

This seriousness, however, was soon blighted by the gaiety and worldliness of the society in which she moved; who laughed at her "seriousness," and prevailed on her brother to let her "learn to dance, in order to raise her spirits." This she says,—“Was a fatal stab to my seriousness and divine impressions.” Yet during all this, she was not without “keen convictions,” “gentle drawings,” and “good resolutions,” which continued to her fifteenth year. From this time until her conversion, it was one constant struggle. She fasted, prayed and wept until her friends became alarmed. Under the faithful preaching of her devoted pastor, she received much comfort, and was led to see the way more clearly; still, she was in the “gall of bitterness, and in the bonds of iniquity.”

As yet, she had not heard the Methodists, and knew them only as a sect “spoken against everywhere,” nor were her impressions very flattering, as she says,—“Being a Methodist, was to be all that was vile under the mask of piety.” But Methodism, reproached, despised, disdained, had the honor of leading her to the feet of Jesus.

Hearing of their preaching, she stole away one morning, secretly, while her friends were yet in bed, and listened at five o'clock to a sermon on—“Comfort ye, comfort ye my people, saith your God.”

She says:—“I thought every word was for me,—I was much comforted, my prejudices were now fully removed, and I received a full and clear conviction—‘These are the people of God.’”

Now, a “flood-gate of persecution” opened upon her; she had “turned Methodist,” and in consequence her friends despised her, while her mother threatened to disown her, if she persisted in her course.

How strikingly characteristic was the reply to her beloved and revered parent: “I must seek salvation to my soul, whatever is the consequence; and in order to obtain the end, I must use the means. I am therefore determined to leave you, and go to be a servant, rather than keep from the Methodists; yet if you will consent to it, I should greatly prefer continuing in your house, though it should be as a servant; and I am willing to undertake all the work of the house, if you will only suffer me to attend preaching.”

This last proposal was acceded to, thinking it would soon make her relax her purpose; but her mind was fixed, and she willingly became the servant in her own household,—and for seven long months, took up “her employments joyfully,” “undertaking every labor for His sake, who bled for her on Calvary.”

O that others, like situated, would imitate Hester Ann Rogers—and be willing to deny themselves of ease, luxury, wealth and friends for Jesus' sake! “Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's; but he shall receive an hundredfold more in this time;—houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.”

It was now that she began, more earnestly than ever to seek the “one