit in my Study the next Day (tho' that loudly call'd for me to be there,) but spent my Time abroad among distressed Souls, and others that fell in my Way that were more lightly touch'd. Nor were private Christians contented in their Fields or Shops at Home, when *the Fields were so white for the Harvest* : but some of them also, in their Places were Helpers, in the Work that seem'd necessary to be done. The following Evening a religious Meeting was attended in a private House : I went to it, tho' I could not pretend to preach a Sermon. I offer'd a few Words of the Miseries of the Unconverted, the Price that was now put into their Hands, and the great Danger of not improving it ; but was oblig'd in a few Minutes, to desist, because the House was fill'd with Out-cries and bitter Lamentation. The Complaint was much the same with what it had been the Day before.

I continu'd to preach and exhort publicly and from House to House, about six Times a Week thro' this Month at Home, besides attending upon distressed Souls upon certain appointed Days in my Study. And tho' I spake to them with unusual Moderation, in my Study, (as well as in Sermons about this Time,) that I might have greater Advantage to instruct their Minds, yet I was commonly obliged to make several Stops of considerable Length, and intreat them, if possible, to restrain the Flood of Affection, that so they might attend to further Truths which were to be offer'd, and others might not be disaffected. Some would after a while recover themselves, and others, I'm satisfy'd could not. I have tho't since, whither I did not do wrong in endeavouring to restrain them : the Pains they took with themselves to keep from out-breakings was a greater Hindrance to their hearing,

hearing, 'than their Out-cries were : and it was so far from satisfying others, that it was improv'd as an Argument against the Reality of their Concern, if, upon the utmost Violence used with them they could after some Time hold in. I find no such Restraints laid upon distressed Souls in the Apostles Days, tho', we must allow, that they were as good Judges of what is Right in such a Case as other Men : and indeed, why might we not expect some Direction from the inspired Writers if it was our Duty to restrain them, and put them upon the Torture to keep Silence ? If the Lord is pleas'd to make this open Shew of the Victories of his Grace, his Will be done : let him take his own Way : I think, upon Trial, the wondering Multitude are not the more likely to receive Conviction, for our prescribing to Him. The same Things that served for the Conviction and Conversion of many in our Saviour's and the Apostles Days, were the Occasion of blinding and hardning of others to their utter Ruin : And the distressing Out-cries of awaken'd Sinners were blessed to convince many, tho' others cavil'd and found Fault. Tho', I think, none ought to speak or pray with a loud Voice in the Time of publick Worship, yet I am free to confess that I mistook my Duty in taking so much Pains to prevent Out-cries in the Assembly. 'Tis true, Persons may, of Design, cry out ; but then, 'tis like, they would generally be detected, and have their Madness exposed. However, if our blessed Lord is pleas'd to make bare his Arm upon stubborn Rebels, to the Glory of his sovereign Grace, why should I say that he shall not take this Method to bear Witness before the ungodly World, of the dreadful Miseries hastening upon them ?

On the 20th of this Month I preach'd one Sermon for Mr. *Griswold* of *Nahauntuc*, from 1 *Tim.* 2. 5. upon the Sufficiency and Excellency of the Mediation of Christ : Under which, as far as I cou'd observe, many Christians were sweetly refresh'd with a deep Sense of the Truth, and many Sinners as full of Anguish (tho' the Sermon was not *terrible*) as at any Time I had seen. The Assembly in general, were in Tears, and near one half, I suppose, crying out aloud in Distress. After Sermon they gave themselves Liberty to speak out the Sentiments of their Souls ; some in thankful Praises to God and the Lamb ; others in bitter Complaints of themselves for despising the blessed Mediator, and for the

Hardness of their Hearts, and the like. Several were, at that Time; shaken off from the Foundation of their own Righteousness, and afterwards, hopefully converted.

I hope, Rev. Sir, you will pardon all my Digressions: I chuse to relate the few Things that I give an Account of, in that Order of Time, in which I observ'd them, and noted them in my Diary. About this Time, the Rev. Messieurs *Lord of Norwich, Owen of Groton*, and other Ministers in the *Eastern* Parts of this Government, sent Letters, inviting me to visit them, to see the Work of the Lord, and help them also; (for it was common in that Day for Brethren to send for each other to preach.) After some Struggles with my self, I consented to go; and accordingly set out on the 8th of *June*, intending to preach some few Sermons before I return'd. The same Day I preach'd for Mr. *Levett* of *New-Salem* at his Desire, and there I observ'd a solemn Attention; Concern in the Countenances of some, & Delight in others. I have had some Acquaintance with the People in that Place since that Time, and believe that there is a considerable Number of Persons savingly converted in the late Season of Grace. From thence I went, the same Day at Evening, over to the *North Parish* of *New-London*, and *June* the 9th preach'd two Sermons for Mr. *Jewett*; under which, but especially the first, there was a great and general Concern visible in the Faces of the People: weeping, sighing and the like among the *Aged* and the *Youth*, while many of the *Children* of about *ten, twelve, and fourteen* Years old, cried aloud, and spake some such Sentences as these, viz. What must I do? I never honour'd this great King! || Lord Jesus help me! &c. From thence I hastned over to *Norwich*, because Mr. *Lord* expected me to preach a Lecture for him that Evening. And when I came there, there was a great Assembly gather'd, to which I preach'd from *Psal.* 119. 59, 60. they gave very solemn Attention; and there was a Concern apparent, by Tears and Sighs, in almost every Corner of the House. The next Day I preach'd another Sermon for Mr. *Lord*, the visible Effects of which were not so great as the first. I observ'd a great flocking of the People, not only to hear the Word, but to their *Pastor* for Advice. Mr. *Lord*

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|| I was preaching upon the kingly Office of Christ.

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gave me several surprizing Accounts of Conversions ; which, I trust, he will favour the Publick with in his History of the late Revival of Religion among them. From thence I went forward to *Stonington*, and on the 11th of *June*, preach'd two Sermons for Mr. *Bells* : there seem'd to be Tokens for good ; an attentive Audience, and much weeping in the Assembly ; but I don't remember any Out-breakings in the extraordinary Manner that I had sometimes heard : Yet Mr. *Bells* informed me afterwards in a Letter, that there were many Instances of particular Persons, unto whom the Ministry of that Day was blessed. I tho't when I was with him, that he had the Blessing of some excellent Christians in his Parish. 'Twas formerly, a Place noted for Profaneness and other Vices, but he said (and so I tho't) that there was a great Reformation among them. From *Stonington* I return'd back by the Way of *Groton* ; and on the 12th of *June* preach'd one Sermon for Mr. *Owen*, to a great Assembly of People. It pleas'd God to give me greater Freedom of Thought and Expression than I had found in all my Journey before. I preach'd from *Isai. 61. 1.* and the People to all Appearance, were all Ear and Attention. There were no *Out-cries*, but the Countenances of many discover'd sweet Refreshment ; and others discover'd great Distress. And I had some Satisfaction afterwards, by Accounts from diverse Persons, that the Spring of Comforts and Concern was from the Spirit of God. I could not tarry, indeed, to speak with many after Sermon, because I had encourag'd Mr. *Croswell* to preach at Evening for him. But I had the Company of a considerable Number up to Mr. *Croswell's* Parish, which is five Miles distant from Mr. *Owen's*. Upon the Way they told what Things were done, & how Jesus had been made known to them, and their Hearts burned within them, while they spoke of him. Jesus seem'd to be their Delight, & Humility their Glory. At Mr. *Croswell's* I found great Concern upon the Minds of People : it was apparent, in Sermon-Time, by their Weeping, and their Looks : Some cried out, and from after Conversation I was satisfied that many were very sensible of their sinful and undone Condition, and some others were really converted. I remember two Women came to me, who had made themselves easy, for some Time, with the *Arminian* Way of Conversion ; and had been bolstered up in it by a certain Gentleman, whom they admir'd. They told me that they were

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now convinc'd that such a Scheme of Doctrines embrac'd, *fatally* settled Persons down short of CHRIST ; and by their embracing of them they had gone *calmly* on in the Way that leads down to Death ; but now they had an awakned Sense of their Sin, & of the *infinite* Hazard they were in of perishing ; yea, that they must perish unless God was *self-mov'd* to pity and save them. From thence I return'd to *Norwich* on *Saturday*, and kept *Sabbath* at Mr. Lord's. On *June* 14th, being Lord's Day I preach'd again to a great, very attentive, and deeply affected Assembly. The Concern of some, and the Delight of others, was manifest in their Countenances : And by conversing with many afterwards, I was satisfied they were under the Influences of God's holy Spirit. And so from Time to Time upon Opportunities with that People, I believe, that Mr. Lord has the Blessing of many Souls turn'd to Righteousness among them ; a considerable Number of old Christians, and many *newly-born*, that are feeding upon the sincere Milk of the Word, and growing up in Christ. *June* the 15th, I rode out to Mr. Throop's a new Society in *Norwich*, and preach'd *one* Sermon for him, to a full Assembly. There seem'd to be great listening to the Word ; great Concern appear'd in the Countenances of many ; a great Number were in Tears, and several cried out : Some fainted away, and *one* or *two* rag'd. After the Sermon was over I took Pains to find out the Spring of that Distress which appeared in many Instances, and I think, they gave Grounds to judge it was from Conviction of Sin ; except those Instances that were distress'd with their out-rageous Passions. One Gentleman, who was a Hearer, tho' he *carefully* avoided discovering his Dislike before the Congregation, express'd himself greatly dissatisfied to me after Meeting, at the Out cries and Faintings in Sermon-Time : He took some Pains to convince me that the Persons were under strong Delusions ; tho', I tho't, he did not take much Pains, by discoursing with them, to convince himself of the Rise of their Distress. He read me some Extracts which he had taken out of the excellent Mr. Flavel upon *mental* Errors, which I was pleas'd with ; but did not see that they were to the Case before us.

Now I had accomplish'd the whole of my Design in this Journey, both in visiting and conversing with my Fathers and Brethren in the Ministry, and in seeing the Displays of rich  
and

and sovereign Grace ; and much exceeded my *first* Design in preaching. The next laid out in my own Mind was to return ~~home~~ as fast as I cou'd ; but the Rev. Mr. *Adams* of *New London* sent me a Letter, desiring that I would return <sup>that</sup> Way, and give his People some Exhortations. Having been there before in the Time of the Concern among the People, I was unwilling to deny his Request, because I had found that there were peculiar Difficulties rising up, and I fear'd my refusing might rather increase them than otherwise. There was a Number of *new Converts* with a flaming Zeal, and jealous lest the Labourers should not bear a Proportion to the Harvest : and some others, from what Spring I don't say, (as some have imputed it to the Imprudence of these *new Converts*) who oppos'd themselves to the Work going on among them. Thus the Kingdom seem'd to be dividing against it self : And I was the rather inclin'd to gratify the *venerable* Mr. *Adams* on that Account, not knowing but that I might be instrumental of some Good in that Respect. Accordingly I went, and on *June* 16th preach'd two Sermons in that Place, besides using some private Endeavours to make Things more easy, if it should please God to make Use of me for that End : but the Success was not according to my Wishes. I found *mutual* rising Jealousies, and, as I tho't, *groundless* Surmising in some Instances, prevailing among them. These Difficulties increas'd afterwards ; and for want of Charity and mutual Condescension and Forbearance, they have produc'd an open Separation. I doubt not but there are *excellent* Christians on both Sides ; and there has been a very great Display of divine Grace among them ; but they are doubtless to be blamed for the *Manner* of separating. What Grounds they may have I don't know, but am afraid they have gone off upon a wrong Principle. Unhappy Case, when Christians have such sharp Contentions between them, as to part asunder from one another ! Yet so it has sometimes been with the best of Christians, *Acts* 15. 38, 39.

Perhaps some will think strange that I should be, so many Days, from my *particular* Charge, at such a critical Season as this was, when a great Number were under distressing Concern, and the Adversary was very busy : but the People were not left without preaching : and we found it of *real* Service to have our People partake of the various Gifts of Ministers ; some to Reason with them out of the Scriptures ; others

others do address their Consciences ; others to apply to the Affections ; and all in their Manner and Measure to speak of the Things of God. I found it was eminently serviceable many Times, when I cou'd obtain the Help of my Brethren. Indeed, there is something natural in it, besides what I have observed already : *new Faces ; new Voices ; a new Method*, all tend to draw the Attention of Hearers : and hence, they were sometimes caught, by the same Truths that had been offer'd them divers Times before. I have Reason to bless God that he has sent so many of his Servants along by us, and inclin'd them to help us from Time to Time. I have not found it a Disadvantage to keep open the Pulpit Door to Ministers ; but see many ill Consequences of a contrary Practice in other Places. Those that have receiv'd spiritual Benefit among us from the Preaching of others, allow me as good a share of their good Will, as those that have been more especially benefited by my Preaching. But where Ministers were----- *Noli me tangere* ---- where all those that were look'd upon Favorites of the extraordinary Work in the Land must stand off ; or thro' vast Difficulties Liberty has been obtained for them to preach ; I think many ill Things have follow'd that Strangeness, and tear many more are upon the Back of them.

Being return'd again to my own particular Charge, I endeavour'd to pursue the great Ends of the Ministry in the best Manner that I could ; and I don't remember that I preach'd a Sermon thro' the Month, without some manifest Tokens of the Presence of God in our Assemblies. Many were awakned and Conversions were deep : it plainly appear'd by the distinct Accounts given, that the Concern was no sudden Fright, nor the Effect of Fancy, nor yet the alone Strivings of natural Conscience, but a clear and real Sense of Sin and it's direful Consequents, rais'd in the Mind from a realising Sense of the Majesty and Holiness of God, the Purity and Strictness of the divine Law. People flock'd to my Study cases, and in great Numbers, deeply wounded, and the Errand was to lay open the State of their Souls, and receive Direction. Sometimes I had 30 in a Day ; and sometimes many more, all upon the grand Affairs of their Souls.

(To be continued.)

# THE Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain, America, &c.*

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Saturday JULY 7. 1744. § N<sup>o</sup>. 71.  
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*Account of the Revival of Religion at LYME West Parish  
in Connecticut, continued.*

**M**ANY with the greatest Freedom confess'd that tho' they had a Name to live they were dead in 'Trespases and Sins: and this not only in private; but to Numbers at once. They did not think it Matter of Offence if their Neighbours believ'd them when they said it: they spake *sensibly* of it, as we might expect a condemn'd Malefactor would do if he was going to the Place of Execution. They would solemnly declare that they never knew what real Union to CHRIST was; that they were Strangers to sensible Communion with the Father and his Son JESUS, and to the Temper of the Gospel; and had rested easly with meerly *external* Communion, or the Form of Godliness. Their distress'd Countenances and free and frequent Confessions that they were yet in the Bonds of Iniquity together with their Warnings to others, *never* to rest until they *knew* CHRIST was formed in them, prov'd awakening to many Professors, and put them upon the Search, and Inquiry into the Reasons of their Hope; and some were shaken off from their old Foundation, supposing they had built upon the Sand, whilst others had the more Peace in believing.

The like Effects, sometimes more, and sometimes less observable, continu'd thro' the Summer. There were also many Instances, (and the Number was daily increasing) of Persons fill'd with great Joy and Comfort. 'Twas common to hear of, and to see them overcome, and fainting under high Discoveries of God reconciled in CHRIST. Some also I have seen overcome with Concern for others; and some-

times their Concern terminated on particular Persons that they fear'd were in a State of Sin.

The Conversation of the People in general, was religious. If at any Time Neighbours met, the great Affairs of Salvation were the Subject of Discourse. In the Streets, in the Fields, and in private Houses the Discourse was instructive: some enquiring the Way to Life, others in their *proper Sphere*, endeavouring to help the Distressed by their humble Advice and Counsel: some that knew the Terrors of the Lord, would *persuade* the careless, and modestly recommend the Grace of God to their Acceptance, from their own Experience of its Sweetness. -- And as there were frequent Enquiries about the Things of infinite Concern, so there was a great Increase of Knowledge in religious Matters. According to the best Observation I could make, I believe, the People advanc'd more in their Acquaintance with the Scriptures, and a true doctrinal Understanding of the Operations of the holy Spirit in Conviction, Regeneration, and Sanctification, in six Months Time, than they had done in the whole of my Ministry before, which was *nine Years*.----Nor was this all, but many evidently look'd upon Sin with Abhorrence: they appeared to be *renew'd* in the Spirit of their Minds: *Bitterness, and Wrath, and Anger, and Clamour, and Evil-speaking* seem'd to be *put away from them, with all Malice*: Their Fruit was unto Holiness: Love to God and Man, with their genuine Fruits were increasing. Rough and haughty Minds, became peaceful, gentle and easy to be intreated. Lowliness, Long-suffering, Forbearance, a courteous Deportment, Beneficence, and Tender-heartedness, Meekness and Moderation, to all Appearance, seem'd to increase abundantly. And to all these, we observ'd a Delight in Christian Fellowship, in breaking of Bread and in Prayer. I think it can't be expected that Men, in their general Course, should give clearer Evidences of a Christian Temper formed in them, than many did in that Season: their Faith work'd by Love, and discover'd itself in Acts of Piety towards God, Charity and Righteousness towards Men, and Sobriety towards themselves.

We had some special Seasons of divine Influence in that Time, both upon converted and unconverted, which I must not now relate: it would make the Account too long; but I can't pass over our *Pentecost*, on the 11th Day of the following *October*. I preach'd from *Psal.* 2. 12. upon the Na-  
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ture and Necessity of Faith in CHRIST ; and then administered the Sacrament of the Lord's-Supper, to near 300 Souls, as I judge.---'Twas a Day never to be forgotten ; but, I think, ought to be remembered with holy Wonder and Gratitude by all that were present. The House of the Lord was full of the Glory of the Lord. It pierces me to the Heart, that any have ever attempted to throw Darkness over the rich Grace of God that was so clearly discover'd ; or to misrepresent the gracious Effects of those Discoveries that were made to many.---Tho' we had enjoy'd much of the gracious Presence of God in our Assemblies before, yet, I think, never saw so much at any Time as on that Day ; especially when the Lord's-Supper was administered, God pour'd out his Spirit in a wonderful Measure. I spake a few Things to the Communicants, as I remember, concerning the mediatorial Excellencies and the Love of JESUS CHRIST, when I came down to the Communion Table and began to break the Bread ; and then invited them all to come to him as well as to his Table ; and assur'd them in his Name, that they shou'd be Welcome, to the rich Treasures of his Grace which were open and free to all that wou'd come. I had no sooner offer'd some Things of this Nature in a few short Hints, but several of the Church cried out in most bitter Accents of their piercing the LORD JESUS CHRIST by their Unbelief, and shew'd the Signs of Distress in their Countenances ; whilst many Scores were dissolving in Tears. A considerable Number trembled in the Anguish of their Souls, as tho' they had heard the Thunderings and seen the Lightnings from the thick Cloud ; whilst many more began to put on Immortality, almost, in the Look of their Faces. I could not but think that the Lord Jesus was come to his Table, and feasting their Souls with his Love, discovering his mediatorial Glories to them ; letting them taste of his Preciousness, opening to them the mysterious Wonders of his Grace, and the like. But will you ask *why* I entertain'd such Thoughts as these ? I'm willing you should know the Reason : Their Looks were all Love, Adoration, Wonder, Delight, Admiration, Humility. In short, it look'd to me a Resemblance of Heaven ; where the shining Hosts of Angels and glorified Saints are for ever before the Throne of God, in the lowest Prostration crying Holy, holy, holy Lord God ; *thou art worthy to receive Glory and Honour, and Power, and Blessing, and Thanksgiving.* But

some of those in Distress, about the End of the Distribution of the Bread, appear'd to be in a Calm, and before the Cup was pour'd they seem'd to have a delightful Sense of something upon their Minds: Their Looks were changed from Anguish to Pleasure and Admiration, Love and Humility, and the like. --- I was too much taken up with these Things, and some Discoveries, which I trust, were made to me, with the Effects of them, to make any critical Remarks upon any Indecencies: 'Tho' some few not so well pleas'd with the Appearances, have said that there was one or two Instances of these Extraordinaries that were not decent the whole of the Time of Administration. One Thing complain'd of as an Indecency was that *two* Men embraced each other in their Arms before the Blessing was given: The Fact, I suppose, is true; but others say 'twas after the Blessing was given: Nor do I think it so very indecent, as some would represent it. The *venerable* Dr. Colman, to whom I gave an Account of it, says in his Letter to me in these Words, 'I esteem his, viz. the Deacon's embracing his Neighbour as Praise-worthy. I wou'd not have Joy and Love lead Communicants into too much *sensitive* Freedoms towards one another; least of all the Brethren and Sisters. Each to those of their own Sex may be allowed and approv'd a great Way, a due Gravity preserv'd.' --- Another Thing complain'd of is Persons going about the Meeting-House in the Sacrament Time. This, I suppose, was true, that one single Person who was a Subject of these Influences, did go out of one Pew into another upon some Occasion just before the Blessing was given, and some two or three others that, it seems, did not so well affect the Prospect went round the Body of Seats on one Side of the House, and then out of Doors. ---- Blessed be God that there was nothing further, than I have related, which has been excepted against as I remember. The general Reverence and Decency of Behaviour in the Subjects of this great Grace was indeed admirable. I greatly wonder (and desire humbly to bless God for it) that there was so little in their Conduct which those who see not with my Eyes, could lay hold of to expose the Glory of that Day. --- I made Minutes of my Remarks and Sentiments, in my Diary; and find that, upon the best Evidence I cou'd gain by conversing with particular Persons afterwards, I had fallen far short in my Observations at the Time, of what was really discover'd to many Souls, and the Power  
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of the Gospel felt upon their Hearts.--- Many old Christians told me they had never seen so much of the Glory of the Lord and the Riches of his Grace, nor felt so much of the Power of the Gospel before : they had never seen so clearly the infinite Ocean of divine Love ; never been so sensible of the Love of God to them ; nor had such strong Love so *clearly* in Exercise to him. Several of them had the full Assurance of Faith, who had been seeking after it for many Years, but were denied till that Time. *New Converts* were greatly refresh'd and quicken'd. --- I can't doubt whether they had the Presence of the Comforter : Christ then appear'd more lovely than the Princes of this World : They *sat under his Shadow with great Delight, and his Fruit was sweet to their Taste* : They were feasted in his Banqueting-House, and his Banner over them was Love : They could not support themselves, many of them, under the Weight of it, they were so deeply affected with it. Had not Christ put underneath his everlasting Arms for their Support, I know not, but many would have expired under the Weight of divine Benefits.---And besides all this, I think, we have a good Evidence of the saving Conversion of several of the Communicants at the same Time. The several Discoveries they gave an Account of, together with the Effects these Discoveries produced in a Law-Work, and a true Closure with Jesus Christ, gave me considerable Hope of it ; and a long Time since to observe their pious Life and holy Conversation, confirms my first Hope that it was a Reality and no Deception. --- I'm persuaded the marvellous Grace of God appearing at that Season, is admir'd by Hundreds among us here in Time, and will be much more admir'd by the Armies of Saints and Angels throughout Eternity. --- Christ came like a *Roe* or a *young Hart* ; he look'd forth at the Window, and shew'd himself through the *Lattices* ! I never saw such a Love-Feast before ! He spake the Word and it was done ; he said, *Rise up, my Love, my fair One, and come away* : and lo, the Winter was past, the Rain was over and gone : All invited us to come and partake of the divine Joys which the near Approach of the Sun of Righteousness produce. O that he would *return like a Roe, or a young Hart upon the Mountains of BETH-EL* ! That he would make Haste to perfect his Loving-kindness to us, and not suffer the Foxes to spoil the Vines which hang with tender Grapes !

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Since that Time, we have had many refreshing Seasons, both in public Worship and more private Assemblies; and many hopeful Conversions. Nor are publick and private Meetings the only Places of these Influences and Effects; the Closet, the Field, the Shop, and the Kitchen, are all Witnesses to them. 'Twas no uncommon Thing for Christians to be overcome in their *private* Retirements, as they have told me of the happy Seasons; in Meditation at sometimes, and Conversation at others, divine Truth has been set in a clear Light, and they have been made to know the Truth, of the Gospel of the blessed God. But the Work has not appear'd, in a general Way, so powerful since, as it did the first eight or nine Months; indeed God gives Witness to the Truth of these Things, at Times, more or less, unto this Day; and will, I trust, until the End.

The Work, as I observ'd, began chiefly among the Youth, and so it has been carried on chiefly among them: But it was not among them alone. They left their Sports, and grew sick of their youthful Amusement; the Disease (as some call'd it in Derision) did not stop here. Many of middle and old Age were alarm'd, and some of them, to Appearance, savingly converted. *Three* or *four* upwards of *fifty*, *two* near *seventy*, and one *ninety-three* Years old, I trust, were turned from Darkness to Light, from the Power of Sin and Satan unto God. Several Persons that were noted for Immorality, and some others that were not so openly mark'd out, were bro't to confess their sinful Deeds, not by Constraint but of their own Accord, and are now joined in our Communion, and I hope, are Christians indeed. And there are some few Instances of the Conversion of those that bitterly oppos'd the Work at first: such as have gone to hear Sermons, with Design, as they confess, to cavil and oppose, have been taken.--- *One* or *two*, that supposed themselves converted, greatly rejoic'd in the Work at first, when the *people* were under deep Convictions: the Concern they well understood, and tho't it reasonable, and were pleas'd to see so much Reformation, they themselves having gone so far; but when Persons came to rejoice in God, and to be overcome with the Love of God, and to tell of the Excellencies of Christ, it was all Foolishness to them; they grew all Enmity and Opposition, but were, afterwards made to see that they settled down upon their Reformations; were Enemies to  
God

God themselves and Strangers to Christ ; and since then are bro't to rejoice in God also.--Some others who were under distressing Concern at first, and very forward to promote every Thing that seem'd a probable Means of Good, are since turn'd zealously averse to the Work, especially to the Comforts and Joys of Christians.---It has been observ'd by many, that such as were ~~most~~ most eminent for Religion before, have been friendly and forward to encourage this Work ; and they have been abundantly quicken'd and refreshed. Several of them are since dead, and went off triumphing over the King of Terrors, in full Assurance of Hope.

Many that were greatly affected and concern'd for a while are grown easy and careless as formerly ; tho' there is a Number unto this Day remaining under Convictions.---I don't remember any two Instances among us that ever gave me Satisfaction of their Conversion, but what still manifest comfortable Signs of the Truth and Reality of it.--- 'Tis possible that some may think me fond of Numbers ; and wonder at it the rather since I have met with so much Difficulty, and have had so many ill Reports spread abroad concerning the Doctrines, it has been said that I have taught, as well as some other most abusive Representations of my Character. Yet, leaving such Things to him who will shortly bring into open Light all the hidden Things of Darknes ; I think I am call'd of God to say, that if we may give credit to the Accounts Persons give of a clear Law-Work, and a Work of *effectual* Grace wrought upon their Hearts ; after it it has been strengthened by frequent repeated Accounts of their Communion with God, and a spiritual Conversation and good Life, in a general Course, for several Years together, I have Reason to hope about *one Hundred and eighty* Souls belonging to this Congregation, have met with a saving Change, since the Beginning of the late glorious Effusion of the holy Spirit among us ; besides the frequent, and more than common Quicknings and Refreshings of others that were, hopefully, in Christ Years before. And, perhaps, we have a confirming Testimony of the Truth of the Work, above what some others have had, in the visible Meekness, Forbearance, Love, Forgiveness, and the like, with which they have generally behav'd themselves in the Time of injurious Calumnies ; when the Work of God, and their *personal* Conduct have been misrepresented. We have had Times of singular Trial and Tempta-

Temptation : what wou'd try every Vein in a Man's Heart.---But in all this Day of Difficulty, our *new Converts* as well as others, in general, that have fallen in with it, and experienc'd it, do generally come forth as Gold from the Furnace. I would speak it to the Praise of free and rich Grace that has abounded to them ; and hope they will ever carry it in their Minds that the Lord has ~~been~~ their Strength and their Shield, and their Helper in a Time of Trouble. Let it please God to make *all Grace abound to them, that they always having all Sufficiency in all Things, may abound in every good Work.* Let God increase the Fruits of Love, and Humility and Meekness ; and enrich them in every Thing to all Righteousness and Charity. *Blessed be the God and Father of our Lord Jesus Christ, who has chosen them to be holy and without Blame before him in Love.* Let them wait still for the Rain, and cry earnestly for the latter Rain ; that God wou'd give them enlarg'd Measures of Grace, and fill them with all spiritual Blessings.

But perhaps, *Rev. Sir*, you are ready to wonder, and say within yourself ; what is all pure at *Lyme* ? Has there been nothing from whence these formidable Accounts, we have had among us about that People, shou'd arise ? What means the unhappy Representations that have been given of us ?

No doubt, *Sir*, there have been many Things amiss : I tho't so from the Beginning, and I think so still. The Spirit of God has been *grieved* by Questions and Strife about Words ; by evil Surmisings and perverse Disputings ; by many foolish and hurtful Lulls. The Work of God's Grace has been *opposed by Persons under Conviction*, by their standing out against the Calls given them to believe in the Name of him whom he has sent, and by *Persons* that have been *disaffected* to this rich Grace.---Some were disposed to cavil and fault the Work and all the Measures used for the carrying of it on from the Beginning. Some I thought a little *intemperate* in their Zeal at Times, and for some Things that it was hardly worth while to contend about.---I have seen Reason to alter my own Conduct in several Things. *Particularly, to treat those that opposed the Work with greater Candour and Mildness, and to address myself to all Conditions of Men with more Tenderness than I did several Times.*

(To be continued.)



perhaps, that ever I heard in my Life. His Zeal was great, and so did his Charity appear to be. Yet I have sometimes tho't that his coming over to the *Main* that Summer of *general* Concern was the *Occasion* of much Hurt. Before I have repented my exchanging Pulpits with him : many Prejudices were stir'd up and increas'd against the Revival of Religion thereby. But after all I see no more of a Fault in that than in Ministers admitting him into their Pulpits : nor could that be deem'd a Matter of public Complaint when he was in a good Standing with all the Churches.---And tho' he did, I believe miss it greatly in some Points, and greatly prejudice Persons against Religion, yet it must be acknowledg'd that he was made a great Blessing to many Souls ; but *especially* to the *Mohegan* and *Nabauntuc* Tribes of *Indians*. Tho' much Pains had been taken to win them to embrace the Gospel before, yet nothing seem'd to have any considerable Effect 'till Mr. *Davenport* came among them : But the Pains he took were *eminently* bless'd to incline them to receive Instruction, and to awaken a great Concern in many about their *eternal* Welfare. I greatly loved him for his *eminent* Piety, but I can't justify all his Measures. Especially his encouraging Persons in a *Lay* Capacity to set up as the *Heads of public Assemblies* ; his encouraging *seperate Meetings*, and the *great Weight* he laid upon *Impressions* made upon the Mind by Texts of Scripture about future Events.--- Yet I think none of our *new Converts* actually fell in with these Principles, *except* that of *seperate Meetings*, and they were but few. There seem'd to be a *Lib* in the Minds of some few towards the other two for some Time. They argu'd for them : and so did I argue for that of Impressions sometimes, tho' my Judgment never gave in to them : but these Things had a bad Influence : they set Men to controverting, & turn'd their Minds off from the main Business, and Men grew exceeding jealous of every Thing that had the least Look towards any Thing of the Nature of *Lay-Exhortations* : even the Exhortations that are *incumbent* upon all private Christians were suspected, and objected against. And so of *seperate Meetings*. The Notion of a *seperate Meeting* was so odious that the Spirits of Men were enrag'd thereby ; and the End Mr. *Davenport* had in them, was misrepresented. I attended one of them he held among us ; and am persuaded that there was much of the gracious Presence of God with many Christians that Day. Much of the  
Time

Time was spent in Prayer ; and the Exhortation he gave Christians were good : I observed nothing but what was reverent and devout : But the Practice, I think, is wrong for us, and therefore I never attended another among us to this Day : nor indeed has the Practice prevail'd. Another Thing that some few Persons were blam'd for, was their *Laughing* at Conferences, and religious Meetings. This Practice was but rare, and the Instances very few ; and scarce any approv'd it. Indeed I don't remember that any one of our *new Converts* justify'd it : but whether they did or not ; it was true of *two* or *three*, several Times ; and created much needless Discourse and sinful Prejudice.---Some few also, who had *remarkably* clear Conversions themselves, have been ready to think that if every one was not carried along in the same Manner, and as powerfully as they had been, they might not make up a Judgment of Charity in Favour of them.---Another Thing that has been offensive is that Person under high *spiritual* Discoveries have several Times spoke out in Time of publick Exercises in the House of God. Indeed none of them pretend to justify their so doing, that I have heard ; but they tho't it wou'd be as little Interruption to others, and as inoffensive as their crying out, or groaning out with a loud Voice which they cou'd not refrain from.

Thus, Sir, I have given you as just an Account of the Things that have been amiss, on the Part of our *new Converts*, as I can ; and also on the Part of those that have been under Convictions ; except some Things I shall mention when I consider other Things with which the late Subjects of the Work in the Land are charg'd in *general*. I perceive that there are great Complaints of *vast* Iniquities, *Error*, *Disorder* and *Enthusiasm* generally prevailing among the *new Converts* in the Land. And whatever of this Nature has been open among us I don't desire to hide : But I hope the Complaints are generally groundless, and Things have been misrepresented. No People, I believe, have had a larger Share of such Charges than those of this Place : and knowing that the Complaints are *generally* without Grounds here, I wou'd persuade myself that they are generally so in other Places. Indeed, there has been that among us which an *Arminian* wou'd brand with very black Marks ; but a *Calvinist* that has *really* felt the Power of the Gospel upon his Heart wou'd approve.

The *new Converts* are represented as guilty of *monstrous Uncharitableness* and *rash judging*. Some among us, I think, have been to blame in their *judging of the State* of others : but the Error has been chiefly on that which is call'd the charitable Side. Pretty much as it has been common in some Places where Relations have been offer'd by Persons in Order to their Admission to Communion : If Persons cou'd say any Thing *almost*, about a divine Influence upon their Souls, at once they were ready to vote them converted. But generally speaking there has been a great Reformation of that Evil : Our *new Converts*, as far as I can observe, are very prudent on that Account : they *suspend* giving any Judgment at all, on either Side, before they have that which they think is the Amount of *two Witnesses*. They don't judge of their Neighbours to be *unconverted* as the Country has been amus'd (and as, I suppose, Mr. Davenport did some Ministers) unless the Course of their Life is manifestly *carnal* or *vicious*. But as we don't look upon ourselves bound to judge a Man *converted* because he is a *Professor*, and *orderly* in his Life, (especially if he *declares* himself *unconverted*, and by Discourse seems to show himself a Stranger to Christ) so *neither* do any, that I know of, allow themselves to judge a Man *unconverted*, who is a *Professor*, and of a *good* Life and *harmless* Conversation in his general Course. Nor can I think that Men ought to be tax'd with *rash judging* and Promoters of *Strife* and Contention, merely because they *suspend* their Judgment, where they have nothing but a Man's Life and Profession as a Test of his good Estate, *especially* in a Place where it has been the Practice to receive Persons into the Communion of the Church, under a Notion that the Lord's Supper is a converting Ordinance. Who made me a Judge ; or gave me Power to *conclude* this or that Man who was born in Sin, is now *converted*, but in the Mouth of *two* or *three* Witnesses to establish such an Opinion in me.

The Country has also been strangely amus'd with a Notion of *Trances*, *Visions*, *extraordinary Missions*, and immediate *Revelations*. It has been represented as tho' these were common among the *new Converts*. I have had a very *extensive* and *personal* Acquaintance with the Converts in the late Season of Grace ; and among the Thousands that I have conversed with, I have not met with a *Score* that pretended to *any* such Things : Yea, I doubt of *Half* that Number to be found in

in all the Churches of this Government ; but however there may be *one* Instance of this Nature, among a *Thousand* that are not chargeable therewith, we have been free from them, and, I hope, ever shall.

Have Patience with me a little, *Rev. Sir*, and I will adone. --- 'Tis *insinuated* as tho' the Subjects of the late Work, were generally chargeable with *Error* in the Doctrines they hold ; and those among us have been as *severely* charg'd on that Account as any, perhaps, in the Country. Therefore, I may be allow'd to clear off that Imputation so far as they are innocent. I don't know of an Instance among our *new Converts*, but what abhors *Arminianism* on the one Hand, and *Antinomianism* on the other. They evidently *disapprove* all those Doctrines that lead to Licentiousness, by *highly approving* such as inculcate Holiness. They manifestly *dislike* those Doctrines that tend to *exalt* the Creature in his own Conceit, by the *Pleasure* they take in those that establish the *absolute* Sovereignty of God. --- 'Tis true, since we have been told that there is a considerable Harmony between the Principles of *new Converts*, and some *People* that were *Pests* to the Churches a little more than an Hundred Years ago, there has been much Art used to represent that to be the Case with us : But *Salvation is of the Lord* ; and I trust, he will save us from these groundless Imputations. *Arise, O Lord, lift up thy self : awake for us to Judgment that thou hast commanded, --- and we will praise the Lord according to his Righteousness and sing to the Praise of the Lord most high. ---*

One Complaint is that *unconverted Ministers* are *incapable* of being *Instruments of the Conversion of others*. This Doctrine, I never met with more than one that wou'd own it as his Opinion : and he does not belong to this Place. I'm of Opinion that some *two* or *three* Persons went a little too near such a Doctrine, but as to our *new Converts* the Mistake was soon rectified. --- Yet, tho' we don't hold that saving Grace is *necessary* to the *Being* of the *Ministry*, so that if he who is *unconverted* shou'd administer Ordinances, his Administrations wou'd be a *Nullity* ; our *new Converts* and many others among us are of Opinion that the Case of a Person is very sad indeed, not only when their Minister has not a good Stock of *humane* Knowledge, or when he is *erroneous* in his Principles, or is not of a *good* Life and Conversation, but also when he has *not experienc'd* a Work of saving Grace upon his own Soul,

Soul ; and that for this plain Reason, *viz.* Because *unexperienc'd* Ministers will be *very unlikely* to encourage the Power of Godliness, and *very likely* to keep their People easy, (*i.e.* use their Endeavours to do so) with the dull Form of Religion. If this Opinion is erroneous, we are fallen into an Error : but not one that is to be restrained to that Time of the Church only wherein People pester'd these Churches with their Errors an *Hundred Years* ago. The Doctrine has been handed along from one to another unto this Day : and we have *two* eminent Divines that are now before me, of the same Way of thinking if I can understand them, *viz.* Mr. *Willard*, vid. his Discourses upon the 32d *Psalms*, Pages 416. to 419. and Mr. *Stoddard*, vid. his Book intitled, *The Benefit of the Gospel to the wounded in Spirit*, Pages 36 to 43, & 49.

We have none among us that withdraw from Ministers under a Notion of their being *unconverted* ; but some have declin'd hearing some Ministers that have preach'd among us, because they had heard that they were generally cavilling against the extraordinary Work.

Nor do I know of any one of our *new Converts* that are chargeable with *despising* human Learning ; *slighting* Schools or Colleges ; so *depending* upon the Spirit as to make it a *Shelter* for *Idleness*, or a *Neglect* of the *diligent Use of Means*, or to reflect Dishonour upon the written Word of God.

Another Error complain'd of is, that the *new Converts* hold that *Affurance* is of the *Essence* of saving Faith ; and that none are converted but such as know themselves converted. I never met with an Instance among us of this Opinion, and I believe 'twill be difficult to find more than one in the County. 'Tis true there are many that think Assurance is not so rare among true Christians, as some have imagin'd, and that Persons who are converted at adult Age, do know of *particular* Times when they have undergone eminent Changes : but none that I have met with make a necessary Connection between justifying Faith and Assurance, or a Man's Conversion and the Knowledge of his being converted.

When shall I have done ? Do they villify good Works too ? This has been charg'd upon us as well as others, no doubt. And thus far is true that some few have spoken of Works before Justification in unsuitable Language, and a bold Manner of Expression : but even these Instances have been rare, and are, I think, reform'd. But as to good Works

Works consider'd in a Gospel Sense, I know of none of our *new Converts* but speak highly of them, insist upon them as necessary, and, in their general Course, are careful to practice them. They seem to have a godly jealousy lest they should at any Time, substitute good Works in the Place of Christ; but they seem to be saved from their Sins, and to be zealous of good Works.

Since I have gone so far, suffer me to mention one Thing more, our *new Christians* are charg'd with *denying Sanctification* to be the *Evidence* of a justified State. If any one has pleaded for such a Tenet in the Face of the World, let him answer for himself. I dare venture to deny that it is the Principle of any of the *new Converts* so far as I know their Opinion of such a Principle; and have often heard many of them among us speak freely to the contrary. Indeed, if to hold that the Knowledge of Grace comes by *Intuition*, and cannot be had by observing the *external* Conduct; if to say Men must know their Love, Resignation to God, and Devotedness to Christ by seeing the Operations of their own Minds, is denying Sanctification to be the Evidence of Justification; then we have many that deny it, and have the GREAT SHEPARD, WILLARD, STODDARD and *others* on our Side.---But I have not, to my Remembrance, met with one of the *new Christians*, that pretends a Man may know himself to be justified in any other Way than by knowing himself to be sanctified.

I have now given you, *Rev. Sir*, as faithful Accounts of the Glory of divine Grace among us, and the bad Things observable in any of the Subjects of it, even where the Instances were rare, as I am able, in so few Pages. I might have descended into many Particulars, and told of many Seasons when the Grace of God has been *eminently* display'd, which I omit, that the Account might be the less tedious. And with Respect to the Misrepresentations of Things here, I need not take up your Time at present, because I expect, by the Will of God, to publish them in another Paper, if ever I shou'd come down to *Boston*.

Yet I can't willingly have done, without observing that Out-cries in our Assemblies have been many Times brought forward by the Ministry of those that were look'd upon Opposers of the Work. I will give one or two Instances out of many. One of my reverend *Brethren*, who never thought it a Dishonour to be reckon'd among the Number of those  
that

that all along disapprov'd of *Out-Cries*, and has preach'd against them, and I think sufficiently shown his dislike, told me, that he was preaching for a Minister abroad, upon the Sabbath, and that he spoke with his usual Moderation; and that it was among a People where there had never been any *Out-Cries*, and yet under one or both of his Sermons, the Assembly was full of them. I inquir'd of him what he tho't of the Persons that cried out under his Preaching, and he told me that he did not doubt but that their Distresses arose from a clear regular Sense of their Sin and Danger. Why he should scruple that to be the Cause of *Out-Cries* under the Preaching of other Ministers, I know not. --- Another who was then look'd upon an Opposer, was preaching a Sermon for me, (and that I heard and saw the Effects of) and in his Sermon he set the Nature of *spiritual* Convictions and the Danger of grieving the Holy Spirit in an excellent Light. Under this Sermon there were many cried out in very great distress. Every Sentence, almost seem'd like a Sword in the Bones. But towards the Conclusion he told the awaken'd, that if they did what they cou'd in the Use of the appointed Means, they need not fear; for God had bound himself by Promise, to the Endeavours of Men in a natural State; or Words of that Import. And this Piece of Doctrine as sensibly check'd the Cries of the Distressed, as the former Truths brought them forward. These Effects, I tho't, were *not* the weakest Arguments of their rising and falling from the Force of Truth and Error. Truth set home upon their Hearts seem'd to make them cry out in Anguish; and Error *greedily* embrac'd in the distressing Seasons, seem'd to abate their Distress: probably they began to hope that God was not so much of a Sovereign as they had conceiv'd him to be.

( *To be finished in our next.* )

Just Publish'd, and Sold by S. Kneeland and T. Green in  
*Queenstreet.*

**A** Brief Account of God's Dealings with E.G. Son to a Dissenting Minister in *London*. To which is added, a Hymn intitled, *An Invitation to the Vilest, or the wondrous Power of FREE-GRACE*. Written by HIMSELF. *The LORD hath done great Things for me, whereof I am glad.*



have my Consent. That you may have much of the Presence of God, and a great Blessing attending your Labours in the Ministry, is the Prayer of,

Your affectionate, unworthy Brother,  
JONATHAN PARSONS.

*Attestation to the above Account by Richard Lord, Esq; and others of the Church in LYME West-Parish.*

**WE** the subscribing Brethren of the first Church of Christ in *Lyme*, having heard our Rev. Pastor read over the preceeding Account of the Revival of Religion, and being much acquainted with the Subjects of the late Work, as also with the Circumstances of the most extraordinary Particulars related in the Account (*i.e.* those which relate to this Place) do give our Attestation to the Truth of the Account, so far as it respects this Place, according to the best of our Knowledge and Judgment; tho' we cant but be of Opinion that much more might have been added to shew the Glory of it among us.

*Richard Lord  
Zechariah Marvin  
John Denison  
Moses Noyes  
Joseph Mather, the 3d.*

*Revival of Religion at SUTTON in the County of Worcester, in the Massachusetts-Province, about forty Miles to the Southward of the West from Boston: In a Letter from the Rev. Mr. HALL Pastor of the Church there, to the Rev. Mr. PRINCE.*

*Rev. Sir,*

**AS** to the Matter, you was pleased some Months ago, to write to me about, respecting the Rise and Progress of the Work of God among us; more especially in the late remarkable Day, of the Lord's Visitation of his People: I have drawn up a brief Account, which is as followeth.

It is more than *fifteen Years* since I was settled here in the Ministry: when there were about *eighty Families* in the Town. When I first came among this People which was in  
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