

The Way of Holiness  
Made Plain.

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BY A SADDLER'S WIFE.

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RICHMOND HILL :

J. A. STEWART, NEWS, BOOK, AND GENERAL JOB PRINTER

1879.

# *The Way of Holiness*

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BY A SADDLER'S WIFE.

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### **Anecdotes of the Rev. William Tennent.**

At the time this event took place, Messrs. Tennent and Rowland with Mr. Joshua Anderson, and Mr. Benjamin Stevens, who were both members of a church contiguous to that where Bell had practised his fraud, had gone into Pennsylvania, or Maryland, on business of a religious nature. Soon after their return, Mr. Rowland was charged with the above robbery; he gave bonds to appeal at the court at Trenton; and the affair made a great noise throughout the colony.

At the court of Oyer and Terminer, the judge charged the Grand Jury on the sbject with great severity. After a long consideration, the jury returned into court without finding a bill. The judge reproved them in an angry manner, and ordered them out again. They again returned without finding a bill, and were again sent out with threatenings of severe punishment if they persisted in their refusal. At last they agreed, and brought in a bill for the aileged crime. On the trial, Messrs. Tennent, Anderson, and Stevens, appeared as witnesses, and fully proved an alibi in favor of Mr. Rowland, by swearing that on the very day on which the robbery was committed they were

with Mr. Rowland, and heard him preach in Pennsylvania or Maryland. The jury accordingly acquitted him, without hesitation, to the great disappointment and mortification of his persecutors, and of many others who were enemies, but to the great joy of the serious and well-disposed.

The spirits, hostile to the spread of the Gospel, were not, however, so easily overcome. In their view, an opportunity was now presented, favorable for inflicting a deep wound on the cause of Christianity; and, as if urged on by the malice of man's great enemy, they resolved that no means should be left untried, no arts unemployed, for the destruction of these distinguished servants of God. Many and various were the circumstances which still contributed to inspire them with hopes of success. The testimony of the person who had been robbed was positive that Mr. Rowland was the robber; and this testimony was corroborated by that of a number of individuals who had seen Tom Bell personating Mr. Rowland, using his name, and in possession of the horse.

These sons of Belial had been able, after great industry used for the purpose, to collect a mass of evidence of this kind, which they considered as establishing the fact; but Mr. Rowland was now out of their power by the verdict of "not guilty." Their vengeance therefore was divided against the witnesses, by whose testimony he had been cleared, and they were accordingly arraigned for perjury before a Court of quarter sessions in the county; and the Grand Jury received a strict charge, the plain import of which was, that these good men ought to be indicted.

After an examination of the testimony on one side only, as is the custom in such cases, the Grand Jury did accordingly find bills of indictment against Messrs. Tennent, Anderson and Stevens, for wilful and corrupt perjury. Their enemies and the enemies of the Gospel now began to triumph. They gloried in the belief that an indelible stain would be fixed on the professors of religion, and, of consequence, on religion itself; and that this 'new light,' by which they denominated all appearance of piety, would soon be extinguished for ever.

These indictments were removed to the supreme court; and

poor Mr. Andersen, living in the country, and conscious of his entire innocence, could not brook the idea of lying under the odium of the hateful crime of perjury, and demanded a trial at the first Court of Oyer and Terminer. This proved most seriously injurious to him, for he was pronounced guilty, and most cruelly and unjustly condemned to stand one hour on the court house steps with a paper on his breast, whereon was written in large characters, "This is tor wilful and corrupt perjury," which sentence was executed upon him. Messrs. Tennent and Stevens were summoned to appear at the next court, and attended accordingly, depending on the aid of Mr. John Coxe, an eminent lawyer, who had been previously employed to conduct the defence. As Mr. Tennent was wholly unacquainted with the nature of forensic litigation, and did not know any person living who could prove his innocence, (all the persons who were with him being indicted,) his only resource and consolation was to commit himself to the Divine will; and if he must suffer, to take it as from the hand of God, who he well knew could make even the wrath of man to praise Him; and codsidering it probable that he might suffer, he had prepared a sermon to be preached from the pillory, if that should be his lot. His affectionate congregation felt deeply interested in his critical situation, and kept a day of fasting and prayer on the occasion. On his arrival at Trenton, he found the famous Mr. Smith, of New York, father of the late Chief Justice of Canada, one of the ablest lawyers in America, and of a religious character, who had voluntarily attended to aid in his defence; and also his brother Gilbert, who was now settled in the pastoral charge of the second Presbyterian Church at Philadelphia, and who had brought Mr. John Kinsey, one of the first counsellors of that city, for the same purpose.

Messrs. Tennent and Stevens met these gentlemen at Mr. Coxe's, the morning before the trial was to come on. Mr. Coxe requested that they would bring in their witnesses, that they might examine them previously to their going into the court. Mr. Tennent answered that he did not know of any witnesses but God and his own conscience. Mr. Coxe replied, "If you



have no witnesses, sir, the trial must be put off, otherwise you certainly will be convicted. You well knew the testimony that will be brought against you, and the exertions that are making to accomplish your ruin." Mr. Tennent replied, "I am sensible of all this, yet it shall never be said that I have delayed the trial, or been afraid to meet the justice of my country. I know my own innocence, and that God, whose I am, and whom I serve, will never suffer me to fall by those snares of the devil, or by the wicked machinations of his servants; therefore, gentlemen, go on to the trial."—TO BE CONTINUED IN OUR NEXT.

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**Thou art My Hiding Place.**

People that have never been in battle may discourse of it, but it will be in a very different way from what a soldier would speak about it. Religion is a warfare, and the man who has maintained the conflict and who has made extensive observations, will speak of it in a very different way from others who merely speculate upon it.

David had been a military man, and his life had been preserved more than once by finding a hiding place, when he was "hunted as a partridge upon the mountains;" and though he had frequently escaped by these means, yet he knew that there was but one true place of safety, therefore he looks beyond the means and says: "Thou art my hiding place." The language of the Apostle expresses the same sentiment: I know in whom I have believed." I can place everything in his hands; everything that concerns my body or soul; everything that concerns time or eternity. Every true Christian triumphs in this, namely, that he has a constant refuge; he says, not only, "Thou *hast* been," but, "Thou *art*" my hiding place, which presents itself upon all occasions; when sin would allure and betray; when the enemy comes in like a flood, and I am ready to be driven away by the torrent of temptations by which he assaults me; when I travel through the deep waters of affliction; when the terrors of the law threaten and alarm; in the hour of death, and in the day of judgement,—still in all, "Thou *art* my hiding place."

M. L.

**A Dream of Ann Preston.**

One night last winter after the departure of my beloved father John Burns, sister Ann dreamed that she saw him coming towards her, and she thought there was another person with her. She seemed rather afraid at first sight of him for he seemed kind of black to her. She said to the person who, she thought, was with her, "Oh, here is Mr. Burns coming, and he is dead." As he drew near to her, her fears dispersed; then understood him to speak these words, "The Lord sent me with a message to tell you to go on, and listen to no one;" and with an earnestness not to be forgotten, he said again, "and don't listen to the children." He then went away from her, as if to catch some fresh command, and in a moment he returned, and said, "I did not talk of God before, and now I have to;" and then she asked him, "Why, does the Lord forget none of the works of the past?" He, I thought, raised up his hand as it were, and presented the front of it to me, and said these memorable words, "How can He, seeing it is all written before Him." He then punched my hand, so that I could feel it. I said, "Why did you do that?" "Why," he replied, "For fear you would forget it." He further said, "Go and tell Mrs. Carman that it is all before the Lord;" referring to her children, and her unbelief in the writings of the winter of 1877, when my beloved father carried all his trials to her for sympathy. She was a good sister to him, and pitied him above all others in the trials he endured for this work of writing. It is no wonder that he was the messenger whom God employed to undo the evil that she and he had done to God's work; and to-day could he speak to the universe of unbelievers, he would cry to them in thunder tones: "Ho, ye dispisers, and wonder what God has done!"

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**Infant Salvation: Regeneration and Sanctification.**

We all come into the world with an evil nature and a taint of corruption inherited from Adam through our parents, and as the scripture says, "They go astray as soon as they be borne,

speaking lies." "The Lord looked down from heaven upon the children of men to see if there were any that did understand and seek God." "There is none that doeth good, no not one." That is in the natural unchanged state—"All have sinned," &c.

This taint of evil and corruption of every one that "naturally is engendered of the offspring of Adam" shows itself in the child early in fits of anger, stubbornness, and crying, and resistance of the command of the parent ; and sometimes angrily striking the parent, and other demonstrations of evil, clearly showing an impurity of nature, and a bias to evil inherited from their parents, ever since the fall of Adam and Eve from their pristine purity as they came from the hands of a pure and holy God.

Now, after a soul is regenerated, and his actual and known sins are pardoned, and he is consciously in the divine favor, this taint of evil inherited from our parents still remains, and is a source of trouble to him ; and he must be kept in a state of watchfulness and prayer that it does not predominate and gain the ascendancy over him, and bring him into bondage. But sanctification is a subsequent work, and a second blessing, another application of the blood of Christ being applied, which "purges the conscience from dead work," and "cleanses the soul from all unrighteousness," and giving us the fulness of the blessing of the gospel of Christ. The child dying before it passes the line of accountability will be saved through the gracious provisions of the atonement, the Divine Spirit operating on it, and not being resisted by the voluntary act of the child, the Spirit accomplishes the work and cleanses it, and prepares it for heaven when it does, so that the child can sing the same song of the blood-washed and redeemed parent in glory—not unto us, but "unto Him that loved us, and washed us from our sins in His own blood, be glory and dominion for ever and ever." This will be the song of the blood-washed child as well as the parent, otherwise there would be a jargon in heaven, one singing the song of innocence and the other of redemption. So of the moralist, and one that thinks he will be safe and enter heaven by his morality, honesty, harmlessness, or good works. If he could be admitted into heaven he could not sing the song of

Redemption. He could only sing, "glory to self; for by my own honesty and good works I have obtained heaven;" but no "glory to the Lamb who washed him in His blood." "If I wash thee not thou hast no part with me," says Christ. So the moral, honest, innocent one, if he has no blood of the Lamb sprinkled on him cannot join the chorus of the redeemed in glory. He has no wedding garment on, and will "be cast out into outer darkness, where there is weeping and gnashing of teeth." None can get to heaven without being washed in the blood of the Lamb, neither infant or adult.

After the child or youth has come to know good from evil, right from wrong, (and that is sooner or later according to the early training and instruction that it has had,) then there must be on the part of the child or youth an acknowledgement of the sin and wrong doing, and prayer to God for forgiveness before they can have pardon, peace and happiness, and be admitted into heaven. This is a point of the strictest justice on the part of the Divine Being; for one that knows to do right, and refuses to do it, must repent and be forgiven before he can be admitted into the Divine favor or get to heaven, child, youth, or one of mature years. And also, the child that is not conscious of evil or of wrong doing, for God to save it through the provisions of the atonement made by His Son, is a matter of justice on his part, because the child or infant had no part in it, and was not to blame in the reception of an evil nature, and consequently has no will or knowledge in the reception of grace, or cleansing power of the spirit to prepare it for glory, if it dies in that state. This is a matter of the strictest justice on God's part in reference to the infants. They having an evil nature, which the Scripture clearly assert, as well as ocular demonstration and matter of fact prove; Christ's words, "Of such is the kingdom of heaven," clearly intimate to us that a change in the child must be wrought by the blessed Spirit of the Lord to fit it for the heavenly abode.

And that of course must be unconscious to the infant. Unconsciously depraved and unconsciously saved, through the gracious provisions of the atonement. "Sanctification," purity of heart, "perfection" and "holiness" are synonymous terms as



used in the Scriptures and by the Methodists, and this second application of the atoning blood of Christ, by or through faith, is the taking away that taint of evil or corruption, inherited from our parents, called "original" or "inbred sin," and which remains after the soul is regenerated, and all actual sin is forgiven, after they know what was right and wrong, and have transgressed a known law of some kind. After the blood of Christ has cleansed the soul from this proneness to backsliding, this inward trouble from a partially sanctified state, (for we are in part sanctified not wholly, as all justified souls feels and know,) then we are just prepared to "grow in grace and the knowledge of our Lord and Saviour Jesus Christ," and develop into strong men and women in the Lord; although we may be quite young in years, and in our religious life.

**Have you not a word for Jesus ?**

Have you not a word for Jesus ?

Not a word to say for Him ?

He is listening through the chorus

Of the shining seraphim.

He is listening ; does He hear you

Speaking of the things of earth,

Only of its passing pleasure

Selfish sorrow, empty mirth ?

He has spoken words of blessing,

Pardon, peace, and love to you,

Glorious hopes and gracious comfort,

Strong and tender, sweet and true.

Does He hear you telling others

Something of His love untold,

Overflowings of thanksgiving

For His mercies manifold ?

Have you not a word for Jesus ?

Will the world His praise proclaim ?

Who shall speak if ye are silent ?

Ye who know and love His name ;

You whom He hath called and chosen  
His own witnesses to be ;  
Will you tell your gracious Master  
"Lord we cannot speak for Thee !"

"Cannot !" though He suffered for You,  
Died, because He loved you so !  
"Cannot !" though He has forgiven,  
Making scarlet white as snow.  
"Cannot !" though His grace abounding  
Is your freely promised aid !  
"Cannot !" though He stands beside you,  
Though He says, "Be not afraid !"

What shall be your word for Jesus ?  
Master, give it day by day ;  
Ever, as the need arises,  
Teach Thy children what to say .  
Give us holy love and patience,  
Grant us deep humility ;  
That of self we may be emptied,  
And our hearts be full of Thee ;

Give us zeal and faith and fervor,  
Make us winning, make us wise,  
Single-hearted, strong and fearless ;  
Though hast called us—we will rise !  
Let the might of thy good spirit  
Go with every loving word ;  
And by hearts prepared and opened,  
Be our message always heard.

Yet we have a word for Jesus !  
We will bravely speak for Thee ;  
And thy bold and faithful soldiers,  
Saviour, we would henceforth be.  
In thy name upset our standard,  
While Thine own shall wave above,  
With thy crimson name of Mercy,  
And thy golden name of Love.

Help us lovingly to labor,  
 Looking for thy present smile,  
 Looking for thy promised blessing  
 Through the brightening "Little while;"  
 Words for Thee in meekness spoken,  
 Thou will hear, accept, and own,  
 And confess them in thy glory,  
 When we see Thee on Thy throne.

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**Three Years' Walk with God.**

'Go to the hotel,' was sounded in my ears. I cannot go there, I said. 'But go you must,' whispered the Spirit of the living God. "I cannot," I cried; but Lord if you forgive me in disobeying that command, I will do anything else, But nothing else would do but obedience, and, I was going to say strict obedience, but it could not be that; for I did not obey at once; and if I had, oh, what easy work it would have been! But on Tuesday, God spoke "Go;" and I answered, "No, not now;" and again on Wednesday, God said "Go;" but still the old reply from my unwilling heart to my loving Master, "No." On Thursday morning the irresistible voice of the Most High God spoke again, "Go, or I, the Lord will punish thee." I rose from my bed, dressed myself and went to the hotel, with these words: "Be ye also ready, for in such an hour as ye think not the Son of Man cometh, Mat. 24. 44. As I was commanded to go before the buss came, I had no time to lose; so in haste I went to the bar-room, and in the ears of the gentleman repeated the words of the Lord. But trial yet awaited me. My husband not knowing where I went to was not uneasy about me. But, during the day, a good brother, through kindness, came to his shop, took him quietly outside, and asked him, "Did you hear the report that your wife has gone crazy, which is going around; she has been to Lemon's bar-room." Terror-stricken he replied, "I have not; I'll put a stop to that." The good brother said, "You had better be careful, for if there is anything the matter

you may do harm ; and if not, you may fight against God." He was a good brother ; and it was a Wesleyan Minister who told him this false report. In a storm of rage, my husband came into the house and said, "Have you been to Lemon's?" I answered, "yes I have, and I will go again if God tells me." He said, "Such a woman, running round with messages to people's houses ; won't have it." I feared the consequences, but know that I dare not disobey God, no matter, were I to be put out on the highway. However, God helped me to say but little. I went to bed in the evening and realized what His word says : He giveth his beloved sleep. I awoke about five o'clock next morning, being Friday, and heard my Master's voice, saying, "Rise up and go to L's;" and oh, what struggling with self and circumstance! But up I must get, and go I must, despite all consequences that might follow ; so I rose up, and left my babe crying in bed, and wended my way down to the hotel, The lady to whom I was commanded to go was not up, so I waited in the hall a moment to see what the Lord would say to His servant. He said, "Go home again." What was this for? To test my obedience, you may say ; and I often thought so too. Tried and tempted I turned to come home, and when I got a few yards I looked up to Heaven and said, "Lord, what did you send me down here for?" The answer was, "To make you an example to this people." I still kept looking up, and as I drew near home, to my surprise, I saw two men standing on the road talking, and I must confess I felt both afraid and ashamed to be seen so early in the morning from my home. Ah, what a fool to be ashamed of my covenant-keeping God, who, I was sure, had sent me, and I was nearly sinking. But as I came nigh to my home, God parted the two men, one of whom was the blacksmith of last winter's publication, by the tailor ; and he went into the tailor's shop. Hence the command to me; Go unto the tailor's shop, and speak these words, "Now mind, Mr. Munday, God sent me to Lemon's with a message, and the woman was not up, but I asked the Lord what He sent me for, and He said that it was to make me an example to you and to this people;" or, as God represented it the second time, a



warning. I obeyed the command, though not at once; and it appears to me from this that the warning was not the delivery of the message, but the after publication by the tailor against the Lord's work; and you observed, I suppose, in that publication, that in the first place I was called a 'lunatic,' in the second my Heavenly Father was called a 'liar,' and in the third the Holy Ghost was called 'the father of all lies;' you will probably have seen it. It was in the Richmond Hill *Liberal*, published by Mr. James Mann, the printer at that time of "The Way of Holiness Made Manifest," for that was God's title. He thought no harm in putting it in; but I will, by and by, send you a letter that God sent him at the time, and if you read it carefully you will be constrained to say, it is the Lord. Be not deceived; God is not mocked. Whatsoever a man soweth, that shall he also reap.

It would be useless for me to take up time to tell all the particulars of this scene of trial. But I will return to the message which I carried to Mr. Munday in the tailor's shop. When I left it, the first salutation I heard was: "You have been down there again; I may shut up my shop; you are running about hindering my business." But I went about my day's work cheerful and happy, knowing I had kept all the commands of God. I was like the man in the Gospel, I repented and went. But it was not all over yet. While on my knees in my closet at noon the same day came the command; "Go back to Mrs. L. and tell her to not be angry," and I felt my flesh quail before the cross. About four o'clock, the time that God had assured me it was my duty to go, although I had made up my mind not to go, I went to my room, my body seeming to be exhausted, and lay down on my bed and said, "Lord, I will die here;" but oh, what lashings of conscience I felt! I knew that it was my little faith and not the word of the Lord; so, after a few moments, I took fresh courage, and these words came across my mind: If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword, for the mouth of the Lord hath spoken it.—ISAIAH I. 19-20. I got myself some tea, and put on my things, thinking I could

not be much worse than I was, and said, "I'll go, by the help of God." I was rather ashamed to be seen going, for the shop doors, as they are wont to be, were crowded by spectators to see as they thought, a foolish woman, going twice in one day to an hotel. Some laughed, some mocked, others pitied my weakness. But I went, and the kindness of the lady did me good; then we knelt down in her house and I prayed a few words. It was at this very time that the reproach fell so heavily upon Sister Ann; for as I came home I met her, and the tailor had said to her as she was passing, "Ha, you did not stay long to-night!" meaning it in way of reproach; for hitherto the good sister and I had often held sweet communion together, which was sometimes called 'gossiping.' This word I detest and abhor; and if there is anything robs God of His glory, it is gossiping. I have suffered so much from the revelations that God has been pleased to reveal to me, of people trying to injure me and my family just for my work's sake. My very best friends yielded sadly and sorely to this evil; and it was not tales carried unto me, for at the very time, that God showed me He would do so much in this work, not one person of all my old acquaintance stood in my house for three months. Was this the way the Christians did of old?

Or, was it the best way for all my pretended friends to forsake me; for their actions led me to come to the conclusion that they were only pretended friends. They little saw what work God was doing through me. It was supposed that, at this time, I did nothing but run about; but I never worked so hard, for I dare not be idle a moment for fear of frowns or black looks; and I trembled at the very looks that were cast upon me by the inmates of my own dwelling.

But, to return to the carrying of the messages. The next command came, "Go to the post-office and tell the good brother there, that he is a man of God himself, but his family hinders him." What hindrance did God mean? They hindered his business; and, how often has it been said that only for such and such things he would do more business, which was just God's meaning. The next day, God says to me, "Go back." But

this message with which I was to go was of a more trying character; and it so overwhelmed me, that I went into my bedroom, and cried mightily to God to not ask me to go. But He who sitteth on the Great White Throne said, "Go;" and when I was crossing the street, the still small voice said, "Inasmuch as ye were willing, go not!" Oh, what joy took possession of my breast! But, I got to the door, when I saw in the store a carpenter who, I knew was opposed to my going round with messages. The message was to him but I did not deliver it; for God pitied my feeble dust and told me not to go; and, if that man is so unfortunate as to miss his way to the Kingdom, I will be partly to blame, for I was not very willing to go when I was first told to do so, and now the time is past. The meaning of this mysterious message is yet to be solved, for I never remembered the words of it from that morning until the present. Another command came, "Go to another store-keeper in his kitchen." I went and delivered the first message: Have prayer with your children at noon. I went a second time and repeated the same words. The third time God said: "Tell him, I, the Lord, will be angry with him if he does not." Still a fourth time the Lord said, "Go when he is at dinner and the lady is there; the noon-prayer will save from law, and I will spare his children to inherit their rights." And again, a fifth and last command came, "Tell him the salvation of his children depends on it." But unheeded the Lord's message passed by, and I was never more commanded to return, nor I believe never will. These messages were lightly treated, although they were crucifying to me.

The next message was this, a verse of Scripture: "The eyes of the Lord are in every place, beholding the evil and the good" which was to a man in our own house. This verse was ill-taken, and the man rose up and left the table; but God sent me no more to speak before him. Not long after, one day at the table I was commanded to say this verse in way of thanksgiving:

Praise God from whom all blessings flow,  
Praise Him all creatures here below,  
Praise Him above ye heavenly hosts,  
Praise Father, Son, and Holy Ghost.

This cross was so much for me that I failed to do it, and said something else instead; and as soon as the men left the table, the Spirit spoke, "Rise up, and go after them into the workshop and say it there." The first command was hard, but the second was far harder, and the perspiration rolled down my face. It was not the utterings of the verse that made it a cross, but the peculiar circumstances in which I was placed; for every time I uttered any praise to God it was thought I was going out of my mind. Praise often filled my heart, but I dare not open my mouth to speak about it. It was like a fire in my bones, for it could not get out without a great deal of trouble; and every word I spoke of God's doings made me trouble untold.

But to return to the carrying of the messages. I was next sent to a lady who lives on a hill. The command to her was: "Tell her she is a woman of a sorrowful spirit, and ask her if you may pray." "No, not now, some other time," she replied. But when I was once rejected I never returned. As I returned from that home my heart was sad above measure, and more so on account of a message to be delivered to the good superintendent of our Sabbath School; for I did not know how to go to the good and faithful man who had for many years filled his place with honor. But honorable and dishonorable men were just the same to God if not to me. The command was: "Call and tell him to commence a prayer-meeting each Sabbath after the close of the Sabbath School." This had been done previously, but it had been given up. On this occasion I failed to obey the command at the right time. I intended to go, but before I got to his store he and the druggist walked out of it and both together went into the drug store. The Spirit whispered, "That's the place, go after them." But oh, what a coward I was to be so afraid of mortal man that I would disobey God! This disobedience was on Saturday; and God could not allow me to disobey Him in the smallest of these commands. But, however, He bore with me until the next morning, being the Sabbath, when He spoke loudly to me early in the morning, "Rise up and go to M. P's, and keep my command." I was afraid to wait for one moment, lest God would punish me; so



in a few moments afraid as I was I knocked at his door. But there was no answer. I turned away to come home, but when I got to the gate I heard the lady of the house calling to me, "What did you want?" I said, "Oh, not much!" On my way home I met my husband and my good brother Cook, before mentioned, with him. They looked rather slyly at me, just for my work's sake; and, you may say, not much wonder, for me to leave my home at such an early hour on the Sabbath morning to ask for a prayer-meeting, would make anybody so do. But my punishment was just, for every act of disobedience receives its just recompense of reward, and that was to punish my disobedience. It was a thousand times worse to me to go then than it would have been to go on Saturday. I felt so bad that I thought, "I am ashamed to go to the Church to-day." But God knew that the language of their hearts would have been, "She is not fit to be out," if I had have stayed at home, for the commands of God to me were so out of the common way of God dealing with his his people that it could not be understood. But God said, "My house is the place for you to-day," so I went, cast down as I was, but I had not long to wait until I felt that God's grace was sufficient for me. My husband was so distressed on this occasion that he said to a good sister, "I told you this would be the end of it," for the devil just made the people believe that I was out of my mind. Oh, fools and slow of heart to believe all his insinuations! I saw one person look at me with eyes of terror to see if I did any strange things in the Church of God. And, brethren, you very nearly saw me do one strange thing, for I saw in the light of God their foolishness so much that I never had so much to do to keep from laughing in the Lord's house. It was their looks made me feel thus. I just had to say from my heart, "Oh Lord, do not let me laugh;" and then he filled my heart with gladness. I have often said since that I never understood the meaning of those beautiful lines of the poet until now :

When I can laugh at Satan's rage,  
And face a frowning world.

**Some of the Hindrances this Work Met With.**

One of the hindrances this work met with was, the haste in which I had to do it, lest the members of my family would see me at it ; for when God first told me to write, I was so afraid that I did not dare to sit down to do it, or to mention it.

Another great hindrance to me was, the misunderstanding prevailing among my best friends ; and each, in their own place, was ever trying to put it down. They not only tried to put down my faith, but actually stamped at it, and almost swore to try to make me quit it, those, in the Church, as well as out of it. Brethren, it was the Church that so fought against God and not so much the world ! Let us for a moment look at it from their standpoint. They say, " Here now what good is it doing ? What has it accomplished ? " " What fruit, " I ask, " have the thousands of church members brought forth, or what fruit has been seen from their labors ? " Did Bunyan see what he was doing in Bedford jail ? Well, no more did I see the work in which I was engaged ; it was a mystery of the darkest hue, but

Blind unbelief is sure to err,  
And scan His works in vain,  
God is His own Interpreter,  
And He will make it plain.

I knew all the while that it was God was leading me, but now it is getting plainer to me every day. God sends back to Thornhill Church the old verse, repeated on my knees in prayer, in their ears, " Woe unto the world because of offences ! for it must needs be that offences come ; but woe to that man by whom the offence cometh ! " It would have been better to wait and see whether this was the Lord's work or not ; and now is the time for you to see. My mind is still on its throne, and my family still surround me ; but how long this may last God only knoweth. I would not dare to repeat in your ears that some of them won't fall ; for what am I, or what my Father's house to the Lord if they grieve His spirit. God once commanded me to say that if the members of this household would oppose His work,

it would clothe its members in the habiliments of mourning. I was afraid to tell this for a long time, but finally I was enabled to warn them of the danger of so doing, lest in a moment I would be snapped from among them, or if not I, some one else. But the day is far spent, and the night is at hand.

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**Prov. iv. 23.**

Keep thy heart with all diligence, for out of it are the issues of life.

The heart of man is his worst part before it be regenerate, and the best afterwards: it is the seat of principles and fountain of actions. The eye of God is, and the eye of the Christian ought to be principally fixed upon it. The greatest difficulty in conversion is to win the heart to God, and the greatest difficulty after conversion is to keep the heart with God. Here lies the stress of religion; this makes the way to life a narrow way, and the gate of heaven a straight gate. Direction and help in this great work is the scope and sum of this text, wherein we have,

1. An exhortation, "Keep thy heart with all diligence."
2. The reason or motive enforcing it, "For out of it are the issues of life."

In the exhortation I shall consider,

1. The matter of the duty.
2. The manner of performing it.
  1. The matter of the duty, "Keep thy heart." Heart is not here taken properly for that noble part of the body, "the first that lives, and the last that dies; but, by heart in a metaphor, the scripture sometimes means some particular noble faculty of the soul. Here we are to take it more generally for the whole soul, or inner man; for look what the heart is to the body, that the soul is to the man; and what health is to the heart, that holiness is to the soul. The state of the whole body depends upon the soundness and vigour of the heart, and the everlasting state of the whole man upon the good or ill condition of the soul. And,

by keep the heart, we understand the diligent and constant use and improvement of all holy means and duties, to preserve the soul from sin, and maintain its sweet and free communion with God. We are as able to stop the sun in its course, or make the rivers run backwards, as by our own skill and power to rule and order our hearts. We may as well be our own saviours, as our own keepers; and yet Solomon speaks properly enough, when he saith, "Keep thy heart," because the duty is ours, though the power be God's. A natural man without Christ hath no power, a gracious man hath sufficient, but that power he hath, depends upon the exciting and assisting strength of Christ. Grace within us, is beholden to grace without us, "Without me ye can do nothing," John xv. 5. So much of the matter of the duty.

2. The manner of performing it is "with all diligence;" "keep keep; set double guards," your hearts will be gone otherwise; and this vehemence of expression with which the duty is urged, plainly implies how difficult it is to keep our hearts, and how dangerous to let them go.

The reason or motive quickening to this duty is very forcible and weighty, "For out of it are the issues of life." That is, it is the source and fountain of all vital actions and operations. The heart is the treasury, the hand and tongue but the shops, what is in these came from thence; the hand and tongue always begin where the heart ends. The heart contrives, and the members execute. "A good man out of the good treasure of his heart, bringeth forth good things, and an evil man, out of the evil treasure of his heart bringeth forth evil things; for out of the abundance of his heart his mouth speaketh," Luke vi. 46.

If the heart err in its work, these must needs miscarry in theirs; heart errors are like the errors of the first concoction, which cannot be rectified afterwards.

Oh! then, how important a duty is that which is contained in the following proposition:—

That the keeping and right managing of the heart in every condition, is the great business of a Christian's life.

(TO BE CONTINUED.)



**Christ Our Priest.**

The Epistle to the Hebrews furnishes us and all Christians with one most admirable view of Christ's person and office. It represents Him as our High Priest, and His office as a priesthood; as a priesthood in the two great parts of the priestly character, sacrifice and intercession or mediation. And it declares also that this is the only Priest and the only Priesthood which the Gospel acknowledges; for He being eternal, and having done once perfectly one part of his office, namely, sacrifice, and being forever engaged in doing perfectly the other part of it, namely, intercession or meditation, what room can there be for any other priesthood?—*Arnold.*

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**Prayer.**

Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of our cares, and the calm of our tempest; prayer is the issue of a quiet mind, of untroubled thoughts; it is the daughter of charity, and the sister of meekness; and he that prays to God with an angry, that is, with a troubled and discomposed spirit, is like him that retires into a battle to meditate, and sets up his closet in the outquarters of an army. Anger is a perfect alienation of the mind from prayer, and therefore is contrary to that which presents prayers in a right tone to God. For so have I seen a lark rising from his bed of grass, and soaring upwards, singing as he rises, and hopes to get to heaven and climbs above the clouds; but the poor bird was back with the loud sighings of an eastern wind, and his motion made irregular and unconstant, descending more at every breath of the tempest than it could recover by the liberation and frequent weighings of his wings, till the little creature was forced to sit down and pant, and stay till the storm was over, and then it made a prosperous flight, and did rise and sing as if it had learned music and motion from an angle, as he passed sometimes through the air about his ministries here below; so in the prayer of a good man. Prayers are but the body of the bird; desires are its angle's wings.