

Provincial Wesleyan.

WEDNESDAY, JANUARY 2, 1861.

Ghost given unto him, the secret and powerful springs of all human action are quickened into life, and man becomes renewed in the centre of his being. The fountain of life is healed.

We make these remarks simply as an exposition of her faith and religious experience. She believed God. God in Christ reconciling her unto himself. This faith moulded that pure, perfect character, which shone with such lustre in all her patience, amiability, and triumph.

There is a condition of mind, or state of grace in which faith is merely a protestant, always fighting, often wounded, cut down, sometimes slain. "Shipwrecked." Such faith is not perfect;—it may be allowed; an idler suffered; or a defective theology taught. Perfect faith is known and felt by its supreme object—Christ dying, Christ's rising, Christ interceding for me. It is known by its sphere of action—the heart trusting Christ.

In this loftiest sphere of humanity, faith finds greater alliances than in the region of the purely intellectual. It accepts of the sensitive faculties of the mind as necessary allies. Here love is a mightier fellow soldier in the fight of faith than reason. Not that faith is perfect without aid of reason and its fellows; but perfect faith is known by its entire control over all the elements of hope and love, and its cordial alliance with them. Perfect faith is known by the sustenance with which it feeds the soul. To love, it gives a portion of the divine love. To hope, it gives all the promises. To the intellect, the consolations of the Holy Spirit.

Such early piety perishes in the blossom, simply because faith is not perfect in casting out the withering elements of sin. Her faith proved its perfection by believing in the possibility of the heart being cleansed from all unrighteousness, and in continually pleading for it at the throne of grace. She often expressed herself very clearly upon this point to the writer. "I see" she observed in one conversation on this subject "the necessity of being cleansed from sin, in order that I may grow in grace." She felt that the being cleansed from sin was not the perfection of holiness, it was simply its basis. She knew that he who sought for fruit upon the fig-tree, would not be honoured by her faith in Him, unless it "brought forth fruit unto perfection."

"Patience" was the most prominent feature in her experience, and she often spoke of it as being the grace which she was most called to cultivate. To say that she never murmured, is not to the point. Patience is never negation. It is active: Bears fruit: Rejoices in God: Gives thanks for all things. When asked one day by a friend if she ever was tempted to murmur, she put the following verses into her hand: "My God, whose gracious pity I may claim, Calling The Father—great enduring name— The sufferings of thy weak and weary frame, All, all are known to Thee."

From human eye 'tis better to conceal Much that I suffer, much I hourly feel; But oh!—the thought does tranquilize and heal— All, all is known to Thee.

Each secret conflict with indwelling sin, Each sickening fear the prize I shall win, Each pang from irritation, din, All, all is known to Thee.

Nay, all by Thee is ordered, chosen, planned; Each drop that fills my daily cup, the hand Prescribes for ill no cure can understand: All, all is known to Thee.

And welcome, precious, can His spirit make My little drop of suffering for His sake. Father, the cup I drink, the path I take, All, all is known to Thee.

Such language expresses the perfection of patience. And when patience is perfect, every other grace of the spirit is perfect. There may be perfect love, without the perfection of patience. Perfect love must precede or exist in the perfection; patience may have its perfect work. It is a fallacy to suppose that the enjoyment of perfect love prevents growth in grace. The fruits of the Spirit, like the fruits of nature, ripen in their season.

"Affliction is the good man's shining scene." Before he was afflicted, he was perfected in love. "He was a perfect and an upright man, one that feared God and avoided evil." (Job i. 1.) But the day of trial comes. Who shall describe the conflict of the soul under the discipline of perfecting patience? Read it, study it in the book of Job.

It was a pleasure to the writer to visit Miss Jordan in her affliction, and to trace these diverse phenomena of divine grace. I asked her once, only once, for the answer was such a sweet rebuke—"When you see your sisters and young friends going from place to place, and in the full enjoyment of life and all its good things, do you not feel a desire to be well and rejoice with them?" She smiled at my question, and so sweetly repeated the following words that I felt ashamed of my question: "Father, whatever of earthly bliss Thy sovereign will denies, Accepted at the throne of grace Let this petition rise: Give me a calm and thankful heart, From every murmur free The blessing of Thy grace impart, And let me live to Thee."

It is an insult to put a "Child's Primer" into the hands of a classical scholar, and to ask him if he can read. I never did it the second time. After this we conversed on the deep things of God. During the winter of 1859 Mrs. Jordan took her to Bermuda, in the hope that the climate might be of essential service to her. It was a winter of great trouble. The path was very dark. Painful circumstances, such as need not be related here, materially assisted to perfect her patience. Whatever perfect patience is good, however painful. Yet a few kind friends were found there. Brother C.'s ministrations were prized much, and so was the kindness of Mrs. Jordan's maid. The lady of the town, Judge DesBarres, paid her great attention. The beauty of light is from darkness. Mrs. Jordan gave me the following incident in proof of the perfection of her patience—"When in Bermuda I was often surprised at the cheerfulness of spirit, and entire resignation to the will of God which she manifested under circumstances where many would have been seen for murmuring. Mrs. DesBarres had invited the young ladies of the house to a Picnic. These were in high spirits in expectation of the pleasure, and were singing and dancing up and down the house while my dear afflicted daughter lay upon a sofa in extreme weakness in her sick room. Thinking that she might be contrasting her situation with theirs, I asked—"Do you feel any regret that you are not one of the party?" She replied—"No, my dear Mamma! There is no regret in my heart for any feeling but that of gratitude to God for all his gracious dealings with me. I feel as if I could never love Him sufficiently. Think of His mercy in raising me up from the very brink of the grave, and of His goodness in saving me from pain! No, I have no feeling but that of thankfulness and love to my Heavenly Father. This is Heze-

lian's faith, "He removed the high places." The imagination which pictures to the young mind in glowing colours, the pleasures of the picnic, the ball, the brilliant party, the innocent or dissipated scenes of life, is in this instance finely chastened and sweetly subdued to that state which knows no joy aside from God. The sceptic may reply—"She knew she could not go to the picnic, and therefore she made a virtue of her necessity." How true are John's words—"The world knoweth us not." Resignation wears no chains. Yet the conflict she endured in the pursuit of this perfect patience may be understood in the following lines which she transcribed and presented to her dear Mamma—

"Oh, there are moments when the care of life Press on the weary spirit; when the heart Is panting in the conflict, and the crown— The bright, the immortal crown for which we shine— Shines dimly through the gathering mists of earth."

And again the following:—"Often my God, when most I need Thy pitying aid, I seek it least, And fall thy promises to plead. When weary and with pain oppress, For Satan, then, with guileful power Draws near, and tempts me to delay: Suggesting still, from hour to hour, 'Tis not my God, too weak to pray, I will approach thee! I will force My way through obstacles to thee: To thee, to strength I'll have recourse, To thee for consolation flee."

Though the whole of her religious experience would be powerful, secret, and yet eminently revealed. She found in Christ that "rest which remaineth for the people of God." But who can estimate the conflict she endured with sin, and self, and disease and death? Under the tranquil simplicity and sweet expression of peace upon her countenance—always serene—and not less beautiful in death—there was a power, a divine power, that of faith in God most vigorously directing all the powers of the soul to look unceasingly unto Christ, this hidden power in the unknown depths of her soul was there as the Ruler of Heaven, restraining sin, repressing vain thoughts, ambitious longings, selfish, or envious, or unamiable feelings. We speak of the amiable, Elizabeth was one of them. It was the distinguishing feature of her character. Suffering produces irritation, murmuring. But that rest of the soul which is the result of triumphant grace, is peculiarly distinguished by amiability. Christ was all in all to her. She learned to receive everything as from him. We have seen how clearly she distinguished her afflictions as His gifts, she could also rejoice in the gift of kind parents, affectionate sisters, and the sympathies of friends. Christ was the centre of her soul, and whatever came within the circle—health or affliction, sorrow or joy, all alike were cultivated. Her motto was "God is good; whatever he does is good. He is my Father; I am his child; he cannot but be good to me." "But he has taken away your health and given you affliction." "Then affliction is best for me." "But suppose you should never recover from this affliction?" "Then death would be better than life." Selfishness, anxiety, peevishness and every other element contrary to the truly amiable cannot exist in that high latitude.

"Where all is calm, and joy and peace." While such faith in Christ cannot be shaken, it may be tried—put to the severest test. The dying hour came. Soon after the last entry in her little journal, as we may call it, when she herself became truly conscious that there was no hope of her recovery, she began to manifest more anxiety for her parents and sisters, than for herself. She knew how deeply her beloved mother felt; then the idea of death was present. It was the grace with inimitable sweet taste and affection, that she would write out and lay aside pieces of poetry which touched upon her case. Among these I find a most touching one entitled "The dying daughter's address to her Mother." It is too long for my allotted space. One day as Mrs. Jordan stood weeping over her, she repeated to her—

"He oft refuses earthly bliss, But nobler bliss is given, But bids us enter Heaven."

On Monday Nov. 12th, alarming symptoms appeared, and death became inevitable to all. Her faith was put to the severest test. She was in great heaviness of mind, simply from the spirit she was in of desiring to depart and be with Christ, and to remain a little longer with earthly friends. Nature for a time prevailed, and she was unwilling to die. "Can this be right," she asked of a friend to whom she had often opened her mind in the most candid manner? "Ought I to feel this unwillingness to die? I have often looked for this hour. I have lived for it; I have stored up all the promises in my mind which relate to dying—Oh! that I could feel resigned!" She felt alarmed to herself. The friend replied: "This is the dying day. I am not surprised at your distress: it is perfectly natural. I never knew a Christian yet who, sooner or later, had not this self-same struggle. This is the valley and the shadow of death you are now passing through. He has promised to be with you in this valley; but you must call for his help. He has promised 'As thy day is so shall thy strength be'; but thy strength He 'will be enquired of.'" She replied, "Will you not pray that He may spare me a little longer?" "Nay, rather let us," replied the friend, "pray that God may give you the promised grace." They wrestled in prayer. This was Tuesday evening the 13th. As the friend departed, she remarked to her sorrowing parents, "Be not alarmed; this is simply a trial of her faith. Christ will either come down and fill her soul with triumphant joy. But observe, when the blessing comes, bid farewell; it will be the signal of her departure." On Thursday morning, the 15th, shortly after midnight, God graciously manifested Himself to her tempted soul. The cloud broke: the shadows disappeared: her faith beheld him in his fulness to save to the uttermost, and she broke forth with a rapture of praise, exclaiming:—"Jesu, lover of my soul, Let me to thy bosom fly, While the tempest still is high."

She called for her parents, for her sisters, and also for the servants, and spoke to them of the deliverance God had wrought in her behalf—"She gave to each member of the family a word in season, and with such power and fervency, that some took hope and thought she might possessing over nature and death."

"Most vigorous when the body dies." After lingering in this calm and joyful state the greater part of that day, she departed, to be forever with the Lord. J. B.

PRECOCIOUS TALENT.—A lad who has, to date that excites wonder and admiration, the character and demeanor of an intelligent man of mature years, will probably be that, and nothing more, all his life, and will cease, accordingly, to be anything remarkable, because it was preceded alone (and ever made him so. It is remarked by psychical fanciers that a well-formed, comely-shaped puppy, and makes a fine dog. They see more promise in a loose-jointed, awkward, clumsy one. And even so there is a kind of crudity and unskillfulness in the minds of those young persons who turn out ultimately the most eminent.—Wheatley.

should be carefully selected, and sung liberally in familiar tunes. The people should, if necessary, be requested to kneel while prayer is being offered. When it is ascertained that any penitents are present, they should be encouraged instantly to accept the reception of pardoning mercy, and all should keep such interesting scenes in mind in their intercessions. And as there will be a time when God speaks peace to penitent believers in the adorable Jesus, and he himself says, behold a man is in the midst of time, behold today is the day of salvation, why should there not be the expectation of the immediate answer of the prayer of faith? "At the beginning of thy supplication the commandment came forth." "According to thy faith it will be unto thee." And, O, if the prayer-meeting thus generally become the favoured place where a pardoning God shall meet the contrite sinner, crowds will repair to it in hope of appropriate blessing. They shall not be disappointed. The prayer-meeting shall hence be more numerous attended, it shall be acknowledged as a blessed means for promoting the salvation of souls; and as the issue of all, the prayer-meeting shall be still further raised in the pious estimation of the church at large.

Shall we have a revival in the Class meeting? The class meeting has often reminded its members most joyfully of Bethel, the house of God, the gate of heaven. Its characteristic peculiarity is the reverent, orderly communication of Christian experience. Its benefits are many and great. It exercises a most salutary influence over its members in their diversified providential positions in common life. It imparts useful instruction, and self-examination before the hour of class, and during that sweet hour. This leads to specific mutual exhortations and prayers. Hence, the Christian who is constantly at class gives indubitable evidence of growth in grace. Many a justified believer reverts to the class meeting as the place where he first felt God's sweet forgiving love. How many a sorrowing Christian has there been abundantly comforted? There how many aspirations to heaven have been witnessed for a clear heart, a right spirit, nor have these been in vain. The Sileon has been often troubled, man have stepped in, they have been made whole of whatsoever disease of sin they had. Shall we not look for such displays of grace divine in every class meeting throughout our churches? Many there will be attracted hither. The class register will be extended. The weekly service will be lively, spiritual, sanctifying, comforting. The class-meeting will be universally revived. It will prove abundantly beneficial, as often hitherto, to the providential means of conserving to the Church the saving fruits of her ministers' holy toils for the salvation of lost men.

Shall we have a revival in the Family? There is some danger lest the wise design of our Creator in the domestic constitution should be overlooked by the heads of households. This danger is in no degree diminished by the multitudinous experience which have been set upon the minds of youth for conversion; for the formation of holy habits, that the longer these are deferred, the more hope will decline of their being attained at all. And what may be expected to follow if the sons and daughters of pious parents be transplanted from their native home, away from those selected influences of grace which hitherto have been the atmosphere of their moral life, to become surrounded with the malaria of worldly care and pleasure before they experience conversion? Ah! the thought, the fear, of the possible consequences, is more darkly burdensome than parents can well endure. 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