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JERUSALEM'S PILGRIM,

OR, A

JOURNEY,

FROM THE

KINGDOM OF DARKNESS,

TO THE

NEW JERUSALEM:

SET FORTH UNDER THE SIMILITUDE

OF A

DREAM.

In Two Parts.

BY BETSEY P. HILDRETH.

“And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years; few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers, in the days of their pilgrimage.”—Gen. xlvii. 9.



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PREFACE.

This little book is designed to show what experimental religion is; how it may be obtained, and carried on, in the soul. It is to show what means must be used, in order that faith may increase; that the written word of God, above all things, contains instructions, not only the most interesting, but the most important; and must be strictly adhered to, by all, who would live a life of grace.

It is to show the straightness and narrowness of "the way that leads to life," and the reasons why so few find it. It is to show to those, who are just setting out, in the divine life, the difficulties, which they may meet with, in the way before them; not to discourage, but to excite them to diligence, humility, prayer, and watchfulness; because the adversary, the devil, as a roaring lion walketh about, seeking whom he may devour." It is to show them, that a christian life, is a life of peace, and yet of warfare; peace, as it respects their own souls with God; and warfare against sin, and all the powers of darkness. It is designed to show to the thoughtless, and secure, the dangers of delaying to give their hearts to God, and the utter impossibility of their ever reaching heaven, without holiness; that they "must be born again," and that faith alone, can give them a title, to the mansions of eternal rest.

It is to show to false professors, their real characters, as they are proved, by the word of God, and as they often prove themselves to be; and that the openly profane, are more likely to return to God, than the hypocrite; or as the wise man expresses it, "there is more hope of a fool than of him," who is "wise in his own conceit." But it is more particularly devoted to the experienced, humble christian, to prove to him the faithfulness of God to his promises, and to show that afflictions (however great) rightly improved, prepare the soul for a greater enjoyment of God, both here, and hereafter. It is to show the power, and

truth of God; his love to his creatures; his superintending care, and providence in preserving life, (as it were in the midst of death :) his goodness, in directing and controlling all events to the final good of those, who believe in him; that the smallest of his creatures are objects of his peculiar care; that "not a sparrow falls to the ground," without his notice; and that "even the very hairs of our heads, are all numbered." It is to show them that there may be temptations, and suffering, so grievous, as to drive the soul from God, for a time; when the corruptions of their own hearts, act in conjunction with the suggestions of satan; and evil and foes combine with the adversary, to distract, and confound him. At such times the christian is liable to think that God has certainly forsaken him; that if he ever had been an object of the divine favour, he would not be left to suffer so. But the very last promise of Christ to his disciples, before his crucifixion, was, "In the world ye shall have tribulation!" "If we suffer with him, we shall also reign with him," and "every branch, that beareth fruit, he purgeth it, that it may bring forth more fruit." As suffering was bequeathed to the humble christian, by the last will and testament of his elder brother, ought he not patiently to receive it, as a part of his inheritance from him! for suffering, exclusively considered, as it respects this world, in whatever shape; is no sign that a soul is finally forsaken of God, but rather the contrary.—Zech. xiii. 9. It is to show that a christian may progress, in the divine life; advance in humility, and in the exercise of every christian grace; notwithstanding the difficulties which lie in his way; indeed the more he suffers, the more he is cleansed of sin; and the more he is subdued and purified, the more humble he will surely be; and when a soul is truly humble, he is in the actual possession of every other grace. No man destitute of humility, can walk without weariness in the path of grace;—nor can he exercise that unflinching fidelity to God, which the cause of truth requires.

It is to show the blessedness of those who do indeed, and in truth, "suffer for righteousness' sake," endure hardships, and bear the genuine cross of the Redeemer; and the extreme woe which rests upon the guilty. It is to show the contrast between a mind, that is conscious of innocence; and one that is sullen, and callous in guilt. It is to show the difference, or unlikeness of those, who are falsely accused, and alone on one side, and those who are supported and

strengthened by the multitude in wickedness, on the other. It is to show that christians as a body, may sometimes mistake, and be left to carry their censure too far, to accord either with justice or mercy.

But it is not designed to tell a tale of human misery, for the sake of sympathy ; it is not designed to excite pity or commiseration, for the necessity of that, has long since gone by.

But me thinks I can hear some one say, I wonder who this pilgrim is, and what the design of the writer can be. to palm upon the public, a subject so inaccessible to the understanding ; so obscure. and hidden from the view of mortals. To such I would answer, to do good, is the design : as is expressed, in nearly every sentence, heretofore ; the principal part of which, is to show the faithfulness of God to his promises, and that a soul who has been born of God, how greatsoever may be his sorrows can never finally be separated from him. Christianity is a mystery, which human reason merely, cannot comprehend ; there is a spiritual discernment necessary, in order to its being rightly understood, especially, when it is expressed in metaphorical language.

A natural man is not in a capacity "to know the things of the Spirit of God, because they are spiritually discerned ; but those who have been taught of God, will understand spiritual things, notwithstanding they may be written, in similitudes. A considerable part of this book, may be construed strictly and literally true ; a great part is spiritually so : some of it is practically true, and the rest will eventually prove so. Some of it is represented in figures, with quotations so plain as that, they need not be misunderstood ; and some are words and actions from real life. For an example of writing in allegorical style, the writer takes the parables of the New Testament ; every one of which has a peculiar sublimity veiled in mystery ; which, when understood, are more interesting to the mind ; and calculated to leave a more lasting impression on the heart.

The writer is aware of, though unmoved at the flouts, and contempt of scoffers, infidels, and apostates, whose common practice it is to make the subject of experimental religion a jest ! and to ridicule the truly humble, as subjects of disappointment or fanaticism : they call their productions the delusions of a distracted brain, or the offspring of a vain imaginary mind ; but from all such persons, the writer would retire ; being fully conscious that no real good can be effected among them ; and however exalted in their own estimation, they may

be, are unworthy of any further notice here. Some perhaps will say here is too much familiarity between divinity and humanity, but let all such become intimately acquainted with God, and with their own hearts, and then it is not impossible but that they may be enabled so to govern the latter as to enjoy as much of the former, as is expressed in this book.

Others perhaps will say, here is too much desperation! but let every such one, wait, till he has been broken off from the world, and passed through a course of spiritual discipline, which none can know till they experience it themselves; and then they will be better judges. No man can know what a soul may be called to suffer, even when its principal interests are secure; therefore a soul at ease, who has never experienced any of these, or similar sorrows, can be no judge in this matter. Man's wisdom consists in a humble submission to the will of God; and it is the duty of all christians to observe and suit themselves, to his unalterable appointments, and feel that it is a demonstration of his kindness, to deal with us, as his own children whom he tenderly loves.

Some will doubtless condemn, (and justly too,) so much acrimony, but if they reflect, they will be led to make some allowance for the inconsistency of this present state of trial; and not too harshly condemn those who suffer under great calamities and are wrought up to a high degree of excitement. I do not mean that they will justify it, but I think it will not excite any very great amazement in an impartial mind, when they consider the liability of all to err. The example of Job is a warrant, not that it is right to indulge in corrosive austere and ill-natured retorts, for "the wrath of man worketh not the righteousness of God;" but after it has been suffered to take place, it may do good to have the truth known. Job's language, peevish as it was to his friends, is left upon record for some wise purpose; and every wise man will consider his provocation, or the cause of his irritation, his friend's bad falsely laid many things to his charge, and "confounded this state of trial, with that of future retribution" and the whole force of their argument was directed to show that he was "a wicked man;" but all the proof they could obtain against him, to support their charge, was, "his sufferings." On the ground of such evidence as this, they condemned him; while the principal defence, that Job set up was, self-justification; because he knew that he was not guilty, and they had run their charges too high. Job con-

fessed himself guilty of many indiscretions, but they were destitute of the wickedness which his friends had charged upon him; and "the end," in his case, "crowned the day;" and it will in that of all others, who are conscious of innocence, of the charges against them.—It is very difficult for so great a sufferer, with any of the remaining corruptions of sin in his heart, to transcribe the example of Christ:—and meekly sit down, and patiently suffer falsehood to prevail and triumph over innocence and truth; for he is "perplexed on every side;" all hope of temporal comfort is destroyed, "like a tree plucked up by the roots," and one calamity follows another like hosts of invading enemies, which are on their way to besiege and lay waste his dwelling; and every friend, even those, who have before professed great attachments and obligations, scarcely remember his name. But when a confidant betrays his trust, and those to whom he has confided his secret thoughts and love for their supposed piety, act a perfidious part against him, and add their unjust reproaches to the awful judgments of God, (as if they were vested with the Lord's prerogative, and acting by his authority,) then nothing can support the soul but the special interposing powers of God.

Let no one be cast down, because he has never experienced such raptures as are here expressed, but forever praise God, that he is in great measure, exempt from such horrid sufferings as are represented in this book. St. Paul, although favoured with a view of "the third heavens," was frequently "in perils" and "in deaths oft." It is acknowledged by humble christians, that those who are at times favoured with exalted views of the glory of God, often sink down in proportion to their elevation, and perhaps all such persons are reduced as much lower, as they rise higher in exalted ideas than others, who perhaps are just as near to heaven; so that a steady even course in the divine life, is perhaps as safe and comfortable, all things considered, as so many ups and downs.

Some will perhaps say, here is a heterogenous mass of matter huddled together with so many transitions, that the mind hardly begins to understand one idea, before another is advanced. To this the writer has only to say, that various circumstances combine to render it requisite that only an abridgement of the original manuscript should be published at present; consequently the writer is reduced to the necessity of crowding a great many ideas into a very small compass; but a second part, or Sequel to this dream, is now in preparation, and may be looked for at a future day.

Some will perhaps say here is boasting and pride above merit ;—the answer is simply this—if the subject itself does not screen the writer from this charge, she is willing to bear it.

Who this pilgrim is will forever remain untold ; who her opponents are will be told in the Sequel.

Some will doubtless condemn it altogether, as being filled with visionary scenes of wild extravagance, or the affectations of a pompous unmeaning invention, designed only to spread a glaring confusion over the understanding ; but the consolation of not running unsest on such an errand as this, will bear up the writer under all censure : and for charity she looks alone to the humble christian, where she is sure to find it—all others will do as they please.

The last apology is “ duty made plain,” and on this ground, this humble work is devoutly and prayerfully devoted to God, and presented *to the public*, by

THE AUTHOR.

A PILGRIMAGE, UNDER THE SIMILITUDE
OF A
D R E A M .

Amidst the cares and fatigues of a wearisome journey, I came to a comfortable resting place, and, after taking possession thereof, I soon fell asleep, and dreamed a dream.

I dreamed, and behold, me-thought, I saw a woman, apparently not much above twenty years of age, whose name I afterwards learned, was Josephine : she was walking in a very solitary place alone ; and near her was a great mountain, that burned with fire. She appeared to be a wanderer from home ; her countenance was solemn, in the extreme, her eyes were red with weeping, and sorrow was exhibited in every lineament of her face. She leaned pensively, for a while, against a large oak, in silent contemplation, when she burst into a flood of tears, saying, “ what shall I do to be saved ? ” I feel indeed, that I am a sinner, exceedingly sinful, in the sight of a Holy God ; and justly exposed to his eternal displeasure. My whole life, although I have thought it inoffensive, has been one continued series of transgression against God.

She would cry for hours together, in this manner, and bewail her condition as a sinner. She carried a book in her hand, and sometimes she would read, and sometimes attempt

to pray. She opened her book, and found written, "Arise ye, and depart, for this is not your rest!" but she knew not where to go: till at length she heard a voice say, "Come unto me, all ye that labour, and are heavy laden, and I will give you rest." She looked up to see if she could discern from whence the voice proceeded, when she saw a woman standing at the gate, "by the way," saying "unto you, O sinner, I call, and my voice is to all who are such. "For-sake the foolish and live!" "I lead in the way of righteousness;" but your path is an abomination to my heart. I am the legitimate offspring of holiness, and goodness; the name of my Father is Truth, and that of my Mother Righteousness. Counsel, Knowledge, and Strength, are my brothers: Prudence and Understanding are my sisters. My name is Wisdom, "I dwell with Prudence: I am not a deceiver;— I walk with a cautious step; nor am I a subject of art, or fraud. Why do you continue to transgress, by wandering far away from your Fathers' house? you are just on the brink of ruin, into which you will sink, if you do not enter in, at my door. Job x. 9.

Josephine.—I know it, but all is darkness, Egyptian darkness, "such as may be felt." I am blind, I cannot see the door, nor how to get to it. I can only discern one glimpse of light in your face: I want to find the fountain, that I may no longer grope in darkness.

Wisdom.—Then come to my gate, and it shall burst upon you. Here you will find him "of whom Moses and the prophets, did write," Jesus of Nazareth, the Saviour of sinners, and your first duty is to believe in him.

Josephine.—It is but a short time since I thought I had always believed in him; but now I feel that I am a sinner. I know that "the redemption of the soul is precious;" but mine has been neglected, and I every day experience a

greater sense of my own vileness than ever : I find no rest, day nor night, and am without help or strength. It is said, “The spirit of a man will sustain his infirmity, but a wounded spirit, who can bear ?”

Wisdom.—Well, if you cannot bear a wounded spirit, then come and be healed. “Come eat of my bread and drink of the wine that I have mingled.” In this state, she continued a while, without relief, growing worse ; sometimes she would sit down in sullen silence ; sometimes she would go toward the gate, and then she would go back. Sometimes she would read, but she could not understand, her mind was so confused ; and then she would cry aloud for mercy.—She manifested great opposition of heart, towards the humbling truths of the gospel, but still she would cling to her book, as her last resort, notwithstanding her repugnance to its truths. The more she read, the more justice she could discern, in the dealings of God with her ; and the more she reflected, the more vile and corrupt her own heart appeared. At length, she determined to force her way through every difficulty, and if possible, get in at the gate. But she could not believe they would receive her in that place of purity, and holiness, she was so full of sin ; but they had called her, and by delaying to go, would not make her any better ; nor could a long catalogue of duties, justify her before God, or make her any more fit, to enter there, than she was now ; for she felt that she must be washed “with the washing of regeneration, and renewing of the Holy Ghost,” that, alone should entitle her to an interest in Christ, and secure the friendship of heaven. She lamented the depravity of the heart, that fountain of original corruption, which feeds and fills every avenue of the soul : guilt lay heavy upon her, and nothing but the blood of Christ, could remove it. With these reflections she passed along towards the gate, and

when she arrived there, she began to knock, and continued to do so for sometime, without any answer. She began to despond, fearing she had grieved away the keeper of the gate, by her perverseness and opposition, and she dropped her book, and swooned away, with these words on her lips, "who shall deliver me from the body of this death?" and while "her spirit now struggled between life, and death," the gate was opened, and the Saviour of sinners appeared, saying, "I am the way, and the truth, and the life!" He removed the cloud of darkness from her mind, so that she could see, and she beheld him "the chiefest among ten thousand!" She saw him "altogether lovely." She said, Lord, I am unworthy of these favours, for I have been a great wanderer from my Fathers house; but I desire now like the penitent prodigal, to return. He said, "No man cometh unto the Father but by me." She said master I know it, and I beseech thee let the freewill offering of my heart, be accepted in thy sight, and let praise, and thanksgiving pervade it, always. He said, "I have found a ransom," "What is thy petition, and it shall be granted, and what is thy request, and it shall be performed!" She said, Lord, if I have now found grace in thy sight, let life be given me at my petition, and the same, to my people, at my request! He then called on Peace, an inmate of the house, to attend her, and when she came, "she brought a leaf, plucked from the Tree of Life, to stanch the wounds of a heart, bleeding under guilt." Her master then "took her by the hand, and lifted her up, and she arose." She then raised her hands towards heaven in aspiration of praise; and when she extended her eyes to her Father, she said, "Father, I have sinned against heaven, and before thee; and am no more worthy, to be called" a child of thine, make me but a servant, before thee! "But her Father said, bring forth the best robe, and put it on her,

and put a ring on her hand, and shoes on her feet ;” “ for this my child was dead, and is alive again, she was lost and is found.” She was filled with admiration, that she, who had wandered so far from her Fathers house, should meet so kind a reception, at her return.—Peace told her, that her Father set no limits to his pardoning mercy. For a long time she enjoyed a peaceful and happy frame of mind, but the more she saw of the glory of the Son of God, the greater were her desires to be wholly with him ; but to be unclothed of mortality, to face the struggles of death, and finally to submit to the painful separation of soul and body, were terrors to the stoutest heart. She saw the law of God to be just, and reasonable, and that all mankind had incurred the penalty of death, by transgressing it. She deplored her heirship, of sin and guilt, and of the curse of a holy God, which called forth that tremendous sentence against its possessor. “ Dust thou art, and unto dust shalt thou return ;” but said she, I will not fear, for I have made peace with heaven, through the blood of the cross of Christ, and when he calls I will try to hold myself in readiness, to meet the summons, and fly to the arms of my beloved Redeemer, where sorrow, and pain, can never come. I only desire to be enabled by grace to feel, and say, “ I’ll hail the sharpest pangs of death ;” “ that break my way to God.” “ Doddridge.” Then I saw, and behold me thought, there was a stately palace, near her fathers house, which I had often heard called “ Beautiful,” and in it, there was a Seminary for the education of his children. It was subject to the control of three managers, who, together with the principal, as head Under this great head, there was a great number of superintendents, and instructresses, employed in teaching the children of his household.—Eph. ii. 19. Into this Institution Josephine was soon introduced.

She once attended a school, where the name of the Principal, was Depravity, and the primary teacher's name was Folly; but diversion was the great object of pursuit there.—Vanity was assistant teacher; and, although they demanded an exorbitant price for admission, still their school was thronged. There they were soon qualified to enter a Seminary, called Vice; and after having acquired one of the many professions of that Seminary, they commence practice, treasuring up wrath, against the day of wrath, and revelation of the righteous judgement of God. “But it is not so in this Institution, for this is but thinly attended, although the offer is made to all, without money and without price.—But here, none are admitted who are not desirous of instruction, to which all, that attend that school, are totally averse; and here, every preceding lesson, prepares the mind for those, that are to follow, for here, their proceedings are systematical; there, they act from impulse. The names of the two primary teachers here, are Wisdom, and Prudence; their instructions are “better than rubies,” for “all things that may be desired, are not to be compared with them.”

Wisdom.—“The Lord possessed me in the beginning of his way, before his works of old.” “I was set up from the beginning as ever the earth was.” “Before the mountains were settled, before the hills was, I brought forth.” “When he prepared the heavens, I was there; when he set a compass upon the face of the deep.” “When he gave to the sea his decree, that the waters should not pass his commandment.” “When he appointed the foundations of the earth; then was I by him, as one brought up with him;” “I was daily his delight, and my delights were with the sons of men.” “Now therefore hearken unto me, for blessed are they, that keep my ways.” “Blessed is the man that heareth me, watching daily at my gates; waiting at the posts of

my doors." "Whoso findeth me findeth life and shall obtain favour of the Lord." "But he that sinneth against me, wrongeth his own soul; all they that hate me love death." "I love them that love me, and those that seek me early, shall find me." "I lead in the way of righteousness; in the midst of the paths of judgment." "That I may cause those that love me, to inherit substance, and I will fill their treasures." "The fear of the Lord is, to hate evil," it is the sum total of wisdom; it consists in hating what God hates, and in humble holy fear, lest you should be left to displease him. Canst thou refuse the evil, and choose the good?

Josephine.—I desire ever to be led by the spirit of eternal wisdom.

Prudence.—Pray that ye enter not into temptation, and watch at all times against sin, as against a most deadly foe. Never exercise one feeling of unholy weariness, in the path of grace. Set a four-fold guard at the door of your heart and lips, "that you may never be led captive, by satan at his will." "Put on the whole armour of God, that ye may be able to stand against all the wiles of the devil," and wrestle not against flesh, and blood," only, "but against principalities, and power; against the rulers of the darkness of this world, against spiritual wickedness, in high places.—Praying always, with all prayer and supplication in the spirit, and watching thereunto, with all perseverance and supplication, for all saints." Hide yourself from the evil that is before you, by taking refuge in the "strong Tower." Make no ostentatious display of knowledge, but show it in your conduct; for ignorant people, are vain-glorious; and by attempting to display their wit or learning, they often proclaim their own emptiness, and expose themselves to ridicule, and contempt. If by entering into a covenant with God, in the presence of Angels alone, you may be under

greater restraint from sin, do so ; and use all means to overcome evil with good. Be not wasteful, or extravagant in any of this worlds goods, but always have before you, some memento of mortality. Will you observe these directions ?

Josephine.—I desire to hearken to prudent counsel, and ever to be governed by it.

Faith.—I am as nearly allied to Obedience, as the soul is to the body, and when we are together, we live ; but when separate, we are both dead.—James ii. 26. Although we are sometimes separately distinguished, yet we are inseparably connected. If you embrace me, you must ever feel that, “to obey, is better than sacrifice.” You must be purged from dead works, and receive as a substitute, a living inherent principle of faith and obedience. You must maintain perpetual war, with every beloved sin. You will surely be justified by your faith, if you prove it by obedience, you must maintain your ground in every conflict, overcome the great adversary and seize the conqueror’s crown, you must count the cost, and then answer me, art thou sufficient, for all these things ?

Josephine.—I am conscious of weakness, I desire a guide to lead me, and I will try to follow your directions.

Faith.—I here present you a glass, through which you may see “the Lord, always before your face.”—1 Cor. xiii. Act ii. You may here behold the substance of those things for which you hope, and become an evidence of those hidden mysteries which you cannot see, with the natural naked eye; and bear testimony to their certain reality. Ye “are now built upon the foundation of the Apostles and Prophets, Jesus Christ being the Chief Corner Stone.” In whom all the building fitly framed, groweth into an holy temple, in the Lord.” “In whom ye also “are builded together, for an habitation of God, through the Spirit.” Hide the word of

God in your heart, that you may not sin against him ; and take the Prophets, Apostles, Saints, and Martyrs, for your example of suffering afflictions and patience ; they maintained their ground, in every calamity, to bond, imprisonment and death ; they passed through “great tribulation,” “having washed their robes, and made them white, in the blood of the Lamb.” They “subdued kingdoms,” “wrought righteousness,” “obtained promises,” “stopped the mouth of lions,” “quenched the violence of fire, escaped the edge of the sword ; in short, through sorrows, afflictions, persecutions, and all the snares, temptations, and dangers of this mortal life, “they made their way to God.” “There all obtained a good report ;” through a firm, undeviating, and lively faith, in the fidelity of God ; and persevered to the end of their lives, in defending the truths of the gospel.—Can you resist “unto blood, striving against sin ?”

Josephine.—I dare not say, “I am able, but I ask for strength, and then, I can do all things through Christ.

Faith.—“Fight the good fight, and lay hold on eternal life.”

Hope.—(Appears, with a great lamp in her hand, saying,) I bring this luminary from heaven ! I hang it up before you, “over the path to immortality !” It is a “brighter Star,” than ever yet has guided your unwearied feet ; I do this because “the love of God is shed abroad in your heart, by the Holy Ghost ; and I present you with this anchor ;—it is “an anchor to the soul, both sure and steadfast :” It will enter into the holy of holies, “within the veil,” where God dwells. This anchor will indeed be sufficient to enable you to outride all the storms of temptation,” because it is fixed in the eternal world, where Jesus is gone “to prepare a place for you ; and from whence, he will return, and receive you unto himself ; to live, and reign with him forever and ever.

Josephine.—O triumph, and sublimity ! is all this a certain reality ? Have I not suffered myself to be deceived ?

Hope.—I have a twin-sister, and her name is Love : she will not deceive, nor is she exposed to deception : she is then perfection of beauty :” she is a “boon of blessedness” to all who embrace her : if you make her your constant companion, you will not suffer by fraud or artifice ; she will trace all the blessings which now makes your heart so joyful, to the death, and suffering, of the Son of God : her properties are so amiable, that one would imagine even a description of her, would be enough to charm the whole world, and influence every one, to make suit to her. She will sufficiently manifest to you, how happy she can make the soul, that is under her influence ; and how pleasing that soul must be, both to God, and man : you will I think be charmed by her. Shall I introduce her ?

Josephine.—If you please.

Love.—“God so loved the world, as to give his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.” Do you believe in this blessed One ?

Josephine.—I trust I do.

Love.—But it is “with the heart, that man believeth unto righteousness.”—Rom. x. 10.

Josephine.—I know it, but “the heart is deceitful above all things ;” and how can I know whether it is good or evil ?

Love.—Your heart is not to be trusted, but the prevailing exercises of the word and Spirit of God upon it, may indeed determine your state ; if they “dwell in you richly, in all wisdom,” you must suffer long injuries, and provocations, “without being transported into rage, or instigated into revenge ; but under all manner of ill-usage, you must

be gentle and kind. You must not envy the advantages which others enjoy, but rather take pleasure in them, and by a friendly participation, make them your own. You must not be overbearing, nor act with rashness or unwary haste, but look with tenderness on those who are about you, lest by any means, you should do them some harm, before you are aware. You must not boast, nor inwardly overvalue yourself, upon any thing here; but ever act with that decency, which becomes your station, age, and circumstances. You must not seek your own interest, to the extreme detriment of others; but concede, in any point of self-interest, where a superior interest of others is concerned. You must not allow any bitter, or implacable resentment, a place in your heart for a moment; even when you are treated with most apparent injustice; and where the intention of evil, is not clearly discerned, you must not impute evil. You must put the kindest construction upon the action itself, or the principle from whence it proceeds, which the nature of the case, will by any means allow. You must not rejoice in iniquity, nor exult in seeing an enemy fall into crime; by which his reputation would be blasted; but always rejoice in the truth, and take pleasure, when your most violent opposers, act, in any way agreeable to the word of God. Never delight to blaze about the faults of others, with a slanderous, malicious design; nor for the sake of diversion; but cover all things, that are amiss, which the honour of God, benevolence to the public, or kindness to an individual, does not require you to make them known. And when the good of society, the word of God, and your own conscience, will not allow you to conceal them; let humility govern your heart, in every duty; and in a humble reliance on God, and his word, advance in his strength. Should your faithfulness rouse adversity to hurl her tremendous blasts upon you, be not dis-

mayed, but rather rejoice, and fearlessly stand your ground ; for it is God, who will “cover your head, in the day of battle.” Should outward trouble and distress seize upon you, together with inward temptations and darkness, and all combine to disturb your minds, “hope all things,” and with that hope, support yourself, and make every effort, which kindness dictates, for the recovery of wanderers, and the promotion of the cause of the Redeemer. You will not be forward in suspecting the veracity, and integrity of others, if you know yourself to be sincere ; “but believe all things,” so far as you rationally can, making every reasonable allowance ;— and when you are constrained to confess, that many things are wrong ; you will be unwilling to treat the worst of mankind, as utterly incorrigible, but pray for, and strive to arouse their stupid, impure minds, by the terrors of that law, which they have dared so unblushingly to transgress.— Never arraign the conscience of another, before a human tribunal, even if you think he has committed many egregious blunders in the performance of his duty, or, if his creed is in your mind, palpably absurd ; for “he will stand, or fall,” “to his own master,” lest ye justly be charged as a persecutor : for any man to assume power not delegated to him, and become a “lord over God’s heritage,” is to rob God and invade the office of the divine Redeemer : no man can do this, and be guiltless. “Follow peace, with all men, and holiness, without which, no man shall see the Lord.” “Looking for that blessed hope, and the glorious appearing of the great God, and Saviour Jesus Christ.” Can you do all these things ?

Josephine.— I ask “the grace of God,” for that alone, can enable me to perform them.

Love.—The spirit of divine benevolence, is better felt than expressed ; better when exemplified in the conduct, than

only theoretically inculcated. If you abide by her, she will never fail you ; she will adorn you wherever you go ; she will accompany you to yonder bright world ; and as she makes an essential part of your preparation, for that state of blessedness ; without her, you can never enter there. She will “transform you into the image of God,” and be an ever-blessed companion, for your soul, “when faith shall be superseded by sight, and hope by enjoyment.”

Mercy.—“Not by works of righteousness, but according to his mercy” he saved you ; and as you enjoy the kindness, and love of God, who by the sacrifice of his own Son, hath saved you from wrath and condemnation ; so let your compassion and tenderness be extended to others. Remember them that are in bonds, as bound with them ; and them that suffer adversity, as being yourself also, in the body.” You must not only bear your own burdens, with fortitude, patience, and resignation ; but those of others. Extend the hand of kindness and commiseration to all who are suffering under any calamity ; “comfort mourners, do good to them that hate you, and pray for them that despitefully use, and persecute you.” I visit every cell in prison ; “ I take the guage of human misery :” “I move hearts to feel for human sorrow,” and I persuade the humble, to open their hands in “christian charity.” Can you do all these things ; follow my footsteps, and lead an exemplary, humble life ?

Josephine.—I feel that I am under every possible obligation to do so.

Mercy.—“Blessed are the merciful for they shall obtain mercy.” I will now give way to Meekness and Patience ; they once captivated the hearts of two champions, and I trust they may yet make a conquest of yours.

Meekness.—“Blessed are the meek, for they shall inherit the earth.” “Let this mind be in you, which was also in

Christ Jesus; who made himself of no reputation, and took upon him the form of a servant;” “and being found in fashion as a man, humbled himself, and became obedient unto death, even the death of the cross.” Endure all things as a good soldier of Christ;” and as ye are called to exercise all long-suffering, with regard to human provocations, so from the hand of God, “endure all things,” even the most sharp, and heavy afflictions, acquiescing in his will, “trusting in his care;” and rejoicing, if the fruit of your suffering, may but be, to take away sin, or bring consolation, or edification to others. “If ye suffer for righteousness’ sake, happy are ye, for the spirit of glory, and grace, resteth on you.” Can you suffer for Christ?

Josephine.—I fear that I should act a weak, and cowardly part, if called to extreme suffering.

Meekness.—Embrace the uplifted hand, that holds the rod, knowing it to be just; and praise him, that he is dealing with you, as with one of his own children, whom he tenderly loves; for his chastizements are for your own eternal good.

Patience.—“Be not weary in well-doing, for in due season ye shall reap, if ye faint not.” “In your patience, possess your soul.” You must not expect to escape tribulation, and ill-usage in a world, which numbered the “Lord of glory,” with the vilest transgressions; for “it is enough for the disciple, that he be as his master;” If you indeed profess to know, and love the truth, you are bound by every solemn obligation, to obey God, and walk worthy of your “high vocation.” Never indulge a superfluous delicacy, which tempts you to shun the cross of Christ; to disregard his word, or to disobey one of the least of his known commands; but prepare for the cross of the Redeemer, and whenever you come to it, bear it in triumph, over sin, and death, and hell;

and follow "the Lamb of God, who taketh away the sins of the world," "through evil report, as well as good report;"—"rejoicing that ye are accounted worthy to suffer shame, for his name." Strive to "bring every thought into captivity, to the obedience of Christ," and after having done all, you will feel, that the best obedience of your hands, the most holy affection of your heart, the most humble repentance of your soul, dares not appear before a holy God, but through the sacrificial offering of your great High Priest and Intercessor. Do you not feel something of this now?

Josephine.—I feel that no act of mine, can enter "the court of heaven," without purification by the blood of Christ.

Virtue.—"Add to your faith virtue;" that the richest communications of divine grace, may attend you at all times. Walk circumspectly, and humbly with God." Let your constant deportment of life, and conversation, be pure, and heavenly. Let your mouth be opened with wisdom, let the law of kindness be written on your heart; let resolution, fortitude, and strength, hold a perpetual empire in your soul; and thus make good the contrast between true virtue, and imbecility, or indelicacy. Let every christian grace be exemplified, in your daily walk, and conversation; in short, let "the whole of right principle;" "a universal regularity of mind, and manners," govern your life, and "be perfect, even as your Father, which is in heaven, is perfect."

Purity.—"Blessed are the pure in heart, for they shall see God." "Draw near, with a true heart, in full assurance of faith having your heart sprinkled from an evil conscience, and your body washed with pure water." You must "not eat the bread of idleness;" but manage all your affairs with discretion, frugality, industry, and economy. "To the pure, all things are pure;" live a life of "pure religion, and undefiled, before God, and the Father," which is this, to visit the

fatherless, and widows, in their afflictions, and keep yourself unspotted from the world." Will you remember these things, and do them?

Josephine.—Alas! my memory is treacherous, and my strength weakness; and I fear they will be but poorly performed; but I will try.

Purity.—Go; and God grant you an unspotted life, and a fearful and triumphant death.

Temperance.—"Labour not," as much, "for the meat which perisheth," as "for that which endureth unto everlasting life:" "Be temperate in all things." Should prosperity and plenty pour bountifully into your possession, of the things which a wise, and holy Providence has provided; remember you are a steward of God, and accountable to him, if you waste his goods. "Be not hasty to become rich," for they, if obtained, may become a snare to your soul, by leading you away from God, and by tempting you to use them, in abusing yourself, to your own detriment, and the extreme dishonour of God. "Lack not," with an inordinate desire, "on the wine, when it is red; when it giveth its colour in the cup; for at the last, it biteth like a serpent, and stingeth like an adder." "Be not overcome of evil."

Justice.—"And thou shalt love thy neighbour as thyself;" and "deal justly with all men. Harbour no dishonest principle, for a moment in your heart; use no unlawful means to advance your own wealth; nor suffer falsehood, or fraud to dwell a moment under your roof. "And all things whatsoever ye would, that men should do to you; do ye even so to them." Take no bribes, nor pervert justice, in judgment; defend the innocent, but "by no means clear the guilty." "Have not a faith of our Lord Jesus Christ, the Lord of glory, with respect of persons." Favour not the cause of the rich and powerful, more than that of the poor

and defenceless. Draw a straight line for your conduct, and never suffer yourself to be seduced therefrom.

Charity.—"Cast thy bread upon the waters, for thou shalt find it after many days." "There is, that scattereth, and yet increaseth; and there is, that withholdeth more than is meet, and it tendeth to poverty." Remember to have mercy on the poor; their struggles are hard; they are men of sorrow; and if God gives to you with a liberal hand, you must not be parsimonious. "Give to him that asketh of you, and from him that would borrow of you, turn not away." "If an enemy hunger feed him, if he thirst, give him drink; for in so doing, you will heap coals of fire on his head. But let the cause of Christ particularly, engage your solicitude, for "even a cup of cold water" given for his sake, will not fail of reward. By "a liberal hand, lay up treasures in heaven." "A willing mind is accepted, according to what you possess;" but "he that soweth sparingly, shall reap also sparingly; he that soweth bountifully, shall reap bountifully." Let your hand be extended, therefore, to aid the cause of the Redeemer in the world; that it may be your happiness to hear from the lips of your King. "Come, ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world." "For I was an hungered, and ye gave me meat; I was thirsty and ye gave me drink; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." "Let not thy left hand know what thy right hand doeth:" Break the "alabaster box," and pour its precious contents on the head of the Redeemer! "All heaven will be filled with the odour of the ointment."

Piety.—"An highway shall be there," and it shall be called the way of holiness:" You must walk in this way, it is "a narrow way; but by walking therein, you will shun the dan-

gers and evils, that attend more public roads. Into this way, you are directed by a divine authority; and in it, you will be protected, by a divine warrant. "The unclean shall not pass over it;" "but the redeemed shall walk there:" consequently few there be that travel this road. It leads to the New Jerusalem;" "the city of the living God." If you will walk in this way, you must "lay aside every weight, and the sin, which so easily besets you;" that you may "run, and not be weary; and walk, and not faint." You must leave pride far behind you; outrun vanity; and eschew as mortal enemies, the pleasures of the world. Can you forego all these, face the work that is already prepared, run your race, and accomplish your warfare?

Josephine.—If you, my teachers, will go with me I will try; but I feel so much poverty, and weakness, that without your assistance I shall fall; for sin continually pursues and haunts me; but she is so loathsome a companion, in all her forms, that I have often wished "I could creep into the bosom, of my dear Redeemer," that I might be out of her reach.

Piety.—And she will continue to haunt you; it is a game that she has been playing with the Lord's people, for nearly six thousand years; and no one ever yet escaped her wiles altogether, but the Lord himself. Beware of her, for she will preach smooth things; she will point out to you, an easier way to heaven, than this; she will tell you of joys, that may be obtained, that are far more congenial, to a corrupt heart. She will transform herself "into an angel of light." She will show you, that she is "a preacher of righteousness:" by corrupting, adulterating, and perverting the word of God. But remember, she is the mother of deception, hypocrisy, and treachery: she will use every art, to seduce you from the purity of the gospel; and say to you, "be not ever much

righteous, lest you die before your time." You must "watch and pray always, that ye may be accounted worthy to escape all these things, and to stand before the Son of Man." Will you be always on your guard?

Josephine.—I pray to be kept from her snares; but if she is so artful as all this, how shall I know truth from error?

Piety.—There is one criterion that is infallible; whereby you may know, without mistake, truth from error. "Believe not every spirit, but try the spirits whether they are of God;" for "Every spirit that confesseth that Jesus Christ is come in the flesh, is of God;" and by your love to his cause, his spirit appearing, his word, and his people, you may know that you are "born of God." But you must renounce all worldly interests, and connexions, which come in contact, so as to clash, with the spirit of the principles, which you have been here taught to imbibe: You must be stripped of all earthly glory; break loose from all those who would retain you; force your way through those who would impede your course; and "press toward the mark, for the prize, of the high calling of God, in Christ Jesus." Can you do these?

Josephine.—Only "by the grace of God;" "I can do all things through Christ, which strengtheneth me."

Piety.—But you must deny yourself, and "take up the cross;" you must resist temptation; mortify the flesh; endure persecution; constantly use the means of grace; and cordially embrace the Saviour of sinners, as your master, in all his offices, characters, and perfections. Are you able to walk in this road?

Josephine.—I dare not say I am able; for I feel my insufficiency; but I desire to be enabled to do so; for I have found by sad experience, that sin is indeed a bitter evil, and I believe I shall enjoy more satisfaction, in the way of holiness, even if it is circumscribed to narrow limits, than I can in the way of sin

Piety.—But the way is an afflicted way, because it is so narrow : it is, as it were “beset with thorns,” on all sides : a christian cannot pick and choose his path, as most men do by-paths, that lead to the broad road ; but must go straight forward ; but it is a direct way ; a way of implicit faith, and obedience ; and if you turn aside to the right hand, or to the left, you will be scourged back again, into the narrow way.” When you meet an enemy, you must confront him, and overcome him : When you come to a mountainous difficulty, you must climb over it : If the road be uneven, rough, and rugged, you must still pursue it : If you suffer from hunger, thirst, cold, or nakedness, you must not go out of the way, to procure relief ; and let no calamity whatever, drive you from it. If storms arise, you must face them ; if snares are set in your path, you must shun them ; and if you come to “dismal deeps,” you must wade through them. Can you do all these ?

Josephine.—O grace, grace! it will all be a miracle of grace, if I ever safely arrive at the end of this path !

Piety.—That is indeed very true ; for without divine strength, you could not keep in it one moment ; but if you will serve God, you must be singular, as well as resolute in religion. You must lead a sober, righteous, and godly life ; and although this way hath its dangers and difficulties, and much painfulness to the flesh ; yet it hath its joys, with which “a stranger intermeddleth not.” The light of salvation, the hope of heaven, and joy in the Holy Ghost, all combine to make it, “a way of pleasantness, and a path of peace.” You must never tire nor faint, with the length and badness of the way ; but grow in grace, and in the knowledge of your Lord and Saviour Jesus Christ.” “Whom having not seen, ye love ; in whom though now ye see him not, yet believing, ye rejoice, with joy unspeakable, and full of glory.

Receiving the end of your faith, even the salvation of your soul." I now give way to Praise and Joy, they are coming, with instruments of music, and with the "songs of Zion."

Praise.—"Praise the Lord: O give thanks unto the Lord for he is good, for his mercy endureth forever." "Who can utter the mighty acts of the Lord? who can shew forth all his praises?" "Blessed are they that keep judgment, and he that doeth righteousness at all times."

Josephine.—"Bless the Lord, O my soul, and all that is within me, bless his holy name."

Joy.—"Arise, shine, for thy light is come, and the glory of God is risen upon thee!" "Thy people shall be all righteous, they shall inherit the land forever!" "The Lord shall be unto thee an everlasting light, and thy God thy glory!" "Rejoice in the Lord always; and again I say, rejoice!"

Josephine.—"I will greatly rejoice in the Lord; my soul shall be joyful in my God;" "for he hath clothed me with the garments of salvation; he hath covered me with a robe of righteousness!"

Praise.—"The Lord loveth the gates of Zion, more than all the dwelling of Jacob!" "Praise the Lord, O Jerusalem, praise thy God, O Zion!" "Out of Zion, the perfection of beauty, God hath shined!" "Beautiful for situation, the joy of the whole earth, is Mount Zion, the city of the great King:" "Peace be within thy wall, and prosperity, and plenteousness, within thy palaces!"

Josephine.—"If I forget thee, O Jerusalem, let my right hand forget her cunning!" "If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem, above my chief joy!" "I will praise the Lord with thanksgiving, and talk of all his wondrous works!" "O, come, all ye that fear God, and I will declare what he hath done for my soul!"

Joy.—"Rejoice in the Lord, O ye righteous, for praise is comely for the upright!" "Praise the Lord, with harp and an instrument of ten strings!" "Praise him with timbrel and organs; praise him upon the loud cymbals; praise him upon the highsounding cymbals!" "For the word of the Lord is right, and all his works are done in truth!"—"The earth is full of the goodness of the Lord!"

Josephine.—"Praise the Lord, all ye his angels; that excel in strength, that do his commandments; hearkening to the voice of his word?" Bless the Lord, all ye his hosts, ye ministers of his, that do his pleasure!" "Bless the Lord, all ye that have breath; all his works, in all places of his dominions." "Bless the Lord O my soul!"

"Seven times" a day my God, I'll lift my hands to thee: "Seven times" a day, O Lord, shall find me on my knees: "Seven times," O Son of God, I'll praise thee, with my breath: "Seven times," shall be my number till I sleep in death.

Experience.—"Prove all things; hold fast to that which is good." You have here been taught the first rudiments of the gospel; having "received of the fullness of Christ, at the time you entered the straight gate." You was then "born again, not of corruptible seed, but of incorruptible;—by the word of God, which liveth and abideth forever."—You then received "grace for grace," a portion of all the divine graces, though in an infant state; as a little child, has the form and features of its father, so have you: and now it remains for you to grow and increase "in wisdom and its stature, and in favour with God," if not "with man." The way is before you, and it will be sometimes rough, and sometimes smooth; your spirits are light buoyant now, because it is "your first love," but it will not always be thus with you; you have heard of affliction, tribulation, and re-

proach, but you have not become acquainted with either ;— they are trying companions, but they are the most profitable ones you can meet. Affliction will be the most industrious; she will, if heeded, labour to “work out for you, a far more exceeding and eternal weight of glory.” This by a right improvement on your part, she will accomplish. “In the world, ye shall have tribulations ;” this is a sacred promise from him who cannot lie. Tribulations, is a near kinswoman to affliction ; she too will labour for you ; to brighten, and polish “a crown of everlasting triumph.” Reproach, is in herself “a treasure of riches :” Moses the great law-giver, “esteemed the reproach of Christ, greater riches than treasures in Egypt, for he had respect unto the recompence of the reward.” He chose “rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.” “He endured as seeing him, who is invisible.” Did not Christ set forth his own beloved apostle, last ; as it were appointed to death ? “They were made a spectacle, unto the world, and to angels, and to men.” “They were weak, they were despised, they suffered hunger and thirst : they were naked, buffeted, and had no certain dwelling-place.” “They laboured, working with their own hands ; they were reviled, persecuted, defamed, and made as the filth of the world, and the offscouring of all things.” “They were troubled on every side, perplexed and cast down : always bearing about in the body the dying of the Lord Jesus ; that the life also of Jesus, might be made manifest, in this body.” And did he send tribulation, affliction, and reproach, to accompany these faithful champions of the cross ; who were so zealous in his cause, and can you expect to be exempted from suffering ?

Josephine.—I only ask to be delivered from evil, that if I fall into temptation, I may be safely brought out.

Experience.—“The grace of God is sufficient” to deliver you; you must “count it all joy, when you fall into divers temptations,” “knowing this, that the trying of our faith worketh patience.” “Beloved think it not strange concerning the fiery trials that is to try you, as though some strange thing happened unto you; but rejoice inasmuch as you are a partaker of Christ’s suffering, that when his glory shall be revealed, ye also may be glad, with exceeding joy.” “If ye be reproached for the name of Christ, happy are ye; be not ashamed, but glorify God, that ye are counted worthy to suffer shame, for his name.” “Have fervant charity, for charity covereth a multitude of sins.” “Gudge not against another; behold the Judge standeth at the door.” “Judge not,” (unjustly,) and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven.” Defend the helpless, support, and relieve the oppressed; open your hand in liberality to the poor; for blessed is he that considereth the poor.” Judge wisely in all cases; “not condemning as accursed, those whom God doth visit” (“as Job’s friends did him;”) “knowing that there are divers causes, why God layeth his hand upon them; yea, and afterward he restoreth them.” “If a case be dubious, and you are at a loss how to act; and if there is danger of erring, be sure that you err on the side of charity.” “Mind not high things, but condescend to men of low estate.” Shun the deceit of falsehood in all things; and by integrity of heart, and uprightness of conduct and conversation, maintain a steady course. Should you be left to fall into sin, “fly to the blood of Christ;” for there you will always find “a fountain open:” there “wash thine heart;” for “sin leaves a stain upon the soul, which nothing but the blood of Christ, can wash away.” Apply immediately to this laver of regenerating grace; and when thou art humbled,

“strengthen thy brethren.” Remember the great Redeemer was called to pass through a course of temptations, which qualified him to succour, and deliver all those who trust in him; let this consideration encourage you to face all the menaces of a frowning world, with a holy intrepidity, and heroism; and “sancitify the Lord God, in your heart, let him be your fear and your dread.” Remember God has made you with a power, to determine your own actions, that he never tempts any one to evil, “nor appoints to any, such temptations as he knows to be in their own nature, irresistible.” Let your spiritual enemies be ever so powerful, designing or mischievous; they cannot do you any real hurt, unless you betray yourself into their hands; but if the corruptions of your own heart, act in conjunction with their power and artifice, if you suffer yourself to be influenced by any perverse spirit, or ungovernable passion; you will at least show yourself deficient, in that “wisdom which is profitable to direct.” But if you subdue, by divine grace, all these corruptions, who on earth, or in hell, will be able to hurt you, should they have malignity enough, to wish or attempt it? You may be called to pass through sorrowful and distressing scenes: to deny yourself, and “take up the cross,” and to bear it before the world; at the same time you may be beset by malicious foes, within and without; to torture, harrass, and perplex you: your heavenly Father may hide his face from you, at the same time; and all your earthly friends become your tempters; and last, though not least, the people of God, may rise up, and condemn you, by construing your purest motives into evidences of your guilt, when you know yourself innocent. Should all these come upon you, you would then feel the need of wisdom, to enable you to trust in God, for a safe and happy issue. Few indeed, are called to such scenes of suffering as these: Job,

and David, were well acquainted with them all; and to them were added, "the terrors of God." Few are able to triumph over such ill-usage as this, by repaying it with good; or without "rendering railing for railing." The Son of God alone, suffered every indignity which the art and malice of man and devils could invent and inflict, without a murmur or an angry word. "With his example before you "let patience have her perfect work;" and a sense of those important blessings, which you are called to inherit by the gospel, can diffuse that peace through your soul, which may enable you to pass unscathed, through even such scenes as these; carry you above resentment of all injuries, you may receive from the unkindness of man; support you in the defence of the gospel against every attack, however formidable, and dispose you to every expression of piety and benevolence. Remember the holy Jesus, who in the meekness and dignity of heavenly wisdom, remained unmoved in the midst of false accusations; he saw the ingratitude of those whose wants he had repeatedly supplied, demanding his crucifixion in loudest tones; they obtained an iniquitous sentence against him by falsehood and treachery; they reviled him when his body was torn with a scourge, and his head with thorns; he bore all without impatience; he met the horrors of an excruciating death, without fear; he suffered the shame of being numbered amongst the vilest transgressors; with resignation to his Fathers' will: the most ardent love and zeal for his glory, and the deepest compassion for his murderers. Can you patiently suffer any of these things?

Josephine.—I believe God can make me blessed in his Son, whatever be my outward circumstances.

Experience.—Glory then in his cross alone, he is a fountain of life and glory to all those that love him: In him all the perfections of divinity, and all the excellencies of hu-

manity meet and shine, with unblemished lustre. "He will not suffer you to be tempted above that ye are able; but will, with the temptation, make a way of escape, that ye may be able to bear it." He will be "an hiding place from the wind, a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." He will be "a fountain of gardens, a well of living waters, and streams from Lebanon." You are now marshalled under "the banner of the cross," of the Redeemer, and you are called upon to defend it, if required, with your latest breath; and although "a good name is better than precious ointment," you must hazard your reputation in defending the gospel of Christ. He will comfort you when feeble, support you when weak, raise you when bowed down, bind up your wounds when "sore-broken in the place of dragons," and "covered with the shadow of death." He will heal all the deep wounds that sin hath made on your soul, with the leaves of that immortal Tree which "bears twelve manner of fruit." He will bring you back and restore you to favour, after having been "driven out in the cloudy and dark day" of temptation and persecution. He will make you "a temple of the Holy Ghost," "wherein both the Father and the Son shall delight to dwell." If you daily prove to your own soul, that you do "seek a city which hath foundations, whose builder and maker is God;" he will give you "a nail in the most holy place," a portion in "that house not made with hands, eternal in the heavens." Can you suffer, that you may reign, and labour, to obtain a crown of everlasting rejoicing in the heavens?"

Josephine.—I believe he can make me perfectly blessed, even if I am divested of every earthly good.

Perseverance.—"He that endureth to the end, the same shall be saved." Can you pursue the course that has here been pointed out to you, with uniform steadiness, and con-

stancy; amid all the dangers and sorrows that have been set before you?

Josephine.—I have submitted myself to the methods of my Fathers' government, and by his grace, I shall follow him, if it be "through seas of blood," through tempests of prosecution, through hosts of enemies; and if by meekness and humility, I may have the blessedness of arriving at the highest attainments in the divine life, I can fearlessly "stem the torrent" of impiety and obloquy: I can "live down calumny," and with the sword of the Spirit, I can lay all his enemies bleeding at his feet.

Perscrerance.—If you follow on to know him, he will bring you to "the river of God," where you may allay your thirst in "the water of life;" he will gird you with strength into battle in the trying day; he will cover your head, lead you to conquest, and finally give you the "conquerors crown."—He will "fill you with all the fulness of God," and if you are "faithful unto the end, he will at last give you "a crown of life." Take the word of God, and "go on your way rejoicing."

“ A COVENANT WITH GOD.”

O most dreadful Jehovah: for the sake of thy dear Son, I beseech thee, accept a sinner prostrate at thy feet: I have fallen from thee by iniquity, and am both by nature and practice a child of death: but of thy mercy thou hast offered grace to all who will return to thee. I hear thy call, O my Father, I come to thy word, to submit myself to thy directions. I renounced all the foes, with whom I have so long been leagued; and firmly, and solemnly covenant with thee to abjure all sin and constantly use the means of grace, to maintain “a holy life!” I give my heart, which has so long been chained to the world, to thee; beseeching thee to mould it after thine own image, and I ask thy grace, to enable me to walk humbly, and to forsake all that is dear to me in the world, rather than prove unfaithful to thee! I will watch against temptation, both in prosperity and adversity; lest my heart shall be drawn, as driven from thee; and I beseech thee to help me, to resist every allurements of satan, to whose wicked suggestions I resolve by thy grace, never to yield. I renounce all confidence in my own righteousness, and acknowledge that I am helpless, hopeless, and undone. I here cast myself on thy goodness and mercy, and depend on thy truth and faithfulness for every favour! I call heaven and earth to witness this night, that I do solemnly and heartily embrace thee, as my Lord and Master! I take thee, O Lord Jehovah, Father, Son, and Holy Ghost, triune; for my portion, and give myself up, body and soul, to thy service. I promise to devote my life to thee, in a course of new obedience; through the mediation of thy dear Son; by whom alone I can approach thee, and to whom I now solemnly give myself in covenant. O blessed Jesus, I come to thee “poor and wretched, and miserable, and blind, and

naked," unworthy to look toward thy holy temple ; much more to be made one with thee ! But thy love is without parallel, and I take thee for my Head and Lord, for all times and conditions ; to love, honour, and obey thee, before all others, till death. I embrace thee in all thine offices, and solemnly avow thee, the Lord, my righteousness ;— I renounce my own wisdom, and take thee, for my only guide : I yield up my own will, and take thy will for my law ; and as thou hast made suffering a condition of reigning ; I do here covenant with thee, "to take my lot as it falls with thee," and by thy grace, to run all hazards ; verily supposing that neither life nor death, shall part between thee, and me. I take thy law, as the rule of my life, and willingly put my neck under thy yoke, and set my shoulder to the burden ; and subscribe myself to all thy laws as holy, just, and good, I humbly take them for the rule of my thoughts, words, and actions ; and promise, that although the corruptions of the present state of human nature may rise, and oppose thy lawful authority : yet I will endeavour to order, and govern my whole life, according to thy directions, and will not allow myself in the neglect of any thing, that I know to be my duty. I am aware of much weakness and many failings to which I am subject ; through the instability of my present state : its liability to error, and its proneness to sin and wander from thee : but unallowed offences shall not make void this contract, for so thou hast ordained. Now Almighty God, searcher of all hearts, thou knowest that I now enter into covenant with thee, in sincerity and truth, without any known guile or dissimulation, humbly appealing to thee, who knowest the secrets of my heart ; and beseeching thee, that if thou discerneth any error herein, thou wilt disclose it to me, and help me root every thing displeasing to thee from my heart, and do this, and every thing else, as

I ought. Glory be to thee, O God, my Father, who in I shall forever, hereafter, behold as my Father God; that thou hast found a ransom for the truly penitent! Glory be to thee, O God, my Saviour, to whom I now feel myself united, in the strongest bonds of faith and fellowship; that thou hast loved, and washed my soul from sin, in thine own blood, and put upon it thine own heavenly name! Glory be to thee, O God, the Holy Spirit, that thou hast turned my heart to God, and art carrying on a work of grace in my soul, and hast sanctified it, "through the offering of the body of Jesus Christ once for all!" O Eternal Jehovah! Lord, God, Omnipotent, Father, Son, and Holy Ghost. The Almighty King of Heaven! Glory be to thy great and blessed name, thou hast not only consented to, but ordered, and become a party to this contract. O help me even to act as becometh a child of grace; an heir of heaven; brought within the bonds of the new and everlasting covenant, which can never be forgotten; being sealed with thy precious blood! O let the sacred articles of this covenant, be recorded in "the volumes of eternity;" let them be engraved on the "book of unalterable destiny:" and there be had in everlasting remembrance! Amen.

"JOSEPHINE."

Dated at ——— this 29th of June, 1818.

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Then I saw in my dream, and behold me-thought, Josephine continued her studies at the Institution, for several years; it was thought by all her superiors, that she had obtained a competent education; sufficient with good use, to enable her to pass comfortably through the world. I saw also, that she had many friends, in the Institution with whom she had contracted a great intimacy, and with whom

she would frequently spend days of fasting, and often pray and sing. They seemed to enjoy things, above the world, while they were in it. Their conduct and conversation were such, as seemed to call down the blessing of heaven, on those that were about them. One of the elders said to her one day, Josephine, "thy prayers, and thine alms, are come up, for a memorial before God!" They appeared for a time, to be uncontaminated by the corruptions of earth, and their lives, and enjoyment, pure, and heavenly. But notwithstanding the uprightness of their outward deportment, I have often followed them separately to their secret retirements, and there seen and heard them weep, and lament over a sinful heart. When they were together, they were always happily engaged in some good cause; and appeared to enjoy the fellowship of heaven. Early one morning, I saw her engaged in conversation with one, who appeared to be a messenger from another world. He told her that he had come to inform her that she could not always live in her present happy state, with her brothers and sisters there; but that she must prepare herself for a scene of sufferings, which will, said he, in some degree, resemble those of your Lord and Master. You must, said he, strengthen and fit your mind, for every duty; for sorrowful days are before you. You will be betrayed by a familiar, denied by your acquaintance, accused by your confidants, forsaken by your friends, scorned by your associates, and finally condemned by those who are under the greatest obligations to protect you! Your sufferings will in this, resemble those of your Master, they will "hate you without a cause;" and wrong, and falsehood, and treachery, will lead them on till they have accomplished "all that I now tell thee of." You will be called to take a journey, which will be a perilous one; and your mind must be fortified with strength and resolu-

tion ; and your heart prepared by humility and meekness ; or you will not find yourself adequate to the conflicts in which you must engage. But if you do these, you may always have the assurance that the event will be a glorious one. He then put a handful of raisins into her hand saying, although the "sheaves" of Joseph's brethren must bow to his sheaf ;" although "the sun, moon, and eleven stars," must do "obedience," to him ; yet slavery, a prison, and a chain, was between him, and that event. He assured her that she would be supported by an invisible hand, and eventually crush the head of the enemy ; he raised to honour by God himself ; and soon after walk and dwell with him above this world.— He then left her. After this, I beheld, and lo, crowds were pressing forward and entering into her Fathers' house ; and and as he never turned away any, that came to him ; his house was soon filled to overflowing. Some of them became servants, and some were adopted as his own children. It soon became necessary to build another house, and divide the family. After the house was completed, it fell to the lot of Josephine to remove, with several of her brothers and sisters, to reside in the new house. To this new establishment was attached a large and beautiful garden, which was likewise new, and it needed a great deal of labour among the plants and vines, in order that it might be so cultivated as to produce good fruit. To this garden was their attention chiefly turned ; and here Josephine and some of her brothers and sisters "laboured night and day, with tears." She often thought of the message she had received, and watched the dispensations of Providence, that she might discern some signal thereof ; verily expecting its fulfilment. But she thought less of the conflict in which she must engage, than of the glory that would eventually follow. She almost forgot that she must suffer, her mind was so fixed on "the

end," which she had been so strongly assured, would "crown the day." She generally performed the avocation of the day, with a prayerful heart, making every effort to advance the interest of her Master. Here she remained a number of years; waiting for some order to commence that hazardous journey which was before her. At length a bearer of tidings was announced, and Josephine was summoned to the door by the sounding of the trumpet, where she met a man, with a long gold musical instrument under his arm. She invited him to walk in, to which, he consented; and after seating themselves, she perceived that his countenance was of an heavenly cast; it was "white as the light" and a thought struck her, that he was no earthly messenger, but one who bore heavenly tidings. She asked him for what purpose that musical instrument was intended. He said, "to sound the Hallelujahs from heaven." She said, I have often called on the spirits of heaven, to lend me one such instrument, that I might strike the highest notes of praise to heaven's King.— He said, it is at your service now, but alas! she little thought that she was confined in a house of clay when she made this request of the angelic hosts. She forgot that this instrument cannot be sounded by one, in a state of mortality, and corruption. She said, O thou blessed angel of light, raise this golden harp of celestial beauty; set to it the name of Jesus, and strike it once in strains of immortality, that I may hear! But O, it is altogether too feeble, for angels cannot utter what I owe to my Redeemer. They are pure and holy, but they never tasted of redemption, and consequently all the "bright armies" of heaven, cannot sufficiently set forth, the glory of my divine Redeemer, to whom my soul is united, in everlasting bonds of love, "stronger than death." My heart sickens at the corruption and mortality; for here, I cannot exalt my glorious Redeemer, nor praise

him as I would ; I cannot find words to express my desire in mortal language, and while I struggle with the unutterable thought, I fall prostrate before him and shrink to nothing, "and less than nothing, and vanity." Such hours as these, are "golden hours ;" but a greater view of the glory of my Redeemer, and a greater power to praise him, and to live in the constant enjoyment of his love, would be vastly more precious. He said, "the kingdom of God suffereth violence, and the violent taketh it by force ;" and those only who continue to ask, continue to receive. She said, I can only sing Hosanna ! and that too with a feeble voice ; but still, I feel that "it is good to be here," rather than in earthly palaces. He said, you appear to enjoy the divine favour, and are happy ; but can you bear even the finger of scorn to be pointed at you, for the sake of your Master, whom you so tenderly love ? She said, I think I should feel a disposition to rejoice, to be accounted worthy to suffer any thing for his sake, for it is my daily prayer, that "I may know him, and the power of his resurrection, the fellowship of his sufferings ;" but I cannot tell how I should act under severe trials ; but I ask for grace, that I may glory only "in the cross of Christ." I neither covet nor seek the applause of the world, and if it is his will, that I should suffer in the world, I beg that it may be for his sake only, and not for any evil deeds. If I may but have that assurance, I can face a frowning world, with submission ; and patiently endure any trial, in this mortal life, which he shall see fit to lay upon me. He said, let it be so then ; for I have now come to tell you, that your Father requireth you to arise, and go up to yonder village, and there it will be told you what you must do. All the lessons, which you have received in "the Seminary of Wisdom," will be put to test ; you will need to practice them before you arrive there. You must go in "the

narrow way," which is straight and direct; you must face trials; you will meet hosts of enemies; you must meekly submit to bear whatever is laid upon you, and look beyond your sufferings to a brighter day of glory, which certainly awaiteth you. When a "man's foes are those of his own household," the trial is peculiarly severe; and such will yours be. But fear not, for although hosts will be engaged against you, so that you will cry "alas! Master, how shall I do?" then fear thou not, for "they that be with you, are more, than they that be with them." You must not turn and flee, to escape difficulty; you must be unflinching in the cause of truth; which you have espoused: gird yourself with truth; yea, "gird on the whole armour of the gospel:" and when you have done all, stand. Become a christian of the cross of your Master, for "he will show you how great things you must suffer for his name's sake." But "rejoice, and be exceedingly glad, for great is your reward in heaven." Take the word of God for your sole guide, and wrestle with all your might, "against spiritual wickedness in high places;" and you will eventually gain the day. But you must not preach the cross to others, and shun it yourself; but embrace it, as "a boon of heaven," however revolting to humanity it may be. You must meekly bear it, and ever feel, that "the disciple is not above his Master," but that "every one that is perfect, shall be as his Master," and that it was "through sufferings," that he "was made perfect." Many of your associates, whose friendship and fellowship you now prize, at a very high rate, will then, through mistake, act a severe part against you. But trust only in God, and remember that this scene will end, not only in victory, but triumph and glory. And so saying, he raised his harp and struck it in strains of "glory to God;" and departed, leaving her a poor solitary pilgrim, alone to travel through the world.

There I saw, and behold me-thought, she immediately arose and lifting up her eyes she said, "If God will be with me, in this way that I go, and will keep me, and give me bread to eat, and raiment to put on, so that I come again to my Father's house in peace; then shall the Lord be my God," forever; "and of all that thou shalt give me, I will surely give a tenth unto thee." She then took a small satchel containing her then present possessions, and hanging it on her arm, and her book in her hand, she set out for the village, to which she was directed; not knowing what was to befall her, before she arrived there. I saw her enter "the narrow way," which was fenced on both sides, with guards called, "the walls of Salvation," and she went on at a quick step, till she came to two other roads; one turned to the right hand and it was called "Danger," and the other to the left, called "Destruction." She had but just passed these two roads, when she came to a place somewhat ascending, and upon that place, lay a cross. It lay directly over the way, extending from one side to the other. At this place, she was at a loss what to do, or how to act. She could not get around it, for the way was so narrow, and it seemed, if possible, to be narrower here, than at any other place; and while she was musing what she must do, she heard the voice of a man, on forward of her whose name was "Admonition," calling, and saying, "To the law and to the testimony!"—She then opened the book, which she carried in her hand, and found written, "Take up the cross, and follow me."—Mark x. 21. O, said she within herself, can I bear this cross which is so rough, so heavy, and disagreeable? She hesitated, and seemed to be weighing the subject in deep thought; when I saw a boy coming up that road at the left hand, which she had just passed. When she saw the boy, she immediately recognized him, as one of her Fathers' servants.—

He asked her where she was going, she said to the village, that her Father had gone a journey, and had sent for her, to come up to the village; from whence she expected to find a conveyance to her Father; but she had come to this cross, which quite hedged up the way; and the way was too narrow for her to shun it; and she thought she could not take it up, and carry it with her to the village, because she should be ashamed to be seen with it. He told her if she would go a little back, he would show her another way, where he always went; that it was a great road, very smooth, and easier walking, than it was in "the narrow way;" that it was a place of great travel, and that it was just as near to the village that way, as the narrow way. She said, my Father will not allow me, nor any of his family, to walk in the great road, for it is infested with robbers, and you know that we are not permitted even to look that way, with any desire to walk therein. He said, he was in the habit of walking there, but that he was always on his guard, against robbers. How dare you said she, to disobey the known will of your Master, and walk in that road which he has especially forbidden? He never walked in it himself, nor would he suffer the children to do so, and if he ever found any of them in it, he would scourge them back into this way. Can you suppose my Father will be any more lenient, with you, than with one of his children? He said, he claimed to be a child himself by adoption; but that he never had been scourged, for walking there. She opened her book, and found written, "Wide is the gate, and Broad is the road, that leadeth to destruction, and many there be, which go in thereat." She read it to him, and asked him how he dared in view of all the admonitions, he had received, to walk there; for he had been told a thousand of times, that it would lead him to perdition: If said she, you

expect to escape the just judgment of God, due to a transgressor of his law, your "expectation will perish" with you. This book said she, contains all the laws of my Father, and if you read it much, I should think you would know what must shortly be your wretched fate. You have been indulged by my Father, but you are of all others, the most insolent, and imperious; presuming on his mercy while in heart and lip you rebel against him. This way is narrow, I know, but it is nevertheless, "an highway," and broad enough for every soul that has a disposition to walk therein; and although the family is not numerous, said she, I will assure you, that no other persons will be found walking in it long. You say you claim to be a child of my Father, by adoption, and live in the continual neglect of known duty, and in the constant practice of known sin! These are not the marks of my Father's children; and you say, you have not been a partaker of the chastizements, to which his children are subject; and may I not safely infer, that you are of illegitimate extraction?—Heb. xii. 8. This book contains not only the general laws of my Father's house, but special directions for the way; and it is a "lamp," to light the soul through a dark world; to cheer it onward, and enable it to surmount the difficulties, and shun the dangers, that attend those, who walk therein. She then turned away from him, and lifting up her eyes to heaven said, Lord, shall I take this dreadful cross, and bear it after thee? She received an immediate answer; "Who-soever doth not bear his cross, and come after me, cannot be my disciple." The boy said, that could not mean such a cross as this was; for he should think she would be ashamed to be seen carrying such an unwieldy thing as that, into the village. She told him that she was ashamed; but she never could expect a cross that was agreeable to

human nature, for that, an agreeable cross, was a contradiction in terms, and if we could choose and refuse as we please, without transgressing, we should shun all crosses. He said she would meet with trouble if she attempted to carry that cross. She said she expected it, but that she had rather meet it, in the way of duty, than elsewhere. But turning a little around, she saw one of her Fathers' directors, whom he had appointed to superintend his garden; he was walking in the field near by. She went to the side of the way, and asked him if such a cross as that lay before her, whether she must take it up; for if she did, the family might think it would be a scandal to them. He answered, "the word is plain," and as to "consequences, you must leave them with God." The boy stood and heard what the directors told her, and then said, you had better not take that ill-looking cross with you, for it will dishonour the whole family. She looked at him, and saw that his face, hands, and clothes, were all soiled with dirt. She said, my Father will not have one of his servants wear such filthy clothes as yours are, and I should advise you to go directly, and wash yourself, and your clothes too. She opened her book again, and found written, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." "For whosoever will save his life, shall lose it, but whosoever will lose his life for my sake, the same shall save it."—From "a view of all these things, she gathered assuredly, that it was her duty to take up that cross; but her heart rose in a violent and tumultuous perturbation, and she thought of going back; but after a moments reflection, she was fully convinced that she could not do that, without direct rebellion against her Father's commands. She knew that if she took the left hand road, that would be speedy

and inevitable ruin. If she threw herself in the way of danger, at the right hand, she could look forward to nothing but a sudden and tremendous fall. She tried to climb over it, but the words she had just read, still rang in her ears, and became "like a fire in her bones; she was weary with forbearing, and she could not stay." But shame took the place of a leading antagonist, and threatened her in high language, if she took that cross. She felt that to go back, or to turn aside, to the right hand, or to the left, would be certain woe, and she could but lose what little she had in the world, to go forward, and that she expected to lose; indeed, she had given it up to the disposal of her Master long before this, and if he thought best to deprive her of every personal and relative enjoyment, she would submit to it.—She reasoned thus with herself: Have I forsaken all that I held dear on earth, to walk in this way, and shall I now, after having gone so far, "return by the way of the red sea?" Shall I, who have "put my hand to the plough," now, "look back?" Have I not promised my divine Master in the most solemn manner, that I would take his yoke upon me, and set my shoulder to his burden, and that I would suffer the loss of all things, rather than deny him, and can I now break that league, which I have so solemnly made with him, in the presence of angels? No, I cannot do it. But should the Lord withdraw his gracious presence from me, and leave me to wander in darkness and sorrow: "Lord, if I have found grace in thy sight, show me now thy way, that I may know thee!" And he answered, "My presence shall go with thee and I will give thee rest." Then she said, "If thy presence go not with me, carry me not up hence."—Exod. xxiii. 13 to 15. Then she took it up, and leaning it against her shoulder, went on crying. The boy stood all this while brushing his dirty clothes, and then said, he was sure he

clothes were not much soiled, but he did not wonder that she cried. She said, you are full of hypocrisy, treachery, and wickedness; which are substantiated by your own confession, and without a deep and solemn repentance, your name will "become an execration and an astonishment, and a curse in the earth." You have despised the authority and good counsel of your Master, and how can you expect to "escape the damnation of hell?" You are condemned "out of your own mouth," but if you now turn to God with your whole heart, you may yet find mercy, which God grant "for the Redeemer's sake!" She began to reflect on the sufferings of Christ, and she said to herself, did not the Lord Jesus bear a cross far heavier than this, up the hill of Calvary, and even expire upon it in the most excruciating pangs, and that for my salvation, and shall I repine because he has laid this on me? O heaven, forbid it! O my soul, take a view of his anguish, when "his soul was exceeding sorrowful, even unto death;" and thou wilt find enough to make the hardest heart mourn, and weep, in bitterness, over every sin, and plead for pardon only, through his atoning blood." "He bore our sins in their guilt and punishment" in his own body on the cross; "he prayed, and prevailed with God, against all despondency and impatience." There was the great Captain of my salvation, made perfect through sufferings!" There was his blood poured out, "as a libation to God," and there he became "a sacrifice" of atonement for sin! Have I any thing too dear to sacrifice to such a Redeemer as this? "Though he was a Son, yet learned he obedience, by the things which he suffered, and being made perfect, he became the author of eternal salvation unto all them that obey him!" O gratitude, thanksgiving and praise, come and take possession of this soul, and crowd out every feeling of impatience, unbelief, and despondency!—

Thus she went on, till she came to the foot of a great hill, called 'Difficulty ;' and the boy followed on after her. He then asked her if she was fool enough to carry that heavy cross up such a long steep hill as that was. She said, I think I shall try, but I feel as though I must sink under it. I trust I have the promise of God to support me, and he is able to restrain the power and malice of earth and hell. He told her that no one would pity her, if she did sink under it, for there was no necessity of her carrying it, and even now, if she would throw it off, it would be much better for her. She said, I cannot do that, for God has commanded me to carry it, and I do not look for pity, but I have a powerful impression, that if I had succeeded in shunning it, I should have been compelled to return to it, and take it up, or suffer for disobedience. But why said she, do you continue to haunt me in this manner? You had better go and wash yourself, or I am sure you will not meet a very kind reception from your Master! He insisted that he was not much dirty, and ran off and left her.

So I saw, that she began to go up the hill, and before she had got half way to the top, she heard a sound of voices behind her; and as she did not walk so fast as she had done before she came to the cross, they soon came up with her, and she saw that two of her brothers had come. They asked her why she carried that ugly-looking cross with her; she said because my Master commanded it, and the duty which he requires of me, is "obedience to his revealed will." They asked her how she knew that; she then told them over the circumstances heretofore related, to convince them, that it was so. They told her, she had been quite a help to them, and done considerable good, but they were very sorry to see her disable herself, so that she could not help them any more. She asked them what they meant.—They said they

thought she was doing very wrong. She asked why. They said, because she must be influenced by some selfish motive or she would never carry that cross. She asked them what selfish motive could induce her to make such a sacrifice as to incur the derision, and scorn of the world. They said, there were various motives which might induce her thereto, one in particular, she might wish to be thought more devoted to the cause of religion, than others, or than she really was, and if that or any other motive of a selfish nature, did instigate her to do this, it was very bad, "and would meet the frown of heaven." She said, true and just would it be in God, to order the frown of heaven to fall upon my head, if I have nothing higher than this, to move me to act. But I was particularly directed "to the law, and to the testimony," and to that I immediately applied, and there I found I was ordered to "take up the cross," and if I can understand words, that are plain and strongly impressed, I think I understand them, and have endeavoured to govern myself accordingly. You say I act from self; do you not believe that a principle of divine grace may be strong enough to prompt a christian to obedience? She added, I thought you were champions of the cross of the Redeemer, by what I have heard you say; but it is one thing to talk, and another to practice. They told her they did not believe that her Master required her to carry that cross, and even if he did they did not believe that she carried it out of love or obedience to him. She said, if there is insincerity on the precept of God, I have yet to learn it. I am sorry you have such jealous feelings against me, and if it were in my power to convince you, I would labour very hard to do it. But God will ere long convince you, and compel you to acknowledge your error. She then asked them how they knew that she was carrying that cross? They said the boy

told them. She then told them that her Father had sent for her to come up to the village, and that this cross lay directly in her way, and she could not get clear of it, without going back, and that would be direct disobedience to her Father.— One of them said, “I do not believe it.” She said, that grieves me, but whether you do or not, it is none the less true. They said, we will see about it, and left her. Then she went on still crying, “Help me, O Lord, my God; O save me according to thy mercy,” “that they may know that this is thy hand, that thou Lord hast done it.” May I “be still and know that thou art God:” “That which I see not, teach thou me, and lead me in the way everlasting.” I pray “for purity of heart, that I may see God.” “Hide my life with Christ in God, and make me to know him, and the power of his resurrection, *the fellowship of his sufferings*, being made conformable unto his death. “Thou O God, art my portion, and my refuge in the land of the living;” “O make me more than conqueror, through him that hath loved and washed my soul in his own blood,” to whom be honour, and power everlasting.

So I saw, that she had not reached the top of the hill, before the same two brothers overtook her again, and several others with them. They had holden a consultation together with her sisters, and had wrought themselves up to a high degree of excitement. When they overtook her, they said, you had better throw off that cross and take one which we have made for you, for it is lighter and not so rough. She told them that theirs was not the cross of Christ, and she was sure the one she had taken was; that he had ordered her to carry it, if she could understand his language at all; and she had promised to obey him, and she should do it, or at least she should try to do it, unless they crushed her beneath it by their superior strength; but she did not

think they could do that, for she was both commanded and supported by the "Strength of ages." They said the boy told them that she was carrying it to the village, that it might excite the pity of the multitude, and induce them to contribute a large sum of money to her out of sympathy for her sufferings. She told them it was not true; that the multitude would be the last place to which she should resort for commiseration, but I should like to get rid of this reproach, and if that is a crime, I must suffer for it. They said her object in carrying it must be a selfish one, and if she did not throw it off, they would turn her out of the house, for she was a scandal to the family. She said, so the Jews thought of the suffering Son of God. But why do you judge so rashly? Does your conduct or conscience now testify, that you are actuated by a divine impulse? Do not, I beseech you "condemn yourselves" in judging me; and beware, lest you "judge the holy law of God," which says "judge not." If you have any thing that you can testify in opposition to me, then I claim the privilege of calling on you now, to bear witness against me: I challenge the strictest scrutiny: "If I have done any thing worthy of death, or of bonds, I refuse not to die;" but if you prejudge me, remember for certain, that there is one great Almighty Law-giver, who is able abundantly to assert the honour and dignity of his own government, and he can save his obedient subjects from the greatest extremity of danger and calamity, and punish those who invade his government and arrogate to themselves powers, not delegated to mortals. If, she continued, you choose to turn me out of the house, I will bear it, for I had rather bear the whole weight of your anger, heavy indeed, as it is, than disobey the lawful commands of him to whom I am under superior obligations; and besides, there is a huge and deadly serpent in the house, which you

think is a little bird, and you are unwearily nursing it, and if you do not destroy that serpent, I have do desire to remain in the house a moment longer. Then their eyes flashed fire with anger, and they told her if she did not throw off that cross and take the one they had made, they would go and make another which would be heavier than either of these, and if she was so "partial to crosses," she should "have enough of them." She said, do as you choose, I could neither get round this cross nor climb over it, nor shun it in any way, without going directly back, and that I could not do, for I was sworn and covenant bound. I will bear your censure said she, because "a necessity is laid upon me," and I must bear it, but I know that "the foundation of God standeth sure, having this seal." "The Lord knoweth them that are his." I shall very sensibly feel the loss of your friendship and fellowship; my dear brothers and sisters too; but I have a crown to win, and I must win it by faith and obedience, if it is at the expence of both. These are days of "great tribulation, and if I may but be enabled to wash my robes "and make them white in the blood of the Lamb, by a humble life of obedience and love; I shall at last find that peace, for which I now labour and suffer. I have spent many agreeable hours in your society, which I shall often think of with grief, that they are now ended: My labours in the garden are closed, but I desire to watch outside the walls, and if possible, alarm, you when danger approaches. I will pray that God will "bless you, by turning away every one of you from his iniquities." My way before me is plain, though perilous in the extreme; but it is a way, appointed by my Master; and notwithstanding my view of every earthly sorrow before me, I shall endeavour humbly to pursue it. They would not believe her, though there were two that were more lenient than the others.—

One said you must do your Masters work, whatever it is, and I shall not oppose you; though I could wish that some things were otherwise. The other begged she would forgive him if he had said any thing to grieve or wound her feelings. She assured him that he had her forgiveness, and she hoped they would one day meet on better terms than had heretofore existed between them. But the rest of them were very angry, and began to talk so loud that they were heard all over the neighborhood. She said, "to your own Master you will stand or fall," and remember that "every plant which my heavenly Father hath not planted, shall be rooted up." They said, "her object was one of supreme selfishness," and all "her conduct and conversation bespoke it," for the whole of her discourse was wandering and "vague." Well, said she, my dear brothers I shall not wander from this cross I assure you, that is, if God gives me strength to support it, and I think he will; but did you not obtain this important information elsewhere? They said the boy told them so, but they had seen enough themselves. She said, is the boy so great a pet in the family that his word shall be taken as truth, in preference to others? I hope you will remember the words of the wise man, who says, "To have respect to persons, is not good, for, for a piece of bread, that man will transgress." She told them that when she saw the boy last, he was very dirty, and she would like to know if he had washed himself yet? They said that was work that belonged to the boy to do, they had nothing to do about that. She said yes, certainly, it is the boy's business to wash himself; but I shou'd think you would have more ambition than to have such a dirty servant in the house. They said, the boy told them that he slipped down and soiled him some, but that he had since been and washed himself, and that he was as "clean" now as ever.—

She said, that is not saying much, for any person whose eyesight is not vitiated, if they would only look attentively, might see that he is not clean now.—Matt. vii. 16 to 20.—And certainly if his own words may be taken as truth, he of course never was clean yet ; and I do not believe that he has become so of late. They said, that does not concern you, and if you was very humble yourself, you would be far, very far from slandering the servants of your own Fathers house. She said she had not slandered him for slander implied falsehood. They said, she was a slanderer. She said, you have indeed found one pretext, to hang a loop upon, for a charge against me ; but it is a false claim, and you will one day, see it to be so ; and then you will lament your folly. They asked her if she did not feel herself guilty of slander, and willing to confess it? she said no, never ; for truth is not slander, and if I shall make that confession, “I shall be a liar,” and involve myself in falsehood, in the face of heaven. They said they believed she was a slanderer, and that they could prove it by the boy. She said all the evidence you can have, is the boy, and if you think him legal evidence, proceed ! So they went, and called the boy, and when he came, he lifted his hand and took a most solemn oath, that she had slandered him. Her brothers then told her that their charge was established against her, for every circumstance was so evident in their minds, that they felt justified now to proceed against her. She said “There is a way that seemeth right to a man, but the end thereof are the ways of death.” It is not always good to “judge according to the appearance ;” but always to “judge righteous judgment :” I have not slandered him said she : and I beg of you all to beware, lest you be found guilty of the same fault indeed and in truth, which you have charged upon me “I have greater witness,” than you can have, but you as

so prepossessed against me, that I fear you would not submit, even if I could now produce it. Remember that tares sometimes grow among the wheat, and even if there is a vast deal more chaff than good grain. Would it not be well for you to make a deep and thorough examination into your own hearts, lest tares should grow there instead of wheat? for you had better have four fifths chaff if there is some good wheat, than to have ever so plentiful a crop of nothing but tares, for they are only to be fuel for the fire. If your proceedings are the fruit of righteousness and justice, I confess that I am certainly a stranger to both. Is it possible for you to be so infatuated as to think that the honour of God is your principal object? The seed which you now sow will assuredly yield you an abundant harvest:—Prov. xxii. 8, and then you will have an opportunity to test its value. They were very angry, and they told her if what she had said was true, and she had not said from right motives, it was nevertheless slander. She told them that all her motives were not good, that she could plainly see; for she had been wrought up to the highest degree of anger by their merciless proceedings; which, if it was no extenuation of her fault, she should think they need not wonder at it; but as for malice, she had none, neither against the boy nor themselves, but said she, there is one thing I wish to reveal to you, as it is probable I shall never return to dwell with you again: it is this. We have a most choice and beautiful vine growing in our garden; it is filled with branches, nearly all of which shoot forth a most luxuriant foliage, and many of the branches are loaded with the most precious fruit which is not yet ripe.—Gal. v. 22—23. But there is a worm hidden under the leaves of one branch, which I have a good while, been trying to destroy; but unsuccessfully; a most deadly one; he has affixed himself to the

heart of it, and is devouring as fast as possible, that branch. Not only so, but "the prince of the power of the air," has spread his dragon wings over it; and covered with a hellish shade, almost every branch, to keep out the light, and to hide the worm, till it shall as far as possible destroy the vine.

Now I wish you to take special care of that vine, until the harvest; that the present unripe fruit may not prematurely fall off, but that they may be preserved, and finally brought to a perfect state of ripeness, at my Fathers' return. Psalm l. 3 to 6. I wish you to consider the invaluable price that was paid for it, that it was purchased, and is now owned by the King's Son, and that he, with his own right hand planted it, "wholly a right seed." I hope you will look out for that arch-apostate, lest he so cover the vine from the rays of the sun, as to "turn it into the degenerate plant, of a strange vine," unto its rightful owner.—Jer. ii. 21. To this they made her no reply, but said among themselves that they would pay no more attention to any thing she would say to them, but that they would go and prepare a cross, that was heavy enough, and bind it upon her. Before they left her, however, they asked her if she wished for any more time to consider of it, whether she would throw it off, and take the one they had made. She said no, I do not, for I did all that before I took it up; what I first did, I did deliberately. "I counted the cost," though it has rather overgone my estimate; but still I hope to be enabled to carry it on to the end, for what I am now doing, I am doing for eternity, and I shall still pursue it, regardless of all your frowns, and likewise of all the malice of earth and hell. The cross which you have made, is a cross of satan, a cross of falsehood and pride; and I will not bear it; but this, is the cross of Christ, and he will give me strength to support

it; and whatever you think expedient to do to me, I must bear, for I never shall comply with your request, be the consequences what they may. You must know that it is no pleasure to me to carry it, for it has worn the skin all off my shoulder already; but it is the cross of the Redeemer, and you will find it so, and I shall certainly carry it, if I have strength given me to support it, notwithstanding it is so offensive to humanity. I want you should remember that all the water of the ocean cannot wash away guilt, and beware lest you make work for repentance; but whatever you purpose to do, do it at once; the sooner the better, for "I fear not the oppressors iron rod, because I know my cause is good; and so they left her.— By this time she had got nearly half way down the hill;— she stopped and held up her hand, and saw that they were both all covered with mud. Then she tried to recollect where or how she could get her hands so muddy. She remembered that just before she reached the top of the hill, there was a steep place in the road, and at the top of the steep, a small flat, or rather a hollow, which was filled with muddy water. She likewise recollected that when she stepped up the steep place, her foot slipped back, and she pitched forward, but putting out her hands to save herself, they both went directly into the puddle of muddy water; and that, she concluded must be the way they had become so muddy. But she had not soiled herself any, only her hands. Then she began to reflect on her language to her brothers, how much she had said about the filthiness of the boy, and with truth too; but she had better now look at home. She wondered that she had not seen the mud on her hands before—that it must have been because her excitement was so great, while she was engaged in conversation with her brothers. She thought they must have seen the mud on her hands, and she was at a loss to conceive

the reason why they did not tell her of it; for they were all present when she slipped; and they might justly have retorted upon her, "Physician, heal thyself;" but casting her eyes ahead, she saw a little rivulet of pure, beautiful water, which ran down into the river below, (for there was a great river near by.) She went to the rivulet, and there washed her hands; and when she had done her hands were whiter than I had ever seen them before; there was a white lustre on her hands that struck the eye with delight; it was even detectable and charming to the beholder. Then she lifted up her hands and eyes towards heaven and said, "Clean hands and a pure heart" O God, thou justly requirest of me!—Glory be to thy name, thou hast hitherto granted me inward peace; O! enable me to live in such a manner as not only to meet thy gracious approbation at last, but so as to ensure the light of thy heavenly countenance, and the glory of thy blessed presence, while I wade through "this vale of tears." O! look in great mercy on my brothers and sisters; they have "wandered out of the way of understanding;" but O suffer them "not to remain in the congregation of the dead!" "They persecute one whom thou hast smitten, and talk to the grief of one whom thou hast wounded!" O God "turn the counsel," of the wicked, "into foolishness!" In answer to this, she received this heavenly admonition: "Fear none of those things which thou shalt suffer:" "Behold the devil shall cast you into prison, that ye may be tried, and ye shall have tribulation ten days:" "Be thou faithful unto death, and I will give thee a crown of life".

Darkness, confusion, and distress soon seized upon her mind, which became almost insupportable; and she went and sat down to bewail her sad fate, and try to reconcile her mind to the will of God; for although he had promised her

“a crown of life,” she could not feel that submission, which she desired to feel at all times, and which she knew he justly required of her. She began to pour out a long and bitter complaint, after the following manner. “My soul is weary of my life—I will speak in the bitterness of my soul!” “I will say unto God, do not condemn me, show me wherefore thou contendest with me!” “Is it good unto thee that thou shouldst oppress; that thou shouldst despise the works of thine hands, and shine upon the counsel of the wicked?” “Thou knowest that I am not wicked; and there is none that can deliver out of thine hands!” “O that I had given up the ghost and no eye had seen me!” “Remember I beseech thee, that thou hast made me as the clay, and wilt thou bring me into dust again?” “I am full of confusion, therefore, see thou mine affliction, for it increaseth.”—“Thou huntest me as a fierce lion, and again thou showest thyself marvellous upon me!” “Thou renewest thy witnesses against me, and increaseth thine indignation upon me; changes, and war, are against me!” Are not my days few?” “Cease then, that I may take comfort a little;” “before I go whence I shall not return; even to the land of darkness, and the shadow of death;” “A land of darkness as darkness itself; and the shadow of death, without any order, and where the light is, as darkness!” “Deliver me, O Lord, from the evil man, preserve me from the violent man, which imagine mischief in their heart, continually are they gathered together, for war.” Thus she sat with her head down, absorbed in grief, when she heard footsteps, and looking up, she saw that dirty boy, coming towards her.—She asked him what he wanted. He said he had a sore coming on his wrist, and it was very painful; and he wanted she should tell him what could be done for it. She told him to go to a Surgeon near by, and said she, I think, if you

follow his directions it will soon get well ; but do you not recollect that Jeroboam came very near losing his whole arm, when he stretched it out, against a prophet of God ? and have not you lifted your hand against God, himself ? You have contaminated the atmosphere with a malignant contagion, so that my brothers have already inhaled the pestilence with their breath ! Leave me, I beseech you forever, and go directly to that Surgeon, and if possible be healed of your malady, or you will lose your arm, and your life too. He said he would ; and went off immediately. Then she arose and started on her way again down the hill, with the cross still on her shoulder ; but O how ashamed she felt when she met any person whom she knew, especially those of her own family. They would stare upon her with astonishment ; and some of them would cross over to the other side of the road to shun her. She looked up towards heaven, and saw a little dove hovering over head, whose “wings were covered with silver, and his feathers with yellow gold,” and in his mouth was a leaf. He flew round her head several times and then set himself upon her bosom, and there deposited the leaf, and then flew away. She took the leaf, and on one side, she found written, “For this shame thou shalt have glory.” Thus she went on down the hill, and at the foot of the hill, the river ran very near the side of the road. Here was a small plat of ground, which extended into the river like a promontory, or cape ; and the river ran round it. She had but just got there, when her brothers overtook her again, the third time, bringing with them that cross, which they had so abundantly promised her, that they would.—At the sight of it she began to tremble, for it was heavier than the one she then carried. Something seemed to whisper in her ear, “Fear not them that kill the body, but after that, have no more that they can do !” Her brothers then

asked her if she had not concluded to throw off that cross yet. She said no, she could not, and she had repeatedly told them the reasons why. They said, then we shall tie your hands and bind on another, which we have brought for that purpose. She said, be it so then, if you choose : I have an approving conscience, and I do not see why you have any power over it; or who has appointed you, "lord over the heritage of God." I have sworn to do my Masters will, if I only knew what it was ; and I cannot go back and falsify an oath which I have so solemnly taken ; and you ought not to require it of me ; for you, of all persons, are bound to support me under it ; but if you will not do this, I will mourn, and weep, that you are "enemies of the real cross of Christ." You will ere long see your own perverseness in pursuing me with such unrelenting fury as you have done ; for I should think you would know that I suffered enough, and that humanity and mercy both, would prompt you to let me alone. My duty is plain, and I hope, and trust, that I shall have strength given me to perform and pursue it fearless of all your impious anathemas. They said, if you do not carry it out of love to your Master, which we do not believe you do ; it will avail you nothing ; not only so, it is a fault. She said, I have many faults, which I am willing with the deepest self-abasement to acknowledge ; but they are not such as you charge upon me. "If indeed I have erred, mine error remaineth with myself." I have not injured you at all. "How long will ye break my soul in pieces with words?" "These ten times have ye reproached me, ye are not ashamed that ye make yourselves strange unto me." Has not my Father told you times enough, "judge not!"—They told her if her heart was right, she would not be left to suffer so—that these, and her peevishness and irritable disposition, all together, were full proof against her ; and;

the grounds on which they had formed their judgment.— She said these were the very causes why Job's friends judged him so rashly, but was not he justified at last, while his friends were reduced to a solemn state of humiliation?— “The end crowns the day.” They said she was condemned out of her own mouth, for she had criminated them. She said, “do ye imagine to reprove words, and the speeches of one that is desperate, which are as the winds?” “Yea, ye overwhelm the fatherless, and dig a pit for your friend.”— If by crimination you mean those cutting passages of scripture, which I have quoted as applicable to you; you are welcome to all the consolation you can derive, from saying that I have criminated you; for “the sword of the spirit” has two edges, which are so sharp, that they will cut. If on the other hand, you mean the questions that I have put to you, I should think your own hearts were compelled to answer them, even against your own will.—I wish you would read the 82 Psalm, and remember that “with the same measure that ye mete” to me, “it will surely be measured to you again.” They said she had better examine her heart, for they thought there was something there, that needed to be corrected. She said, she had no doubt but there was much there, that needed to be corrected; for “when a man's ways please the Lord, he maketh even his enemies to be at peace with him:” but do you take the right method of affecting that purpose? They said they did not know. She said, “the secret of the Lord is with them that fear him, and he will show them the right way.” Is it right said she, to accuse a man of murder, because he is found with a man, who has murdered himself; and whom in the last agonies of expiring life, he is trying to relieve? They told her they should have no more to say to her; but that they were about to accomplish the object for which they

had assembled. She said, "If your soul were in my souls stead, I could heap up words against you, and shake my head at you;" but "I would strengthen you;" and use my utmost effort "to assuage your grief:" "but this, is your hour, and the power of darkness." Then they became very angry again, and one of them said, "Let the Lord be glorified," and then they drove her to the extremity of the promontory, and there they seized her and tied her hands. Then she cried "Father, forgive them, for they know not what they do." They then bound that great cross upon her, top of the other; and she could not stand under the weight of both; and when they let go their hold of her, she sallied back, and fell into the river. The sun was just setting, and the water was deep and black, the wind began to blow, and dark and heavy clouds to arise; and anguish and horror seized her troubled soul, which extended to the extremities of her fingers and toes, in excessive pain. After struggling in the water some time, she felt herself moving away from the shore, by the rapid current of the river, and she called aloud to her brothers to save her; but they turned away, with the utmost contempt. The string broke which held the sachel to her arm, having caught against a snag; and all her then present possessions, were lost in the river. Her brothers all turned, and went off, but one; he turned again, and look'd after her, and saw her striving with every effort in her power to reach the shore, but all in vain; without offering her the least assistance; and when she called and begged of him to lend her his hand, and help her out of the water: he looked at her with the most unfeeling indifference, saying, you have criminated us, and you will not comply with our terms, and "I can do nothing." O the violence and treachery of the human heart were it not steeped in depravity, and made harder than flint or steel, would it

remain so unfeeling, in such an hour as this? He stood sometime, and coldly look'd after her, till she was carried out of his sight; so he went his way. Then she cried "save me, O God, for the waters are come in unto my soul!" "I sink in deep mire, where there is no standing; I am come into deep waters, where the floods overflow me!" "I am weary with my crying, mine eyes fail, while I wait for my God!" "They that hate me without a cause, they that would destroy me, being mine enemies wrongfully, are mighty." "O God, thou knowest my foolishness; and my sins are not hid from thee!" "For thy sake I have borne reproach, shame hath covered my face!" "I am become a stranger unto my brethren, an alien, to my Mother's children!" "They that sit in the gate, speak against me, I am the song of the drunkards!" O God in the multitude of thy mercy, hear me; deliver me out of the mire, and let me not sink!" "Deep calleth unto deep at the noise of thy waterspouts, all thy waves and thy billows are gone over me!" "Let me be delivered from them that hate me, and out of the deep waters," and my soul shall praise thy name forever! Let not the water-flood overflow me, neither let the deep swallow me up; let not the pit shut her mouth upon me! "Reproach hath broken my heart, and I am full of heaviness: I looked for some to take pity, but there was none; and for comforters," but they had all forsaken me!—"Thou hast known my reproach, my shame, and my dishonour: mine adversaries are all before thee!" "Save me, O my God, save me, for thy name's sake!" Thus she called on God, while she was carried down the stream, till she came near the mouth of the river, where there was a large plank fixed, standing fast in the water; against which, she was washed; and she immediately caught hold of the plank and held on. She looked down, but a short distance below,

and saw "a great gulf," full of whirlpools: and the water foaming, and lashing its horrid waves; and but for the plank, she thought she must in one moment perish. She saw a barren desolate looking island a little to the left hand, between her and the gulf. She saw up the stream a little way, a great rock.—Psalm xciv. 22: and she thought if she could only get upon that rock, she should be out of danger from the whirlpools; but she dared not let go her hold on the plank, and how could she get to the rock? She saw an iron rod fastened into the plank at one end of it, that it reached to the rock, and that it was firmly fixed to the side of the rock, but the river was so high at this time, that the water was above the rod, several feet; at least, where it was fastened into the plank, so that she could not hold on by the rod, and follow it to the rock, because it would carry her altogether under water, and it was almost dark, and very cloudy. What could she now do? It was with great difficulty, that she could hold on the plank at all; the wind being too heavy, and the water so rapid, and her hands being still tied. She saw no prospect of relief, as it was now night, "and neither sun nor stars, in many days appeared; all hope, that she should be saved, was then taken away." Still she "hoped against hope," and held fast to the plank till her head began to grow dizzy; her eye-sight left her, and her strength failed, and she let go her hold on the plank, and immediately sunk. She recollected no more, till she found herself in the iron grasp of a hideous monster, who was hauling her into a cave, in the side of that horrid island, which she had seen near the gulf. She began to struggle to get away from him, but she soon found that he had fastened a chain on her ancles. Then she gave up all expectation of escape, and was sure she must be devoured. He dragged her into the cave, which was a broad, subterraneous

passage, several feet below the surface of the earth, and set her down by a large gate. He then called together a hellish crew, and they rose "like a cloud;" their name was "Legion," because they were many; and they began their huzzas in so loud a manner, as to make the infernal cavern to echo with their shouts of malignant triumph. They said, we are sure of her now; and we shall have more of them anon. We have long been watching for an opportunity to seize her, for she has done us a good deal of mischief; and now we will enjoy the hellish triumph of tormenting her.—Never mind, it will not be long, before we shall have more of them, if they follow their hand after this fashion; and then we will shout the louder. She said, what if your infernal spite should be checked by a thunderbolt from the God of heaven? Heaven! said one, I should not think you would talk of heaven. You have talked of it long enough, and talk was all; for you see that you can never get there now; and you might have known it before; for you have read often enough, that his followers always come to an untimely end. Your pretended Master cannot get you now, nor does he wish to; for he brought you into the world, for no other purpose, only to destroy you. But you might have frustrated his purpose, had you complied with the requisitions of your brothers; and you was foolish in the extreme, that you did not do it. They are wise, grave men, and they know better, than madly to throw away every thing dear in this life, as you have done; "for, nobody knows what." But as it was his pleasure to destroy you, we shall now have the honour and happiness of doing all that, ourselves; and besides, we defy his thunderbolts; we had one shower of them, when we came to this place, but they fell harmless. She said, you are "reserved under darkness," "till the judgment of the great day," "in chains," for I can

hear them clink ; and you cannot go beyond their length ; and if I have any Master, O! if there be any God in heaven, I beseech him to strike them into a state of annihilation.— Then they set up a hideous yell of blasphemy, saying, we defy him ! Your Master ! what, call him your Master now, after he has served you so ? This is the way he serves all those who are most faithful to him. He is the hardest, and most ungrateful Master, that ever existed ; and I should think you would know it by this time. You, a child of God, and left to suffer all this ! Impossible ! As for our chains, you will find that they are long enough to reach you, at any rate ; and that is sufficient for you to know. Then they began to praise the monster that found her, who had secured and brought her safely there : (whose name I afterwards learnt was Despair ;) because he had taken such unwearied pains to seek her out, and to make sure of her, so soon after she fell from the plank. They said the plank was not put there out of any good-will to them, that they had lost millions, and millions, by means of that plank, which they would otherwise have had ; because a great many would hang on the plank, if the water was high, till a boat could be procured, to take them ashore ; and if the river was low, they would hold on by the rod, and follow it, till they came to the rock, which was equivalent to the shore, and that if she had not fainted, and fell off, they should not have had her. They then tied a rope about her neck, and fastened the other end thereof, to the gate, which she soon found was hell-gate. The monster Despair, into whose hands she fell, appeared to be one of the princes of Pandaemonium ; and although they had neither lineament, nor feature, of humanity, yet they had the power of speech ; and they could assume any form or shape. They said that Job was once driven there, as she had been, that they per-

suaded him to open his mouth "in cursing and bitterness," and they told her to "curse God, and look upwards," and dare him to take her wretched life ; for she could not desire to live any longer in a world where even her own brothers and sisters were her worst enemies. They then tried to vex and rouse her to hard and rebellious thoughts against God, saying, where are you now ? and where is your God, whom you have served with such unshrinking fidelity so long ; and honoured and loved so much ? Is he asleep ? or is he fixing your destiny forever, here with us ? You had better kill yourself outright, and then you will be out of the reach of suffering. Your beloved Master, as you are wont to call him, will never heed you more, for he ordained your creation, before the foundation of the world, for this very purpose, that he might sink you to the lowest state of degradation in the world. Then she burst out, into a long and doleful lamentation, saying, "My breath is corrupt, my days are extinct, the graves are ready for me !" "Are there not mockers with me ?" "They have made me a by-word of the people ;" "my eye is dim by reason of sorrow, and all my members are as a shadow !" "My days are past, my purposes are broken off, even the thoughts of my heart !" "Know now, that God hath overthrown me, and hath compassed me with his net !" "If I had called, and he had answered me, yet would I not believe that he had hearkened unto my voice : " "For he breaketh me with a tempest, and multiplieth my wounds without cause : " "He will not suffer me to take my breath, but filleth me with bitterness : " "If I justify myself, my own mouth will condemn me : " "If I say I am perfect, it shall also prove me perverse : " "Though I were perfect, yet would I not know my soul, I would despise my life : " "This is one thing, therefore I said it, he destroyeth the righteous with the wicked : " "I am afraid

of all my sorrows," I know that I am "a sinner:" "O that thou wouldst hide me in the grave, that thou wouldst keep me in secret, until thy wrath be past; that thou wouldst appoint me a set time, and remember me:" "I would not live always; let me alone, for my days are vanity:" "God hath delivered me to the ungodly, and turned me over into the hands of the wicked:" "I was at ease, but he hath broken me asunder; he hath also taken me by the neck, and shaken me to pieces, and set me up for his mark:" "His archers compass me about, he breaketh me with breach upon breach, he runneth upon me like a giant:" "My face is foul with weeping, and on my eyelids is the shadow of death:" "O earth, cover not thou my blood, and let my cry have no place:" "Behold, I cry out of wrong, but I am not heard, I cry aloud, but there is no judgment:" "He hath fenced up my way that I cannot pass, and set darkness in my paths:" "He hath stripped me of my glory, and taken the crown from my head:" "He hath destroyed me on every side, and I am gone, my hope hath he removed as a tree:" "He kindleth his wrath against me, and counteth me as an enemy:" "His troops come together, and raise up their way against me; and encamp round about my tabernacle:" "He hath put my brethren far from me, and mine acquaintance are verily estranged from me:" "My familiar friends, have forgotten me, and they whom I loved, are turned against me:" "The terrors of God are upon me, and I am afraid of his judgment:" "Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me:" "If I wait, the grave is mine house:" "I have made my bed in the darkness; I have said to corruption, thou art my father; to the woman, thou art my mother, and sister:" "And where is now my hopes?" "Who shall see it?" "They shall go down to the bars of the pit, when our rest is

in the dust :” “My enemies come upon me, as the wide breaking in of waters, in the desolation,” they overrun me ! “Terrors are turned upon me, they pursue my soul as the wind, and my welfare passeth away as a cloud !” “My soul is poured out upon me, the days of affliction have taken hold of me !” “I am cast into the mire, and am become like dust, and ashes :” “I cry unto thee, and thou dost not hear me, I stand up, and thou regardest me not :” “Thou liftest me up to the wind, and dissolvest my substance :” “I know that thou wilt bring me to death, and to the house appointed for all living :” “O that I knew where I might find him, that I might come even to his seat :” “I would order my cause before him, and fill my mouth with arguments :” “Behold I go forward, but he is not there ; and backward, but I cannot perceive him ; on the left hand, but I cannot behold him, he hideth himself on the right hand, that I cannot see him :” But he knoweth the way that I take, when he hath tried me, I shall come forth like gold :” “My feet hath held his steps, his way have I kept, and not declined :” Dost thou not sell my soul for naught, “and not increase thy wealth by the price :” “All this evil, is come upon me, yet have I not forgotten thee ; neither have I dealt falsely in thy covenant :” I have not gone back from the commandment of his lips ; I have esteemed the words of his mouth, more than my necessary food :” “But he is in one mind, and who can turn him, or say unto him, what dost thou ?” “Did not my soul weep for him that was in trouble ? was not my soul grieved for the poor ?” “I went mourning without the sun, I stood up and cried in the congregation :” “I am an associate to dragons, a companion to owls :” “My harp is turned into mourning, and my organ into the voice of them that weep :” “O that I might have my request ; that God would grant me the thing that I long for :” “Even that it

would please God to destroy me; that he would let loose his hand and cut me off:" "Then should I yet have comfort: Yea, I would harden myself in sorrow, let him not spare, for I have not concealed the words of the Holy One:" "What is my strength, that I should hope? and what is my end, that I should prolong my life?" "Is my strength, the strength of stones? or is my flesh brass?" "My brethren have dealt deceitfully, as a brook; as the stream of brooks they pass away:" "O that my words were now written! O that they were printed in a book! that they were graven with an iron pen, and laid in the rock forever:" "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet, in my flesh, I shall see God, whom I shall see for myself, and mine eyes shall behold, and not another; though my veins be consumed within me."

As she was not consigned to immediate destruction by these horrid monsters, she began to think there might one day, be a possibility of escape from this hideous place; but then she thought, "God works by means;" and her feet were so firmly bound in chains; and her neck made fast to the gate; and it was so dark, she could neither see, nor move; and no one near her, that would be likely to render her any assistance at all; and when she reflected, that no human means could effect it, her case became hopeless again. O the horrors of that dreadful night! O the groans, and pains, and terrors of the damned there: "the weeping, and wailing, and gnashing of teeth!" She could look through the gate, and behold a lake of liquid fire! She could hear the most horrible blasphemies against God, against his Son, against his Spirit, against evangelical truth, against all practical religion, against all the children of God, against all good, and finally against herself; especially when they heard

her say, she should "come forth as gold;" or she should "see God." They began to hurl their burning missiles toward her; and then aimed their fiery arrows at her heart which was exposed to their blasts; because her shield had slipped round when she fell from the plank, and hung upon her back; so that she had nothing, with which she could ward off the blows; and when the darts reached the heart, they there met "a kindred spark," and would soon bust into a blaze; but in a little while, she would check them, saying, O Lord, drive the thought from my heart, that wrongs thee! O come, and chase away this cruel host of infernals, and never suffer them to boast, that I have grieved thee, or that I am vanquished in this conflict, for thou art just in all the chastizements that I receive from thy holy hand! After this, she found that the hook had slipped out of the link of the chain that bound her ancles, and the chain fell off; so that she could stand; but still the rope was upon her neck, and fast bound to the gate, and no light but a pale and dreadful glimmer, tossing itself from the fiery waves below. The gate was built on the right hand of the passage, and the passage-way extended a considerable distance — She saw the monster bring two men into the cave, and as they passed through the gate, she could just discern by the glimmering of those livid flames, a label, on the back of one, written in large capitals, "Suicide;" and on that of the other. "A false witness, that speaketh lies, shall not escape." After this, she looked up and discovered a little glimpse of light, and in that light, she saw a window made of network, through which, she beheld the face of her Master. It was but obscurely, that she could discern him, but she was sure it was him. In an instant, she heard that well known lovely voice, which had long been so familiar, and transporting to her, in days gone by, saying: "There are three, that bear

record in heaven!" She had scarcely time to say, "O Lord!" before all was darkness and gloom again. This, however created a great sensation of joy; for she had been so long in total darkness, only now and then a transitory flash; that when she discovered this her joy was inexpressible. She could now see through the passage a flashy kind of light; which almost as soon as it was discernible was extinguished. She had been wounded by their flaming darts, and though she must die from weakness, if nothing else, for she could not live so. After a while she felt the ground giving away under the gate, and she became alarmed lest she should fall immediately into the lake below. All at once, she thought of her sword, which, in her confusion she had for a long time forgotten. She drew it out of the sheath, and found that it was all rusty. It had lain useless so long, that the rust had formed almost a perfect coat upon the blade, so that she could hardly discern the steel at all.—She had it with her in the river; but if she ever attempted to use it, after her hands were tied, it was hitherto without success. She began to rub it, and found that it soon grew bright, and it was very sharp. She then felt a little courage, and if her strength did not wholly fail her, she thought she would try to wield it. She cut the cord, that bound her to the gate, and started away from the caving earth, which the treacherous wretches were digging away, to sap her foundation, and let her down into the fire. She moved along toward the end of the cave, where she saw the light, and when she reached the outside, she saw that the ground was full of pits, and thick set with snares, and traps all over the ground, so that she could not set a foot forward, without setting it on some snare. Then she cried, "O Lord my God, deliver me from mine enemies, for they have laid snares for my feet!" "O let me not slip!" She saw about a foot

above the surface of the earth a twine thread, strung from the mouth of the cave, over all the snares, and over the river too, as far as that great rock, which she had seen in the river, when she first caught, and hung upon the plank. She stepped up upon the twine, and found that it would bear her weight, for it was fastened at both ends; and she thought if she could only balance herself on the twine, she might possibly get on the rock yet, which was the height of her wishes; but O, said she, within herself, if I should fall into one of the pits, I should never get out; but I will go and try, and "if I perish, I perish." So she stepped very slow and careful, but when she had got out a little way, she began to sway over on one side; and suddenly springing to save herself, she had nearly fallen over on the other. She caught hold of a shrub that grew side of the twine, and saved herself, and so she followed it for sometime. After a while she heard the infernal crew hallooing after her, when they found that she was missing: (for they had been so intent upon digging away the earth to let her down into the fire, that it was a good while before they missed her.) When they became aware of her absence, they all started upon full run after her. She drew her sword and exclaimed, "From henceforth let no one trouble me," for I bear in my spirit, the wounds "of the Lord Jesus!" When they saw her on the twine, and the sword, they became crest-fallen; for they could not get any advantage of her; so they kept a little back, and did not rush on, as she feared they would. Then she prayed "O Lord I beseech thee, deliver my soul," and heal all the wounds that sin hath made there. "Keep me from the snares which they have laid for me;" and from all the nets and gins of the workers of iniquity. One of them came near, whom she recognized as the king of the bottomles pit, and boldly stationed himself at "her right hand to resist

her." He told her that she was a subject of his, and in his dominions; and that she should never leave him again, as she had foolishly done once before. He then raised a great wind, if possible to blow her off the twine, and "cast out of his mouth water, as a flood after her; to cause her to be carried away of the flood," so that it was with much ado that she could keep on; and all the clamour of the whole posse, was soon set in motion, like a troop against her.— He told her that he despised her Master; he despised his government and people, and that he would be the death of all who came in his way. Poor Josephine was almost distracted, she knew not what to say or do. The only expedient, that she could think of, to which she could resort, was to pray and swing her sword as far round as she could reach, and hold on by the shrub, for her hands were still tied. She prayed saying, "O Lord, pour out thine indignation upon them, and let thy wrathful anger take hold of them!" Then the old serpent raised his head saying, I defy your imprecations, and I defy him to whom you appeal. It is my sole delight to do evil, because it is contrary to his will; and while he seeks to produce good from my evil, I will labour to find means to grieve him; to thwart his designs, to disturb his counsels; and my utmost effort shall be onward, to bring forth more evil! I hail the infernal world, in preference to heaven! I would make a hell of heaven, were I there; I will make a heaven of hell, now I am here! Better, far "better to reign in hell, than serve in heaven." She said, your spiteful and blasphemous hardness, is daring in the last degree; and your rebellion proves that despair is your only refuge. Have you become thus familiar with pain, that you can here sport "eternal damnation," in the midst of its excesses? Can you swallow destruction and death at one draught?

He said, I am a son of light, a spirit of heaven. She said, by your hatred to the authority of heaven, and by your malice, against its lawful Sovereign; you have forfeited all claims of alliance, and your name is "blotted out forever," and "erased from the book of life." He stood "black as night," fierce as the furies, and "terrible as hell;" which seemed to tremble as he strode disdainful and undaunted, the arena. Heaven's King, she continued, will reign, nor ever suffer loss, of any part of his empire; but your spite will only serve to augment his glory!—His brightening beam will never purge off the horrid gloom of this dreadful place; nor will the soft delicious air of heaven ever heal the scar, which these "corrosive fires" have made on your spirit! so saying she cast on him a long and withering look of contempt, and defiance. When he found he could not drive her from the twine, nor catch her to carry her back to the den, he began first to reason, and then to flatter.

He told her if her Master loved her, he would not let her stay there, and that her sufferings were sure evidence that he had wholly forsaken her: that she must be a fool to go back again to him after such base treatment; for he would serve her just as bad again. He told her likewise, that she had always been faithful to her Master, and that it was too bad for him to treat her so; that if she trusted to his goodness or mercy, it would be a great while, if ever, before she would hear from him again. He added if she would only be true to him, (that is satan,) you shall, said he, have all good and no evil. He told her he had a most beautiful garden out yonder, and if she would only step off the thread, a short time, she should have as much of the fruit, as she wished, and so saying, he took from his pocket a handful of apples, to show her what fruit he had, and said, you had better

not go back to your Master, and I will give you this delightful garden, and all the land adjoining it. The apples did indeed look very tempting; but she told him she could not step at his garden, for she knew that the moment she stepped off the thread, she should be completely in his power, because her hands were tied, and she could not manage her sword with any great advantage. But as long as she kept herself on the twine, she was out of his power. She likewise knew that the name of that place, (that is, his garden) was "the fools paradise" where thousands had been led astray, and destroyed. Well then, said he, you shall take some of the fruit I have brought, which are golden russets. They were from three to four inches over, and rather flat, of a beautiful yellow or gold colour on one side, and red or amber colour on the other. So he held out the apples toward her, that she might take them, but she told him that her Master had long since forbidden her to eat of any apples, only those which grew in his fruitery. He said surely your Master would not have you starve; and you certainly will, if you do not eat; for you are almost famished now, and he has not provided any thing for you these many days, and he cares nothing about you. She told him she believed if she took one, it would be as bitter as gall, notwithstanding they looked so very fair and beautiful; for said she, every thing that comes from you, has at first a fair show, but there is always some deception in it. He assured her that his fruit was very good, and insisted upon her taking some of it — She said, no, cease your importunity, for I shall never taste it. He then broke out into a great rage, and told her that she had been disobedient, and unfaithful to her Master, and that he never would look upon her, with any kind of approbation, or confidence again. She asked him wherein she had been disobedient, or unfaithful to him. He said, she had

often shewn an unhumbled, unchristian spirit ; that she had been forward in acrimonious controversy with others ; and that she could not patiently bear ill-usage ; much more she could not requite it with good. He likewise told her that when she was smitten on one cheek, she never would offer the other also ; and in that she was disobedient ; and that she inwardly overvalued herself upon her attainments, in a self-conceited and vain-glorious manner. He said, she had often been angry without any good cause—had been engaged in vain, and unprofitable conversation, and that she had taken sides without him, (that is, satan,) in challenging her Master to take her life ; and above all, she had fainted, and despaired of his mercy. She told him that for once, he had spoken truth, in enumerating her faults which with shame, and the deepest self-abasement, she would confess, that there was much more that he might with equal propriety allege against her ; but that her Master was merciful, as well as just ; and although he will by no means clear the guilty, yet when justice calls for the blood of a weeping penitent, “he shews his own ;” and says, “stay him from going down to the pit, I have found a ransom !” He abhors the sin, while he justifies, and saves the sinner, by a living inherent principle of faith in his name. He takes away his guilt “by the sacrifice of himself ;” “for by one offering he hath perfected forever, them that are sanctified.” I have said she, mourned over the infirmities of human nature, I have wept over my rebellion, the hardness of my heart, my disobedience, unbelief, and ingratitude to God ; I have lamented my liability to err, and acknowledged with grief, that in many things I have offended, and in all, come short of manifesting that humble heavenly temper, which characterized my beloved Master. But I have repented, and he has delivered me from the dominion of sin, and grant-

ed me a free and full pardon of all my offences. He then raised a great tempest that he might shake her hope, faint, indeed, as it then was, in her divine Master: and if possible reduce her strength, so that she might fall off. But still she kept on the twine, walking very carefully, and holding on by the shrubbery that grew beside it, till she got half way from the cave to the river.

Then she found that some of the hellish crew had been pulling up the shrubbery and treading it down in the mud, so that she might have nothing to hold on by, and consequently fall off. When she got there, she knew not what to do, for she dared not go any further, without a bush to hold on by. Then she cried, "O Lord, my God, hear my cry, and attend unto my prayer!" "From the ends of the earth will I cry unto thee, when my heart is overwhelmed!" O let thine enemies be scattered, let them that hate thee, flee before thee! "Awake to my judgment, even to my cause, my God, and my Lord!" "O, do thou stand at the right hand of the poor, to save him from these, that condemn his soul!" "Lead me, O my God, lead me to the rock, that is higher than I." A great mist of clouds, and darkness, had lain upon her for a long time, but now the day-star was rising; and she earnestly prayed that she might once more see the Sun. But satan told her, that she never would see it, and that it was impossible for God to restore her, to her former state of peace and happiness. But she knew that he was a liar, and the father of lies; and she believed that she should one day see the Sun, even if she was never restored to her former state, in this world, she was assured of a glorious immortality hereafter: "which was far better;" and her greatest desire was, to honour her beloved Master, whether by life or death," and as she could now discern a little light, she thought she had better hang on by the shrub till the sun rose, for she

could then have more light, and see better to walk on the twine ; but yet she could not perceive how she could possibly balance, so as to walk over all the snares on that twine, without any thing to hold on by, her strength almost exhausted, and so many to contend with. Then she cried, "O my God, my soul, is cast down within me, therefore will I remember thee from the hand of Jordan, and of the Hermonites, from the hill Mizar !" "I will say unto God my Rock, why hast thou forgotten me ?" "Why go I mourning because of the oppression of the enemy ?" "As with a sword in my bones my enemies reproach me, while they say daily unto me, where is thy God ?" But "though he slay me, yet will I trust in him !" "For the Lord will command his loving kindness in the day-time," (if I ever live to see it,) "and in the night his song shall be with me, and my prayer to the God of my life !" "Why art thou cast down, O my soul, and why art thou disquieted within me ?" "Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God !" "Thou which hast shewn me great and sore troubles, shalt quicken me again, and bring me up again from the depths of the earth !" "Thou shalt increase my greatness, and comfort me on every side !" How long O Lord, how long shall the enemy triumph !"

Then I saw, and behold me—thought there was a man at a little distance from her, and he came towards her, walking over the snares, and he asked her why she stayed in that dreadful place, for there were legions of enemies there.—She told him she knew it ; but she had nothing to hold on by ; and she was afraid to let go her hold on the shrub, for fear that she should fall in the snares ; and she could not get rid of this evil adversary. He turned and said to Satan, "The Lord rebuke thee, O Satan :—" "Is not this a

brand, plucked out of the fire?" Then Satan spread his dragon wings and fled "murmuring;" "and with him fled the shades of night." He then took hold of her outer robe, (which had become soiled in the cave,) and rent it asunder, saying, "I have caused thine iniquity to pass from thee!"—She told him she had been waiting for day-light, that she might see; and that if it were a possible thing, she wanted to get to that great rock, which she had seen standing in the river. He said, "The archers have sorely grieved you, and shot at you, and hated you, but your bow abode in strength, and the arms of your hands, were made strong, by the hands of the mighty God of Jacob!" He took a handkerchief from his pocket, and bound up her wounds, and poued oil upon them from a vial. He then took a seal-ring from his bosom, and fastened it upon her arm, and took hold of it, and led her along till they came to the river. He then took from his pocket a small cake, and handing it to her, said, "It is Manna;" and when she took it, she saw a large scar in the middle of his hand. She asked him to turn his hand over, which he did, and she saw just such a scar, on the backside. It looked as if an iron spike had been driven through it. She looked also at the other hand, and saw that that, was scarred also. Then the tears began to fall, and she exclaimed, "My Lord, and my God!" "It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief!" O "Lamb of God, that taketh away the sin of the world," is it possible, that after thou hast been here, and laboured so long, and suffered so much, that thou dost now condescend to seek out one so wretched, so poor, and destitute as I am? "I am not worthy of the least of all thy mercies, and of thy truth, which thou hast shewed unto me:" I have wandered from thee: "I am less than the least of all saints!" Lord, I am

a sinner, that is my greatest grief, and "I abhor myself, and repent in dust and ashes!" He said, "thy sins are forgiven!" "Because thou hast made the Lord even the Most High, thy habitation; there shall no evil befall thee; neither shall any plague come nigh thy dwelling."

He told her that he had promised her an immortal crown; and that there should be a performance of those things which he had told her. She answered, "O to grace, how great a debtor!" He then began to go on the water, still leading her by the seal-ring, which he had fixed on her arm. I was astonished to see him walk like a shadow, on the water. On this thread said he, I once led Job, over all those snares, and over this river, as far as that rock. Here I led David too, the great king of Israel; and here I likewise led Jonah, after he had so daringly "fled from the presence of the Lord." I fixed, said he, this twine here, I fastened it at both ends; for this very purpose, that all who by any mishap, fall into the hands of those wicked ones, may have some chance of escape. They have, said he, "sifted you, as wheat:" and at one time, they deprived your soul of the power of resistance, and forced you into the very "belly of hell."—Jon. ii. 2. But said he, ever since your brothers tied your hands, and bound on that cross, and unnerved you, so that you fell into the river; I have had my eye upon you; I have followed you though not at all times visible to you, ever since. I unhooked the chain from your ancles; I helped you to cut the rope; I showed you the light, and assisted you to step upon the twine; I kept you from falling from it, and I guarded it, so that your enemies could not take you from it; nor drive, nor frighten, nor in any way remove you, unless you become a traitor to yourself, and surrendered yourself into their hands. She said, O blessed One, I have been thinking that thou hadst

turned against me ; I have been fearing that I was not an object of thy special love, because my foes, both inward and outward, have been so oppressive and powerful. He said, "If they have called the Master of the house, beelzebul, how much more, those of his household !" I now feel said she, thy goodness and power, to be vast, in reality ; for my strength was so exhausted, at one time, that I could not even lift my hand ; and thy mercy alone, has saved me from death—the most horrible. He then told her that notwithstanding all the blessings he had promised her in future, you must, said he, "suffer on," "suffer on," till the day of your deliverance ; for you have not run to the end of your race yet. She said, Lord only make thine abode with me, and I will cheerfully suffer every thing that thou seest shall be for my good, or that shall bring any glory to thy blessed name ; but to be denied the light of thy heavenly countenance, and the enjoyment of thy holy love, is far, far the greatest calamity, that I have ever yet known, or can know. Only deny me not these and I will calmly and meekly reiterate, both in words and actions ; welcome, "welcome, cross of Christ."

He said, these sufferings are a counterbalance of your past comforts, and they are suffered to come upon you, to prove the sincerity of your love, and the reality and power of divine grace. She said, Lord, thy visitation alone can make me blessed ; in thy love, I am happy, though divested of every earthly comfort. I seek not the friendship of the world, for I have proved that to be delusive. I ask not long life, nor the honours, nor riches, nor pleasures of the world ; for they are all precarious : But I do ask for thy gracious presence ; I do ask for that fullness of joy, which the light of thy countenance alone affords, and I do beseech thee to "show me thy glory !" He said, "If the world hate you,

ye know that it hated me, before it hated you!" "If ye shall ask any thing in my name, I will do it!" "If ye love me keep my commandments!" "I will not leave you comfortless, I will come to you." "In the world, ye shall have tribulation, but be of good cheer—I have overcome the world!" "It is expedient for you, that I go" (occasionally) "away, but I will come again to you!" She said, Lord, "let those that fear thee, turn unto me, and those that have known thy testimonies!" He answered, "Let them return unto thee;" let them come up to the standard of my law, "but return not then unto them."—Jer. xv 19, (that is, not on such conditions, as have heretofore been required.) She said, Lord, lay not this sin to their charge, for I love them with sincere affection. A heavenly attachment binds my soul to them, with cords stronger than death: "I would spend, and be spent," for their good, "though the more abundantly I love them, the less I be loved." I feel a sensation of tenderness, grief, and pity toward them, which has long since rooted resentment in great measure, from my heart. I have long mourned over thy bleeding cause, which they have deeply wounded; but O mighty Redeemer, convince them of their disobedience to thee, that they may repent, and forgive them their trespasses; for "If thou Lord, shouldst make iniquities, O Lord, who shall stand?" He said, "refrain thy voice from weeping, and thine eyes from tears, for thy work shall be rewarded!" By this time they had got to the rock, on which he seated her, saying, "Abide in me, and I in you, as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." I have followed you round, he continued, till I found you hanging by the shrub; and now I have brought you to the rock, you must remain upon it, and I will never be at any very great distance from you. He then gave her

a seal, and told her to wear it always in her bosom; and never, on any occasion to part with it.—Eph. i. 13. For said he, this seal “is the earnest of your inheritance, until the redemption of the purchased possession.” She arose and said, O blessed One, “enlighten the eyes of my understanding; that I may know what is the hope of thy calling;” and what “the riches of the glory of their inheritance in the saints.” Strengthen me by thy Spirit, and do thou dwell in my heart by faith, that I may be rooted and grounded in love, and be able with all saints, to find “the length, breadth, depth, and height:” and that I may know thy love, “which passeth knowledge, and be filled with all the fullness of God.” He then took a telescope and set it up upon the rock, saying, if you wish to see me, at any time you may, by looking in that glass; and so saying he left her. She sat down again upon the rock, which she found to be of the purest marble, and as white as snow; and she found it smooth and even, which she had before thought was rough and craggy. She then began to recount the dangers, the dreadful dangers, through which she had been carried, and the great goodness of her kind deliverance. “He has covered my head,” said she, in the great and dreadful “day of battle!” “where there is nothing but “warriors;” terrible “warriors,” “confused noise, and garments rolled in blood!” He has shewn himself a “friend of sinners!” I have been compelled to drink off “the bitter cup,” to the very dregs! Glory be to thy great name, O Son of the Fathers’ love, thou hast been with me, and supported me, and done all things well! Thou hast shut the lions mouths, and saved my soul from monsters, far more deadly than beasts of prey! I have passed through “a furnace,” that was “heated one seven times hotter than it was wont to be heated;” but thou hast walked with me in the fire, and “not one hair of

my head has been singed!" not one particle of my love to thee, has been lost, nor even the smell of fire left upon my soul, to offend thee; but all, all, that I have done for thee; from that principle of holiness, which thou hast implanted in my soul, has been requited by thee, more than four-fold. Thou knowest, O my Redeemer, how little a part of my affections were sanctified and devoted to thee; but O, thou dost likewise know that that little was at times supreme, and that it was precious! It came from the first, and it has been acceptable to thee! Could my dear brothers "justify the wicked for reward, and take away the righteousness of the righteous;" (little as it was,) "from him, and only impoverish their own souls by the spoil?—Isa. v. 23, 24. "I went down to the bottom of the mountains; the earth, with her bars was about me forever; yet hast thou brought up my life from corruption, O Lord my God!"—Jon. ii. 6. O "God forbid that I should glory, save in the cross" of my Redeemer, "by whom the world is crucified to me, and I unto the world:" O carry me safely through the world, till I shall find a peaceful grave, or hail thee welcome to my soul, "in the clouds of heaven!" She then arose and took the telescope, and holding it to her eye, she could see the gate of the city, where her beloved Leader had gone; and while she looked, the gate appeared to rise and open, as if to admit some one; presently she heard a shout from within, saying, "Lift up your heads, O ye gates, and be ye lift up ye everlasting doors; and the King of glory, shall come in!" Then she asked, "Who is this King of glory?" They instantly shouted, "The Lord strong, and mighty! the Lord, mighty in battle!" "Lift up your heads O ye gates, even lift them up, ye everlasting doors; and the King of glory, shall come in!" She asked again, "who is this King of glory?" Let me see him: let me know and enjoy the ex-

pressions of his love ! They answered, "the Lord of hosts, he is the King of glory !" She varied the glass a little, and her eye fell upon him ; close at the gate she saw him ; when he turned, and looked upon her and smiled. While she had a view of his smiling face, her soul was carried away in ecstacy ; he stopped, and looked directly at her, and all the kindness and benevolence of his heart, seemed to shine in full splendour, in his lovely countenance ; and it seemed as though there was a veil, inside the gate, and that he took hold of the veil and held it aside, that she might have one glance, of that immortal city. Then she exclaimed, O redeeming love ! where shall I begin this exalted theme ? O the unutterable thought : "It is higher than heaven ; what can I do ?" "deeper than hell, what can I know ?" It is "longer than the earth, and broader than the sea," and I cannot fathom it ! Well may angels desire to search into a mystery, so sacred, so divine ! I cannot express it, in mortality : no, if I should even be "caught up to the third heaven ;" and there, in celestial raptures, expatiate, with its winged Cherubim, on its beauties, its glories, and wonders, I could not find language to express it ; for before I could learn the oratory of heaven, I should find myself among the creeping insects of earth ! It is inexpressible, and I drop it, and sigh. O mortality flee away, and let me once embrace my Redeemer, in "beatific vision !" O how she longed to go after him, to behold the glories of heaven, within the veil ; for the beauty and preciousness of her great deliverer, transported her heart, and carried her away, to the highest degree of joy, which mortals are capable of receiving here ; and while she could hear their songs of blessedness there, earnestly desired to depart, to return no more to earth ; and when I saw her in such raptures, if I ever had a desire to quit these mortal shores, it was that mo-

ment. But ere long, these transports began to subside, and she was evidently disappointed, that her time was not yet come; and she exclaimed, O my God, give me my work, and patience, fortitude, and resignation, to do, and suffer all that shall bring any glory to thy name! I have found thee, O my dear Redeemer, precious, precious, infinitely so, to my soul! O when shall I breathe a pure air of unparalleled devotion in the immediate presence of God? Hail blessed Redeemer: glory be to thy name. I can discern thee, by faith: I have reclined my weary aching head, on thy dear bosom; and now I can defy the world to make me unhappy! "For I am persuaded, that neither life nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come;" "Nor height, nor depth, nor any other creature, will ever be able to separate me from the love of God, which is in Christ Jesus my Lord!" All this time he stood near the gate, clad in regal vestments of celestial beauty, waving his hand toward her, and smiling; when he raised his other hand; (those very hands, on which I had seen the scars,) and said, "blessed are the pure in heart, for they shall see God!" and passed through the gate, which soon closed after him; but I heard all heaven shout, "Halleluia; for the Lord God Omnipotent reigneth!" O, said she, I do rejoice that he does reign, and that he has said, "Surely I come quickly. Amen!" "Even so, come Lord Jesus:" I long to behold thee coming, with a retinue of heavenly attendants: a train of celestial chariots; saints, and "angels shouting;" to raise the dead, with the last trumpet's awful blast; and to judge, and reward thy chosen ones, with a seat at thy table, "at the marriage supper of the Lamb!"

After this, I saw and behold me-thought, she again sat down upon the rock, and began to admire the strength as

well as beauty of it; when a vision of angels appeared, and thus one of them began to talk with her; "We are ministering spirits, sent forth to minister for them who shall be heirs of salvation." Their countenances were heavenly—they were clad "in shining garments," and their company was delightful! But how, said she, can I begin to talk with the blessed spirits of heaven? She would look upon them, and smile, and say, "this is God's host;" and praise him, for giving her the society of heaven. She said, blessed be God, for this goodness; for while I am deprived in great measure, of the society of my brothers and sisters here, I am blessed with a delegation of angels. O, she exclaimed, I have told my brothers and sisters that God was with me, and called upon them, by all the sacred ties of spiritual consanguinity, to "come and hear, and I would declare what he hath done for my soul!" but they would not hear it; and now I have the precious opportunity of telling it to "listening angels." One of them said, you have a most beautiful situation here, are you not delighted with it? She told him she was; that she had just been thinking that this rock would make a most excellent, and permanent "Corner Stone," for the temple of God. He asked her if she had noticed how large it was—that it extended under the bed of the river, to the shore. She looked down into the water and saw that it extended all along the bottom of the river, as far as the eye could reach, and she said, it does indeed reach as far as I can see; and she asked him how much farther than the shore it extended. He said, it is the Foundation Stone of your Fathers' house.—Eph. ii 19 to 22. The house said he, is built upon it altogether, and it extends to a vast distance. He told her that that rock was the safest place in all that part of the country, and indeed it was the only place, of perfect security. She asked him if he knew

the inmates of her Fathers' house. He said, he did, very well. She asked him if her mother had had any more children borne, since she had left home. He said, he believed she had; that it was quite a long time since he was there last; but at that time, they were in a very prosperous, and flourishing condition, "laying up treasure," "as the dust," "where neither moth, nor rust doth corrupt, and where thieves do not break through and steal." She told him she was very glad to hear that, for although some of her brothers and sisters had not done right by her, still she could not but rejoice at the prosperity of her Fathers' house; for, said she, my Father is good, let my brothers and sisters be what they will; and I hope they will one day, be convinced of their errors, and turn by repentance, to that Being whom they have offended; for in doing as they have done, they have tempted God, and laid him under the necessity of exercising a more than ordinary effort to save me from inevitable ruin. But I love their immortal interests, and it has for a long time, been my constant employment to pray for the welfare of that house. He said, when he was there last, he spent considerable time in walking in the garden, and among other curiosities there, he noticed one very large vine, that grew in the centre of the garden, which was beautifully adorned with branches, but he thought it was very young, and asked her if it grew there, before she left home. She told him that it did; that she was there when it was first planted; and that it was the most "noble vine" in the whole garden. I have said she, felt the most anxious solicitude, for the good of that vine; chiefly, because I have so great a regard for the one who planted it: I have toiled day after day on that vine, to direct its tendrils to clasp the limbs of the Tree of Life; to water it, and to rear up the drooping heads of its branches, to the Son; and night after night have I laboured, to

clip off the tumoured, faded, leaves, and those that were withered and blasted: my sweetest hours were spent under its shadow; and it claimed my most tender care and concern, to watch over it, from without, to defend it from every attack of the formidable "powers of darkness," both of flesh and spirit; and to guard it, lest some lurking enemy from within, should seek to undermine, or in any way tyrannize over it. Year after year, "with one of my hands, I wrought in the work, and with the other hand, I held a weapon."—As I was one day examining the vine, I saw a great worm on one of the branches, and having a pruning-hook in my hand, I struck at him with it, in order to kill him; but the branch grew so much higher than my head, that I could not reach high enough to hit the worm. Soon after this, I saw it again, and with my hook, I struck again at him, for I could reach the branch, but not the worm, so that I only hit the branch. At that moment, two of my brothers were coming through the gate, and saw me strike. They asked me why I was trying to break down the vine. I told them I was only trying to kill a most deleterious worm which I saw on the branch. They said, they would examine that branch, and see if they could find it; and being taller than I was, they readily reached the branch, and examined it. They said, they could not find any worm there, and they were sorry to see me trying to break off the branches of that vine, which they had so long been trying to rear. I told them that the vine was very dear to me; that I had laboured on it, as long as they had; though perhaps with less efficiency; but I had long been painfully toiling to build it up; and that for the world I would not injure one branch; but that if the worm was suffered to remain there, he would soon eat out the life-blood of that branch, if not of the whole vine. They said, they could not discover any worm there, after the clos-

est examination, and they did not believe there was any there. I told them they had been walking in the dust, which had filled their eyes, and made them blink-eyed; but that the worm had certainly imbedded himself in the heart of that branch, and they must search close, and root him out, or he would assuredly destroy it. They said, if there was any worm there, they could see it, for their eyesight was good enough, and that I should not stay in the garden to destroy their work; for I had been trying to break off one of the best branches that grew upon the whole vine; that they "had better lose ten lesser branches, than to lose that one;" and that I should not continue there. In vain I remonstrated with them on the cruelty, the injustice, and the inhumanity of their sentence; for they would not hear me; but called quite a number more of the family together, and told them that I was trying to break off a beautiful branch, and greatly, to injure the vine. In vain I told them that the vine was the nearest, and dearest object of my heart, which was then bleeding beneath their despotic sway; they turned a deaf ear to all my entreaties; and while I was in an agony of grief, a misguided zeal, infuriated them; and they hurled upon me a shower of arrows, thrust me forth from the garden and locked and barred the gate against me. I have often anxiously enquired after the state of that vine, since that time; (for I was so attached to it that I never can forget it,) but no one has ever been able to give me any satisfactory or positive information of its real welfare, and I am very sure that that branch has long since withered away.—John xv. 6. I pity them, because I love them; and I know that they must return to God, by a deep and solemn repentance, or not at all. I do pray that humility may yet pervade their hearts; that peace may be extended to them like a

river, and righteousness like an overflowing stream. To all this the angels made her no reply, but their eyes looked sympathy, and commiseration. They told her that they were sent on a special message to her, to show her more fully that she was a favorite of heaven.—Dan. ix. 23., John xx. 21. She told them she desired ever to bless and praise her adorable Lord and Master, for the manifestations of his love to her, and to her Fathers' household! They said, it was vast and inconceivable! She said, she was in some degree aware of it. Then she fell on her knees, and lifting up her eyes to heaven said, O my Almighty Redeemer, I do thank thee, for these foretastes of heaven! I would praise thee for these preludes to immortal glory! O I would bind my soul to thee "beyond all the ties that mortals can know!" "Lord, thou knowest all things, thou knowest that I do love thee!" O ye blessed angels of light, who now witness the intensity of my love, teach me how to exalt the name of my divine Redeemer! But you know nothing of redeeming love; for you have never tasted its delicious sweetness! They said, that is a subject which we desire to look into! as the cherubim, which overshadoweth the mercy-seat, seemed to bow down to look into the tables of the law; so do we, from our heavenly abode contemplate these mysteries, these glorious displays of divine grace, and goodness, with unspeakable delight. We rejoice at his inexpressible love to fallen man! We rejoice over every weeping penitent! We rejoice in giving our attendance, and protection, as convoys, to a departing, defenceless soul to heavenly bliss: and when you suffer from wrong, we "do always behold the face of your Father which is in heaven!" "With horses and chariots of fire, we once covered the mountain round about Elisha!" We worship in

flaming love, and rejoice in God, at all times ! When the subject of redemption was first named in heaven, our shouts of Hozanna filled the eternal regions !” We cast our crowns before him, and tuned our glittering harps to praise him.— Every voice in heaven was heard in exalted rapture to swell the divine chorus ; “glory to God in the highest :” “Saviour of men :” “thy name and thy praise are forever, henceforth joined” with that of heaven’s Almighty King. She said, there is no doubt of your love, and worship, both to “God and the Lamb ;” but you have always been obedient to your Masters call ; you have never transgressed against his will, and you were always sure of his love. You feel that he is able, and that he will keep you from falling, and are often constrained to cry “Holy, holy, holy, is the Lord God Almighty.” But O the ocean of redeeming love, even you, cannot fathom. It is without a bottom, or a shore. They said, if they could not praise him for redeeming love, they could for defending love ; for we were once in a state of trial and conflict, though not on the earth ; and our foes were so great a match for us, that we could not overcome them ; nor could they conquer us. She said, your foes were invincible, to all but the hand of Omnipotence ; as ours also are ; but your purity remained inviolate from their contaminating influence, for your nature is pure ; you are always heart-whole ; but when we engage in a contest, with these great enemies, we always get more or less wounded, and are obliged to repair to the great Hospital, that we may be healed. You reconnoitered your foes, and reported to your King ; and when your Captain had set himself in “battle array,” he hurled them to the bottomless pit, and you, from the battlements of heaven—witnessed their tremendous fall.—Luke x. 18. They said, they had nothing of which they might boast of themselves ; for God was their defence ;

and when any of the children of men are enabled by grace to obtain the victory over sin and satan, "we rejoice." She said, yes, but you are invulnerable; but glory be to God, that "we are enabled, (though not without wounds) to obtain the victory," through him that loved us, and washed us from our sins, in his own blood. Glory be to thy name, O God, I can look down, (although with shudderings,) into the infernal pit, and see from whence I have been redeemed, and worship my Deliverer. I can range enough of this world, to behold the works of creation and providence, and adore their author and supporter. I can survey the worlds above, and with a heart glowing with love and joy, behold by faith the adoring throng, engaged in ceaseless praises; who, as soon as they close one Hallelujah, commence another. O, I would join your celestial concert, but a mortal voice cannot reach "half way to heaven." Glory be to God, that he "so loved the world, as to give his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." Glory be to thy name, O Saviour of the world, that thou didst take upon thyself our nature to become the great sin-offering to God, for our souls. Thou art not only our High Priest, our Advocate, and our Intercessor, continually, but our great sacrifice. Thou didst lay aside the robes of heaven, and divest thyself of royalty; to agonize in sorrow, in tears, in blood. O the price, the infinitude of the price of our redemption: boundless amazing, and unutterable. Where, O where, was ever love like thine, to be found. Then they began to sing, "glory to God in the highest, and on earth peace, good-will to men." She fell in with them, and shouted, "Salvation to our God, which sitteth upon the throne, and unto the Lamb. "Glory be to thee, O immortal spirit of sanctifying love, for thy mercy, and goodness, in convincing me of sin, in turning my feet

to thy testimonies. O make my heart like the golden bowl in Zachariah's candlestick; a fit receptacle, for thy holy spirit; a fountain into which, the olive-branches of peace and love, may constantly be pouring; and from whose lamps as outlets of the spirit, every affection of my soul, shall burn continually before God. O Lord, how sweet and blessed is thy precious invaluable name to my soul. O, I cannot name its worth, for it is priceless; all the wealth of India, could not purchase of my soul, one moments communion with them. "Bless the Lord, O my soul, and all that is within me, bless his holy name." "Whom have I in heaven but thee, and there is none upon earth, that I desire beside thee." "How precious also, are thy thoughts unto me, O God, how great is the sum of them." "If I should count" thy mercies, "they are more," in number "than the sand upon the sea-shore, when I awake, I am still with thee." O Lord, unite my soul with all the hosts of the redeemed, in exalted ascriptions of blessing, and glory, and honour, and power, and thanksgiving, to the infinite, triune God, forever and ever. To this these heavenly hosts added a hearty amen; and rejoicing exceedingly, they sped their flight away to heaven, their native place.

O, the rapture and delight of those glorious days: but they were not to continue long, for while she was musing on this heavenly vision, I saw a little boat sailing about the rock, and in it I could perceive that dirty boy, with his arm in a swing. The boat would come up some times, so close, as nearly, or quite to touch the rock, but when the boy attempted to put his foot towards the rock, the boat would press directly away from it, so that he could not land. The boy spoke and told her, he had been trying a long time, to get landed on that rock, but that he could not; that as soon as he attempted to set his foot upon it, the boat would slide

back, and he could not land. She told him that he did not come up the right side of the rock, in order to land; that there was one landing-place, and that, said she, you never can find, without a Pilot—John xiv 6. He said it did not occur to his mind, that he must have a Pilot, for he thought he could land there at any place, or time. She said, no;—there is a small peninsula, on the other side of the rock, which is called Repentance; and if you do not land there, you can never set foot upon this rock. It is connected with the rock by an isthmus called Faith, which leads directly from the peninsula to the rock; and I never knew a soul, to be established on this rock, but what first landed on that peninsula; for all other places are gulfs or shoals. He said, he could land there, if his arm was well. She asked what ailed his arm. He said, it was that sore on his wrist, that he had shewn her a great while ago; and with that he took off the plaster, and showed it to her. She asked him if he had been to that Surgeon, to whom she had long before directed him. He said no, he had not been there; that he had not much belief in that man's skill, for a great while;—but when he heard several others recommend him, he thought one day he would go, and started, but he could not find him. She said, you should have gone again, for he is the most skilful man in all this section of the country; and I know that he completely cured one man's hand, the first time he saw it.—Mark ii. 5. He said, he sent to him once, but he had so much practice, that he could not attend him.—She told him, that that Surgeon, had students, that he could send in any ordinary case.—Mark x. 14 to 18. But yours, said she, is an inveterate one, and it cannot be cured, without going to him yourself. He said, well, he had not been. Well then, said she, you have lost your arm. He looked very sorrowful, and when she said, I told you where to go,

and it would get well. He said, I know it; but I have been to a great many Surgeons, and they all, or at least some of them, told me to put on a sticking plaster, and it would soon get well, and be as strong as ever; and I have followed their directions, but find no relief. She asked him to whom he had been, and he told her. She said, ignorant and unskillful men, will only injure you, if you employ them; they scarcely know the difference, between a wart, and a felon on the finger, or a pleurisy, and an affection of the liver; and all their nostrums are directed, to take the same course, for every disease. None but a real judicious Surgeon, can ever benefit you in the least; and I know not where you will find one, that is competent to cure you; but where I directed you. He said, he thought at first that they knew something, but he did not know. Well, said she, you will see! This arm had become perfectly callous; it was only a sore on the wrist, in the first place, but it had been unskillfully managed, and it had swollen to an enormous size; the wrist joint had become stiff, and his arm, presented not much of the shape of a human limb; and it was nearly ossified.— She told him he had neglected it so long, that she doubted whether it was not too late now, to do any thing for it, with the least hope of success; unless it be a partial relief; effected by the use of some narcotic drug.

While they were talking, they discovered another boat, at a little distance from his, with several men in it, and he hastened to wrap up his arm, lest they should see it. She asked him why he was always ashamed to have any person see his arm; for she had noticed the same disposition in him to hide it, several times before. He said, there was no use in telling it to the whole world. She asked him if he had ever told any person whatever, the first cause of that sore. He said he never had. Well then, said she, do not complain

of your Surgeons, for if you deceive them, you will suffer and that greatly too. You ought to have told them the cause if you knew what it was, or never expect they will do you any good. My Father said she, has been a very indulgent Master to you, and illy indeed have you requited him. You have been a servile rebellious slothful servant, and acted a hypocritical part towards his interests ; so that even my brothers, were carried away with your dissimulation. My Father has not corrected you as he does his own children, nor have you in the least profited by what you have received. He has borne, and borne, and borne with your daring insolence, till his patience is almost exhausted, and if he still continue to bear a little longer, and to endure with much long-suffering, towards you ; (if you do not turn, and live a more devoted life,) it will only be, “to shew his wrath, and make his power known in you, as a vessel of wrath, fitted to destruction.”

He looked as though he would sink, but said nothing more ; and she turned and crossed over to the other side of the rock.

Then she saw that it extended away up the river, to a vast distance. She walked along up the rock towards the head of the river, thinking how happy she should be if her hands were only liberated ; (for her hands were still tied, and had been ever since she fell in the river, and the crosses were both on her shoulder ; but she had become so accustomed to them, that they were not so burdensome as they had been :) she walked awhile solitary, and alone ; when turning a little, she saw a boat moored near the rock, and two of her kind brothers landing on the strand. The boat passed on, after they had landed, and they came on after her. She turned and saluted them, with a hearty shake of the hands, rejoicing to see them. They said, they had

sought, and found her, to cheer and comfort her, for they believed that she had been wronged. She told them they were very kind to think of her, in her desolate, and forlorn condition; for it was beyond human power, adequately to express what she had suffered; but said she, all, all I trust will only brighten a crown of everlasting triumph. "It is good for me, that I have been afflicted, that I might learn the testimonies of God."

Broth.—It is good, indeed, when afflictions come from the hand of God; but when they are brought by men through partiality or prejudice, they become intolerable;—because they spring from nothing but cruelty.

Josephine.—I feel that God is just, in all that he lays upon me; but if my unkind brothers have overleaped the word of God, and substituted the inventions of human policy in its place, in their violent and unmerciful dealings, I hope they will repent. I have long looked "through liquid telescopes of tears," to my Almighty Father, that he would turn them from sin unto holiness; that they may yet produce the fruits of a meek and humble spirit. O may they never grieve the people of God, never, never make the heart of the righteous sad; nor strengthen the hands of the wicked. I would lay hold on them, as the angel did on Lot, and his family, and reiterate the same message to them; "Escape for your lives, tarry not in all the plain, escape to the mountains, lest ye be consumed."

Broth.—If we can assist you, we will, cheerfully, but we have been told that you have requested them to refer the subject to a disinterested arbiter, and they have refused, and if so, all that we can say, will avail nothing.

Josephine.—I have indeed, but they will not refer it;—and their only excuse is, lest I should call an alien. If this excuse is made to cover up deeds of darkness, that will

not bear the light of truth, I must yield ; but the day is not very distant, when the covering will come off ; and every thing corrupt, be exposed to view, in the light of eternity.— I have just been talking with my Mother about it.

Broth.—Have you indeed, and what did she say ? for I suppose she knew nothing of it before.

Josephine.—She knew but very little, but she had enquired “why it was, and how it was,” and if these things were so, as she had been informed, she said they had ought to be looked into ; but she doubted not that when my Father returned, he would immediately take cognizance of these things, and interpose in my behalf.

Broth.—Did you tell her that every avenue of tenderness, was closed, and that they would not come to the light, lest they should be exposed.

Josephine.—Yes, I told her they were destitute of compassion, and deaf to the cries of the defenceless, and the injured ; that I was grieved for the hardness of their hearts, especially when I fell into the river, and they “saw the anguish of my soul, when I besought them, and they would not hear.”

Broth.—They judged, and condemned you without evidence ; and thereby violated the most solemn obligations.

Josephine.—They were determined that I should not escape them ; and at one time, they appeared like the most savage and ferocious wild beasts ; till they drove me into the river, and when I found they would grant me no assistance, I thought I must die ; and when I found myself in the cave, I suffered a living death ; there is no comparison whatever, to it, but that of a soul cast off from all favour, both of God and man, for weeks and months. The weight was insupportable, and in the horrors of that dreadful darkness, I sunk down in despair ; I found no light, no refuge, no prom-

ise, no hope, no consolation ; but the agonies of a lingering continued death ; till my divine Master appeared—knocked off my chains, and kindly led me to the rock ; and then, O then, I poured the sorrows of a bleeding heart into his dear bosom.

He there gave me the assurance of his love ; and ever since, I have felt a firm reliance on the promises of God, through Jesus Christ, and this hope has again fixed my soul in the joyful expectation of heaven, and enabled me to stay myself on the power, truth, and love of God to sinners, and on the mediation of our great High Priest, and Intercessor, to bring my soul to that felicity. I do feel myself a sinner before God ; but I do not feel conscious of scandalous sin, in his sight ; I have not dealt falsely in his covenant ;—nor has my multiplied sufferings driven me, wickedly to persist, in departing from him. I feel my over sinfulness, both by nature, and practice ; and find many things in my heart and life, dishonorable to God, and I do repent, and desire to humble myself, and bewail a sinful heart. I pray that it may be broken with grief and hatred of all sin. I am often led to mourn over an unprofitable life ; but while it is out of my power to honour God by laborious services, I desire to do it, by patient sufferings.

I have had some inexpressible views of the glory of God, and always found him faithful to his promises, thus far ; and I trust the greatest sufferings that I can possibly endure, will never again abate my confidence in the great Redeemer: “For although the fig-tree shall not blossom, neither shall fruit be in the vine ; the labour of the olive shall fail, and the fields shall yield no meat. The flocks shall be cut off from the fold, and there shall be no herd in the stalls.—Yet will I rejoice in the Lord, I will joy in the God of my salvation.”

Broth.—It is a joyful time with us, to see you so strong in the faith; you cannot be unhappy, while this frame of mind continues.

Josephine.—I hope you will praise God for the favours he has granted me; and pray, that in all things, I may honour him.

Broth.—We will indeed remember you at the throne of almighty grace; and “we ask an interest in your prayers,” that whenever we are called to suffer for Christs sake, we may prove ourselves worthy of his love. We will see you again soon.

Josephine.—Do, and in the mean time, God grant you that peace, which a benevolent, sympathising heart deserves. I feel greatly obliged to you both, for the exceeding interest, you have always taken in my welfare; but more particularly now. “Carry back” my love to my Fathers’ household; “if I shall find favour in the eyes of the Lord, he will bring me again, and show me both it, and his habitation,” but if he thus say, I have no delight in thee, behold here am I, let him do what seemeth him good.

Broth.—The boat is nearing us, and we must for the present bid you adieu!

Josephine.—Adieu!

Then me-thought I saw her walking on again, towards the head of the river, and she had not walked far alone, before she saw a man at a distance, coming towards her; and when he came near, she discovered that it was the General Postmaster; and thus he accosted her; “Hail, thou, that art highly favoured!” “Peace be with thee!” He then told her that he had a packet of letters for her, from her Father. She told him she was very glad, and asked him if they were franked. He said they are all free, “without money and without price.” She took the letters, and very kindly

thanked him for his generosity, and sat down upon the rock, to peruse them. She opened one, and found written, "Daughter, be of good comfort, thy faith hath made the whole go in peace:" "No weapon that is found against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn!" "Whosoever shall gather together against thee, shall fall, for thy sake." "I, even I, am he that comforteth you; who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man that shall be made as grass?" "I have put my words in thy mouth, and covered thee with the shadow of my hand: I have taken out of thine hand the cup of trembling; even the dregs of the cup of my fury; thou shalt no more drink it again." "But I will put it into the hand of them that afflict thee; which have said to thy soul, bow down; that we may go over; and thou hast laid thy body as the dust, to them that went over." She took another, and when she had broken the seal, it ran as follows: "Hear the word of the Lord, ye that tremble at my word; your brethren that hated you, that cast you out, for my name's sake, said, 'Let the Lord be glorified;' but he shall appear to your joy, and they shall be ashamed." "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." "Fear thou not, for I am with thee; be not dismayed, thou whom I have taken from the ends of the earth; I have chosen thee, and not cast thee away; I will help thee, yea, I will uphold thee, with the right hand of my righteousness." "I will not leave you comfortless, I will come to you." She took another and read, "Moreover, I saw under the sun, the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there." They have belied the Lord, and said, it is not he; they are waxen fat,

they shine; they overpass the deeds of the wicked; they judge not the cruse of fatherless; yet they prosper." "Shall I not visit them for these things? Shall not my soul be avenged on such a nation as this?" "I will go up, and return unto my place, till they acknowledge their offence, and seek my face; in their afflictions, they will seek me early." I have forsaken mine house; I have left mine heritage; for even thy brethren, and the house of thy Father, even they, have dealt treacherously with thee." "The treacherous dealers, have dealt treacherously, yea, the treacherous dealers, have dealt very treacherously." "I beheld, and there was no man among them; even there was no counsellor, that when I asked of them, could answer me a word." "They shall look on me, whom they have pierced, and mourn, as one mourneth for his only son." "There shall be a great mourning, every family a part, and their wives apart." Refrain thy voice from weeping, and thine eyes from tears, for thy work shall be rewarded." "I will see you again, and your heart shall rejoice; and your joy, no man taketh from you."

After she had read the letters, she arose, clasped her hands together, and with eyes swimming in tears, said, I do thank thee, O my Father, for these merciful promises of grace, to my soul! I adore thee, that thou wilt "bring the blind by a way that they know not;" to thy footstool, for pardoning mercy! O Lord, preserve my dear brothers and sisters, from extreme sorrow, and suffering; and when thou visitest them, let it be in mercy! Avenge not my wrongs, upon their heads, but lead them humbly to view thine hand in all these things, and prepare my soul to hail them, "heirs of the grace of life!"

Then she turned towards the Postmaster, and said, "Thou art good!" Lead me, O "lead me into the land of upright-

ness !” He told her that he had come directly from her Father, to bring these letters, and to take her up to an island near the head of the river, to a palace-garden that was planted there. So he walked with her, till they came within sight of the garden ; (for the rock extended to the head of the river and a vast distance beyond ; but sometimes under water.) She then told him that she once enlisted into the army of the King of heaven, and received advance pay of the King’s money, for one year. My name said she, was accordingly enrolled, and I was notified to prepare for the first campaign. I accordingly rallied with others, round the standard of the cross, and was soon marshalled in regular order, by a recruiting officer ; and constantly exercised, to learn the art of war. We often had skirmishes with the enemy, but no pitched battles during several campaigns. At length our territories were invaded by the prince of darkness ; our city was besieged, and closely invested on every side. We were summoned to the ranks, not by the beat of the drum, (for we are not military,) but at the sounding of the trumpet.—Jer. iv. 19. My commanding officer ordered me out on a scouting excursion, to watch the motions of the enemy—to make discoveries—and if necessary to alarm the guards. I stationed myself on a small eminence, where I had an opportunity to observe the most unguarded parts of the city. I knew that some of my own company had been stationed near that place, for a guard. In a silent corner, I discovered a breach in the wall, and hastened to notify the guard. I met several of them, at some distance from the camp, and told them what I had seen. They said, the wall was built strong, and they thought I had made a mistake.—I told them I was sure I had not, for I saw one of the enemy skulking in the bye-places of the city ; which was in danger of being fired, every moment. They said, I only wanted to

carry news. I told them that such news as this was not very agreeable to carry ; but it ought to be known, and I was sent by the Commander-in-Chief, for this express purpose. They said, they did not believe it. I looked up with astonishment, at their flag, and told them that they were marching under, false colors ; that I was very sorry to see my own company desert the standard of the King, and substitute such a miserable, ragged concern as this banner was. They said, I was not sent to spy out their liberties, nor should I carry any such news as that ; for they knew in all reason, that it was not true. I told them that infidels boasted of reason as a goddess, and walked by her light ; but I thought we ought to walk by the clear light of Revelation ; but if they walked by the unaided light of their own reason, they were not fit to be soldiers in this camp. They grew more and more furious, and drove me back down the hill, and continued their pursuit till they came to one of the outer gates ; and after having prepossessed the mind of the Sentinel, who was stationed there against me ; he opened the gate ; and then aiming all their artillery at me, they hurled me out ; when I found myself in the fore-front of the hottest ranks of the enemy. I was taken, laid in irons, and remained a prisoner for months. I knew there was a "Strong Tower,"—Prov. xviii. 10, at a little distance from the prison, and I thought if I could only get out, I would take refuge there ; and then I should be "safe." At length I was left by the keeper one day, and I found that he had left the door unlocked : I hastily opened it, and "ran" with all my might into the "Tower." The Commander-in-chief took me, and brought me to the camp ; and I began to look about me, for the standard which I had for years, and years, fought to defend. I did not readily discover it ; till I looked up directly over my head ; when I saw it, with the banner unfurled ;—

all bright and "dazzling as the streamer flames of heaven," drawn in lines of blood, and bearing a motto, in capitals of gold, REDEEMING SON. Then I exclaimed O Lord, what shall I say? The celestial flame of my soul stretches upward to reach its kindied blaze in thee! O, I long to be like thee! I long to love thee more, and serve thee better! I pray for purity of heart, that I may "see God!" I pray that I may soon dwell with thee, O my dear Redeemer!—

He said, that prince, is a powerful adversary; and if you once fall into his hands, you can never get out, without help: he once gained a temporary advantage, (or at least he thought he had,) over your Master; but it was only, that his own head might be the more effectually crushed; and thus he is always worsted; and still his malice is as great as ever.—

But your safety, and happiness both, depend upon your fidelity and obedience to your own Master, for "he will not leave thee, nor forsake thee," till "he hath accomplished that which he hath spoken to thee of." He has now sent me, and I have come to "guide you into all truth;" and "show you things to come;" I have taken of his, "and shall show it unto you." They came to the garden, after crossing a very narrow strait; where was a little fountain of water, at its entrance, and there he took up some of the water in his hand, and poured it all over her. When I saw him do that, I thought she must have been dusty, (although I could see but very little dust;) or he never would have washed her so.—Eph. v. 26. Then she said, "cleanse thou me from secret founts." He said, "I will; be thou clean." He then took her by the hand, and led her first into the fruitery, where was an abundance of very precious fruits, and said, "Eat;" for the fruits of this garden, are provided for my associate friends! With tears of gratitude she then took of the fruit, and began to eat. She told him what fair

looking fruit had been offered her by one of the infernal spirits. He said, it did indeed look fair outside, but that the inside was nothing but ashes; and said he, every soul that is lured away from duty, by that fruit, will in the end, find nothing but disappointment and bitterness. She said she thought it would be so, and she was glad she never tasted it. He then led her into the vineyard, where was plenty of grapes, which he said, were grapes of Eshcol; and some of the most delicious wines: He said, "drink; yea drink abundantly, O beloved!" She drank, and said, glory be to thy name, thou hast "shed abroad a Saviours love" in my heart! How can I love thee enough—how can I sufficiently praise thee, O thou divine Illuminator? How hast thou enabled me to overcome all opposition from the world, the flesh, and the devil! "What can I do, O thou Preserver of men?" "Who is like unto thee?" Here Lord I give myself once more to thee, may I now be entirely thine! He said, "this is the victory that overcometh the world, even your faith!" "Thou art beautiful as Tirsah, comely as Jerusalem, and terrible as an army with banners!" She said, it is grace, by the grace of God, I am, what I am!" I have nothing to boast of, only God, and to him be all the glory for he hath given me inclination, strength, and perseverance to do his work, and I am only the poor instrument of effecting it. O Lord, thy name is all my blessedness! I love thee, I hail thee, I adore thee, above all that I can express! A heavenly flame attaches my soul to thee, that pants after immortality! Thy name, O Lord, is the sweetest name, that salutes my ear! O, immortal Dove, thou heavenly Comforter, help me to unfold some of thy glories, which now strike mine eye, to the children of men! Show them how near thou wilt come to a soul that seeks thee above all things else! "Lord Jesus, thou knowest all things, thou

knowest that I love thee!" He said, "follow on to know, and love him, for he is your peace!" He then led her to a little garden of nuts, and continued, "For in him dwelleth all the fullness of the God-head, bodily!" O, said she, the inestimable blessedness of the Son of God! O help me to lift the weeping eyes of humble faith, and holy love, to him, who hath "obtained eternal redemption" for fallen man! Thou art indeed, "the Chief, among ten thousand!" dazzling in brightness and glory, at the head of the "flaming bannered ranks" of heaven! O, that language could be found, to express the delights that she enjoyed, while walking with him in these beautiful gardens: She said, surely this is paradise! "Lord, it is good to be here!" How refreshing to the weary, to find rest!" He said, "this is not your rest," although it is a similitude of it: but you must pass valleys and mountains yet, before you come to the gate of the city: the river of Jordan flows between you and that gate. She said, Lord, I have "ran with the footmen and they have wearied" me, and how shall I do "in the swellings of Jordan?" He said, you may be clad in incorruption, and meet him in the air;—and if not, I will *send a convoy of attendants to give you every needful assistance; they will defend you from all harm; and safely land you on Jerusalem's happy shore, and then you will indeed find rest. Remember, said he, the instructions you have heretofore received; rely upon the promises, and keep on straight forward; never turn aside, to the right hand, or to the left, and you will find no insurmountable difficulty in getting up to the city, nor in obtaining "an abundant entrance" there; and so he left her. She filled her pockets with nuts, and walking towards the garden gate, she saw a little bower made of trees and vines, close by the gate. She went into the arbour, and found

couches, to rest upon; and she thought there was a place, where she might safely lie down, being free from enemies, and far from noise and strife. So she laid her down, and slept, and her "sleep was sweet." When she awoke, she set forward again on her journey, and walked awhile alone, rehearsing in her mind the goodness of her great Master;—when she saw a foot-bridge, that led from the island to the main land. She crossed the bridge, and saw before her that very village to which she was first directed. Just before she entered the village, she saw that dirty boy crossing over her path; but she hardly knew him. When he saw her, he told her that his arm pained him so that he could get no rest. She said, if you had taken my advice in season, and applied directly to that Surgeon, your arm might have been saved; but it is a late hour now, and certainly a doubtful case.—She asked him why he was always dirty. He said, he could not wash himself clean, because his arm was so lame, and the dirt had been on him so long, and was so grimed into the skin, that it would not come out. She said, my Father has appointed a man to wash all his children; and if any one refuses to be washed, he is not allowed any share of favour with the family.—John xiii. 8. When he undertakes to wash any one, he is sure to wash him clean; for he never does work by the halves.—John xiii. 10. Why, said she, do you not go and ask him to wash you? He said, he thought he was big enough to wash himself. She said, but if your arm is so lame, that you cannot wash yourself, I should think you had better apply to him; and more than that, we must all (that is the whole household,) be washed by him, or we can have no part in the inheritance of our Father.—Ezek. xxxvi. 25 to 33. My Father, said she, will not have a dirty child in his house; and I should think that before now, the servants might have learned the lesson, to

keep themselves clean ; but if they cannot do it themselves, (and I know they cannot,) they had better go to him ; and I never knew him refuse to wash any one, that requested it ; and even now, notwithstanding your filthiness, which has been of so long standing ; if you only go humbly, as a servant ought to go, and ask him to wash you, he will do it, and that, if nothing else, will entitle you to an heirship in my Fathers' estate.—Tit. iii. 4 to 7. He said, he did not think he was very dirty, but his arm was very painful. She told him that he, and all his class, were admirably described—Prov. xx. 12, and always acted as though they were in love with death and damnation ; but, said she, if your arm is so full of pain, it might be alleviated by being washed. He said, the man that is appointed to wash the children, does not live there now ; he is gone a long journey ; and I do not know as he ever will return, to reside in the family again. She said, well, I do not wonder ; but I feel a disposition to mourn and grieve for it ; for he is one of the most obliging compassionate men, I ever saw. What will become of the poor little children now he is gone, and my Father too ? He said, they have brothers and sisters, that are old enough to see to them. I fear said she, they will fare hard now ; they are in the midst of danger, and I have more confidence in that man, than all my brothers and sisters put together ; and I advise you to follow after him, and by all means find him ; for when my Father returns to dwell with his family, how do you think you will appear, if you are not washed ? He said, he could not go away there after him ; for, said he, “all the world knows that it is a great way off from this place.” Well then, said she, take the consequence ! I warn you now ; but if you will not hear, you must suffer the consequence ! but why will you drug the air with pestilential vapour ? O, that a “whirlwind from heav-

en," might "purge it of the seeds of death!" To this he made her no reply, and she turned, and went on, and saw him no more.

So I saw, and behold me—thought, she entered the village, and came to the tent of a shepherd, whom she knew, at the Seminary. She was very kindly entertained by the shepherd and his wife, and tarried several days. They soon began to discourse on the subject of christian warfare. He said, we must "count it all joy, when we fall into divers temptations." "For all who will live Godly in Christ Jesus, shall suffer persecution." At such times, said he, we must set a double guard over our own spirits, lest some unhallowed passion rise, and destroy the good, we might otherwise receive. Our faith must be tried, and love proved; without exercise, we should make but poor soldiers.—She said, I know it, but how difficult it is, to exercise that meek and quiet spirit, when we suffer wrong; and every refuge seems to fail us! He said, yes, but in such seasons, it becomes us to reflect that a murderer was preferred to a meek, and holy Jesus; and the more our sufferings imitate His, the greater will eventually be the glory. "Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for his sake." She said, I think I have felt some of its blessedness, and I might have enjoyed ten-fold more, had I exercised that humble, holy resignation, which characterized the Son of God. But fallen nature is so disquieted by injuries, which they know they do not deserve from man, that every evil passion of the soul, is set in a turmoil; and thus, we lose the benefit which might otherwise be derived from them.

Shepherd.—Experience shows us how to act, and after having passed through one such scene, we can then see wherein we have failed, and should be very likely to act

with a more becoming spirit, in another case of like nature. The conduct of the Saviour in his complicated sufferings, is a blessed pattern for us to imitate; and the more we exemplify it, the more we shall enjoy, both here, and hereafter. We ought to remember that all our bitterness, fretfulness, peevishness, and despondency; let them proceed from whatever cause; are indeed acts of rebellion against him; and that they could not be pardoned, but through the shedding of his precious blood. We are called to do good, and suffer evil, in this state of trial; and it becomes us to watch over our spirits, especially when we are injured, and consider how light our afflictions are;—and how many consolations we receive, when compared with those of our great Redeemer; and neither expect, nor desire kindness from such persons as crucified him.—When those who profess to love the name of the Redeemer, oppose themselves to us, the trial is indeed heavy; but we must examine ourselves, and mourn over the sins and indiscretions which occasioned their unfavourable judgment of us; and apply to him who hath all hearts, in his hands, to convince them, in his own time and way, for in his promises, there is no unfaithfulness; nor is there any unkindness in his dealing with us. By a deep and solemn meditation on the sufferings of Christ, we behold the eternal justice of God; his holiness, the excellency of his law, and the inconceivable odiousness of sin. We see the incalculable worth of the soul, the degenerate, ruined state of mankind, and the insufficiency of every other expedient, to magnify the law of God, or satisfy his justice. We see the emptiness and vanity of the world, the dire malignity, and wretchedness of its deluded inhabitants;—while their obligations to his law are infinitely binding upon all. O, the freeness of the love, and compassion

of our Father, in giving his Son, to a lost world, that he might redeem, and save it; of the Son in giving his life "a ransom for many;" and of the Holy Spirit, in all his sanctifying influences communicated to man. Here is the foundation of every human hope; here is the fountain of all grace; and here is the pattern to which we must be conformed. Here is the example for us to follow, the conduct which we, as christians are to adopt, under the most complicated trials, and here is the treatment we are to expect from man. "Here is the foundation of the whole system of true religion, and every lesson may be learned with unspeakable advantage, by every enlightened humble soul. Do you not feel this to be true?"

Josephine.—I do sir, indeed: God is all, and in all: and all power is vested in his Son; and when my mind is absorbed in reflections like these, and I realize the meekness, patience, and submission of the suffering Redeemer; I feel ashamed of my pride, disobedience, and ingratitude to God. I see the ransom, that has been paid for sinners, its acceptance; and I see one, of these dear-bought souls, apply for an interest in that redemption, and find mercy. I feel that his love is stupendous, and unalterable; his grace and mercy superabounding, his goodness, allsufficient, and his name, nature, and character almighty.

Shepherd.—He is so, and if we can have but one glimpse of what he is now exalted to inherit, and of the glory that surrounds him; how do our lagging spirits speed their race, and long to fly away! But before we finish our course, we must patiently submit to "our light afflictions, which are but for a moment," and strive to make a wise improvement of them all; "looking for that blessed hope, and the glorious appearing of the great God, and our

Saviour Jesus Christ; to "change our vile bodies," and take us to himself.

So I saw that they continued their discourse, till a very late hour, and then they all retired to rest. Here she stayed several days; and after receiving some special directions and admonitions, she took an affectionate leave of her kind entertainers, and departed.

Just as she was setting out, she saw one of her sisters coming up, and she was very glad to see her. Her sister told her she had seen some of her brothers, and they talked or at least, one of them talked very hard, and unreasonable about her, and that she was very sorry to see such a temper, as they exhibited, indulged.

Josephine.—Poor creatures, I am sorry for them; but the Lord is good, and while "his candle shineth on my head, by his light I can go through darkness; and any thing short of everlasting death ought to excite gratitude to him. I mourn for their hardness; but I have committed them to God, and he will do right.

Sister.—I know it, but all that does not excuse them; for I believe they knew better, than they have done; and when I heard their language, it grieved me, (for it seemed like the enraged imprecations of those, who delight in cursing;) and I said, "Pure religion, and undefiled before God and the Father, is this, to visit the fatherless, and widows in their afflictions, and to keep himself unspotted from the world."—They felt the reproof, and became silent. But pride closes the mind, against the awakening, humbling and holy instructions of the gospel.

Josephine.—"The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord." "Let them curse, for the Lord hath bidden" them! I mourn for sin in myself, and desire above all things to be kept from it; I

mourn for their evil in the full belief, that good, will eventually come out of it. I suffer under their cruelty and I have strength given me to bear it, with pity, as well as grief. But O, my heart bleeds for the wounds that my Master suffers, "in the house of his friends!" I have called, and called, till my voice is hoarse, and my spirit is broken; and they will not hear. God grant them a deep and solemn repentance of all their sins, and keep them hereafter, from all evil, unto his coming, and kingdom, and I shall be satisfied.

Sister.—I am glad to see you exercise a spirit of meekness and love, towards those who have injured you; and a desire to shun all sin, yourself, as well as to keep others from the commission of it, because it is dishonorable to God.

Josephine.—If we do not love any but those who love us, "what do we more than others?" what evidence have we that we are christians? But if we love our enemies, and do good to them that hate us, and pray for them that despitefully use us; we may have the consolation of a hope at least, that we are born of God.

Sister.—Well, I rejoice to see you in the exercise of such feelings; I hope you will live above the world, while you are in it; always exercise a christian spirit toward your foes as well as friends; and act at all times with a single eye to the glory of God. At present I must leave you, but I will see you again soon "if the Lord will."—Farewell!

Josephine.—Farewell!

So I saw, and behold me—thought she went on, till she came to a long deep valley, and on each side of the way was wilderness; it was a gloomy, solitary place, and very rough hard travelling. Here she walked a great while alone; often sighing with bitterness of heart, "because of the length of the way." When she got down into the valley, she said within herself, "The Lord's portion is his people;" but is it

possible that all his people pass through this valley? She cast her eyes forward, and saw there an altar erected, with an ancient engraving upon it, which showed that it was in that place, that the Lord met Jacob; (when fleeing from his angry brother, Esau;) and blessed him, and promised that "all the "families of the earth," should be blessed in him, and in his seed —Gen. xxviii. Then Josephine remembered that "he found him in a desert land, in the waste howling wilderness; he led him, he instructed him, he kept him as the apple of his eye."—Deut. xxxii. She thought if Jacob, that eminent saint and patriarch ever travelled there, she would reconcile her mind to it, and be patient. Sometimes she walked comfortably, sometimes she was almost exhausted with fatigue and weariness. Sometimes she spent hours and hours in tears, and sometimes she would sing. Her way was at times up, and then down; sometimes she had to climb over cliffs, and sometimes wade through bogs. At length she came to a very narrow defile, that was full of thorns; and it was with great difficulty that she could get along, because of the thorns, and of the straightness and narrowness of the way. She passed the defile and soon after met two men whom she had seen before; an Athiest, and an Apostate. They asked her where she was going through that dismal place. She told them she was a pilgrim, on her way to the New Jerusalem, where her Master held his court. Then they began to laugh; they said there was no such being nor place. She told them there was such a being and such a city too, for she had seen both. With this glass, said she, I have seen the face of my beloved Master, and the gate of the city. One of them said, he once had just such a glass as that, but that he never could see any thing in it, but darkness. She said, then it was not one of the right kind, for mine is full of light. He said, no, but yours de-

ceives you ; and that he believed the one that made them, was the greatest imposter that ever existed. He likewise said many more things too blasphemous to be uttered, and produced a picture, which he said was a likeness of him, as he is described.—Rev. i. She said, she wondered that he was suffered to live a moment ; for certainly his heaven-daring language proved him to be a fit companion for the infernal spirits ; and she was astonished that the right aiming thunderbolts of heaven, (which left such deep and indelible scars on the heads of the apostate angels,) did not fall instantly upon him for such blasphemy against God. He said, there was no God to blaspheme ; consequently, there was no such thing as blasphemy. She said, it is blasphemy to speak one word, spitefully, against God, and you have proved yourself “a fool ;” you show a heart full of corruption that cannot cease from sin ; your tenets are the offspring of a depraved heart, and a vicious life ! He asked her what evidence she had that he was a fool. She said, the Bible.—Psalm xiv. i. The Bible, said he ; I do not believe in that book. Stop man, said she, before you commit any more sin, for all sin is progressive, especially that of Atheism. You know not where it will lead you ; it is an exhalation that rises from the bottomless pit, and like a false meteor, transiently blazing nothing but a faded light, (if light it may be called,) from hell, to decoy you. Beware, lest you instantly fall to rise no more. Retail no more of your slanders against God and his word ; propagate no more such absurdities as these, for I will not hear you. He said, he wanted to convince her that there was no truth in that book. She said, that is impossible, for I have experienced too much of its truth, and preciousness, and proved it true ; and I know to the contrary of what you affirm ; for it has by the power of its author, supported me “in six troubles,” and I do not fear

for the seventh. One of them said, he was once a great professor of religion, that he went from house to house to pray, but that he did not even then, believe it. She said, then you must have been a great hypocrite, and your own mouth condemns you. The Bible says, "the wicked shall be turned into hell," and I believe it, for it is a fit place for them. He said, "it is a lie," and with that, he tore several leaves out of it, with great spite. She said, I tell you I will not have such language used in my presence! He turned to his companion, and laughing, said, no God, no Saviour, no heaven, no hell, no judgment, and "death is an eternal sleep!" and started on with his comrade, laughing, and shouting, the Gallileans, the Gallileans! She understood their insufferable insolence, and said, "though hand join in hand, the wicked, shall not be unpunished." So she went on horror-stricken, at what she had seen and heard, saying, without a deep and solemn repentance, before God, "no whisper of divine grace," will ever cheer your hardened hearts; "no heavenly Dove will ever hover there."

So I saw, and behold me-thought Josephine went on, till she came to a cave, and the name thereof was Adullam. It was the very place, to which David fled, from the violence of Saul and his adherents. Here she stopped and reflected on David's situation, when he was "driven out from abiding in the inheritance of the Lord." Here she was comforted, not only because one of the Lord's dear people had been here before her; but because the event was to David a glorious one. "Saul's time came to die;" and David was not only restored to his former standing, but raised to the throne of Israel. How fervant was his prayer, and how great his faith, that God would hear him, while he became a fugitive in the wilderness of Keilab and Ziph, in the wood of Hawlilah, and in "the strong holds of Engedi!" His parents

followed him, to condole with their beloved son, in his sorrows ; and all his brethren and friends came and dwelt with him in this cave. This place presented to the mind of our pilgrim, various mementoes of David's sufferings, by which he became so eminent a type of Christ. Just as she was taking her departure, I heard some one say to her, "march on, nor fear," the day is yours ! She had not gone far alone, before she was hailed by one of her unkind brothers, who rather abruptly accosted, and interrogated her thus: Well, I am informed that you have made a complaint to your Mother ; how is it ? I have indeed, said she, and to my Father too. You must untie my hands, and let me do my Masters work, if it is nothing but to wash the saint's feet. I want to accomplish the great end of my creation and redemption !— I must do my Fathers will, and why do you hinder me ?— Will you not be responsible, for stopping me in the way, that he had evidently appointed me to go ? He said, he thought it was best for her to be still, for she could do nothing. She said, I am unconscious of any acts of deliberate wickedness in the sight of God, although I feel that I am a sinner. He said, there was "no difference between sin and wickedness." She said, she thought there was a great difference between unallowed sin, and deliberate wickedness ; that while the latter was presumptuous, the former was what we all had daily cause to mourn for ; and if you are a stranger to repentance, or, to mourning for sin ; I call on you now my dear brother to pray ; pray, "before your feet stumble on the dark mountains of death ;" and if your conduct has been incompatible with a state of humility ; I ask you now to call a solemn assembly, afflict your souls with fasting, with weeping, and humiliation before God ; and you will see a plain path, wherein you may safely walk, armed with a warrant, from his holy word ; in the meantime my

heart, lighted with a sacred flame of glowing fire from heaven, shall burn before the throne of God. "But if you will not hear; my soul shall weep in secret places for your pride;" because my God is dishonoured, my Masters cause is bleeding afresh under your hands; and you will be made captives of sin and satan. How, O how can I behold you, whom I tenderly love; facing the conflicts of life; and all the powers of darkness, in battle-array against you, while you are without, "the whole armour of God." Harbour no more unkind feelings; give place to no more unforgiving thoughts towards me, for I love you with the sincerest affection; and although you have cut the very last cord that bound my soul to earth; yet there is a chain, that fasteneth you all, so firmly to my heart, that it is impossible for it, ever to be parted asunder, I have been raised above your frowns, by that God, for whom I have laboured and suffered; and "that day when the secrets of all hearts" shall be laid open, will disclose the feelings of my heart towards you. I ask not, that you should grieve for me; but for the good cause, which you will soon see, that you have deeply, though perhaps unwearily wounded. If you feel justified in what you have done, why are you unwilling to refer your cause? Is it not guilt, that seeks darkness, in which he may hide his polluted head? He said, "it would not be proper for the family to submit to an equal reference with you, for you do not belong to the house. Well, said she, truth and justice will eventually triumph; and I will wait on God; for I had rather have one smile from him, than the applause of the whole world. I have found in him a fountain, when cut off from the streams, and I do not believe I shall be unprovided for long; though I cannot at present see how it will be accomplished. But your favour can now add but little to my happiness here, and your course cannot diminish it hereafter!

Elijah the great prophet, was fed by ravens, and I do not believe that I shall be left to starve. Never again, my dear brothers, break "a bruised reed;" never again quench the very last spark of a glimmering taper, that is about to expire of itself; for cordials are sometimes more necessary than cords; and some are greater objects of pity, than censure. Never lay another child of my Father, in such bonds as these; for if I believed another soul, would ever suffer, at your hands, as I have; I would say as Jacob did of Simeon and Levi, "O my soul, come not thou into their secret, unto their assembly, mine honour, be not thou united; for in their anger they slew a man, and in their self-will, they digged down a wall." "Cursed be their anger, for it was fierce, and their wrath, for it was cruel." I know that "it is impossible but that offences will come, but woe," certain woe, will be "to that man, through whom the offence cometh." I pray God to open your eyes, and turn you from the power that sin of which you will one day see yourselves guilty; and of which you will repent in dust and ashes, to the living God. "When judgment shall return unto righteousness, all the upright in heart shall follow it." Till then, I shall wait on God. He said, well, then you will cease your importunity for a reference to a higher court, will you not? I appeal to the high court of heaven, said she, and in the name of my Almighty King, I summon you all to appear there, and testify to all, that you know against me. I demand your attendance, in the name of my Master, at his high tribunal; in his presence, whenever he shall notify you to that effect. The Sovereign "Judge of all the earth," will do right. Till then, I sob farewell! to you all, my dear brothers and sisters, I bid a long and lasting farewell!

I then saw, and behold me-thought, it was not without tears, that she uttered the parting word, as her brother

turned to leave her ; and she raised her eyes to heaven, and said, Father, I have called on my brothers to rise up in judgment, and testify against me, if ought they know. Thou knowest the integrity of my heart ; thou art the ever-present witness of my conduct ; I have appealed to thee, I leave it with thee, beseeching thee to cleanse us all from all sin, ere that solemn joyful day arrives. I feel a perfect confidence in thee, and rejoice that I shall one day find a Judge, that is a righteous one ; who will render to all his creatures ; according to their works.

So I saw, and behold me-thought, she went on her way, till she came to a brook, and the name of that brook, was Cherith. It was the same brook of which Elijah drank.— Here was the resort of another afflicted child of God ! she drank of the brook, and began to reflect on his sufferings likewise ; who was afterwards translated to heaven. Could it be possible that so great a favorite of heaven, should be left to suffer so here ? Something seemed to answer, these were the direct means of making him such a favorite. She felt a congenial spirit with him, and with many of the ancient saints, who had gone to rest. David, had been “driven out, from abiding in the inheritance of the Lord.” So had she. Joseph, had been “separate from his brethren,” by their means ; so had she. Job, had been condemned by his own friends ; so had she. Jeremiah, had been falsely accused, and appealed to God ; so had she. Elijah, had been sustained by God alone ; so had she. Jonah, had been in the belly of hell ; so had she. The Saviour of the world, above all, had been betrayed, scorned, forsaken, and contemptuously treated ; so had she.

Absorbed in these reflections, she enjoyed the fellowship of heaven, a sweet communion with “the spirits of the just, made perfect.” She thought if the sufferings of these saints,

were the means of their eminence ; I will said she, cheerfully suffer on ! My great Captain was “made perfect through sufferings ;” and if I may but be moulded altogether after his image, and be made like unto him ; I will “count it all joy,” and run with courage, though in a path of thorns.

Then I saw, that she went on till she came into an open plain, and there at a little distance, she saw a forest of beautiful trees. She went and sat down under the shadow of one of the trees, and began to sing, “I am not ashamed to own my Lord.” While she was here, one of her kind brothers came up, and asked her how she was ; and how it was with her brothers.

Josephine.—O I am very well myself ; but my brothers still retain the same mistaken views they have done for a long time.

Broth.—Well, what are your feelings towards them ? Do you not sometimes think hard of their unmerciful treatment ?

Josephine.—I have, indeed thought very hard of them ; but I believe they were the means appointed by God, to humble me in the dust ; and if that object is accomplished, you know it is a good one. I pity them so much, that I cannot feel much hardness now.

Broth.—What is it then, you hold against them, if you do not think hard of them, and you believe they were appointed to humble you ? do you feel guilty of the charge they alleged against you ?

Josephine.—I do not, nor did I ever feel conscience smitten, of any thing, they ever produced against me ; but that which they charged as a fault upon me, I have always esteemed as a duty to God ; and consequently a virtuous action ; which I was enabled to perform, by more than mortal strength. The cross of Christ, became foolishness to them ;

they loathed it, and opposed themselves to it; but I have long since forgiven them, all personal wrong; and all I hold against them now, is what God holds.

Broth.—I should think that was enough; if they threw aside the Bible, and made every effort, to persuade, or drive you, to act contrary to it; they took away “the foundation;” and if that “be destroyed, what can the righteous do?” but if they were appointed by God himself to humble you, how were they blame-worthy.

Josephine.—Was not Nabuchadnezar appointed to humble the Jews?—Jer. xxv. 9. And did that appointment excuse him for his cruelty to them? He did not regard the commandments of God, and it was not in his heart to obey them; his chief aim, was to gratify his lust of power; but not to honour God; still he effected the purpose which God designed, and then God punished him for his cruelty. Do you now understand their appointment?

Broth.—I think I do; but if you never wronged them, they certainly have you; and is it not the right time to forgive them, when they repent?

Josephine.—I am unconscious of wrong to them, and if there is any, I beseech the Lord to discover it to me; but as for those which I have received, if I should not forgive them, how could I expect the divine forgiveness?

Broth.—Does not Christ say, “if thy brother trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him?” And is it not the duty of the offenders to repent, before he can expect forgiveness?

Josephine.—Yes, certainly; and it is our duty to forgive, not till seven times “only, but until seventy times seven.”

Broth.—Well, I am ready to forgive any injury I may receive, from the unkindness of any brother or sister, as soon

as they repent and ask it; and I do not find that God forgives any one till he does; and I certainly cannot be expected to do more than God. Do you not think your blood would have been required of them, if you had perished in the river;

Josephine.—I do not think that a supposable case, for my book tells me that all who believe on God, “have everlasting life!” “and shall not come into condemnation.” All that they could do to me, could not finally overthrow me; but they tempted God to the exercise of more than the ordinary means of grace, or I must have been lost; God had long ere that time, engaged to become an unfailing friend, and in that case, as well as all others, I certainly found him to be one.

Broth.—Well then, had you not been born of God, would you not have perished in the river?

Josephine.—If I had not been born of God, I never should have taken that cross which caused so much offence, and of course, should not have perished on that account.

Broth.—Well, if you had perished through their merciless conduct, would not your blood be required at their hands, even if you had not been born of God?

Josephine.—Why? I should have had no possible excuse for not loving God, and if I had not loved him, I might have been as guilty as they supposed me to be; and if I had been, my sentence would have been just; that is, if they had proved it against me.

Broth.—But if you had not been born of God, nor guilty of their charge, and perished through their cruelty, then what?

Josephine.—I cannot think they had any malice against me; if they had, it might justly be required of them; but

as it was, I think it was a fault, to which human nature is subject, when actuated by passion pre-possession or partiality.

Broth.—"I don't know," I believe they knew better than they did; and if they did not intend evil, then I ask, who did?

Josephine.—Charity forbids me for a moment to believe, that they held any spite against me; they supposed from appearances that I was guilty; and although they judged, and condemned me without evidence, yet I cannot impute it to malice.

Broth.—Any one must be superlatively vicious, that can hold malice; but did they not accuse you of malice?

Josephine.—What if they did? that did not make me guilty: they did not know my heart; they were poor, frail erring men; and I gratified too many hateful passions, in conversation with them, which I can never excuse; and which perhaps excited them to it.

Broth.—You will almost excuse them, altogether.

Josephine.—Indeed, I shall quite, when they repent, and return to God; till then, I never shall.

Broth.—How do you know but they have repented and returned to God, long before this time?

Josephine.—When a man sincerely repents, he will not live in the neglect of duty; and if they had done theirs, I should know it; for when Job's friends became willing that God should rule, they were humble; and did not Job know when that time was?

Broth.—Yes, of course; but do you believe they will ever humble themselves to you, as Job's friends did to him?

Josephine.—I believe they will humble themselves to God, and I shall know it, when they do; I ask nothing humbling of them to me; whenever they submit to God, I shall be

satisfied: that time has not yet come, but it will soon; and I am sure I shall see it.

Broth.—What makes you so confident that they will return to God, and that you will see it?

Josephine.—Because, if they ever loved God, it is impossible for them to remain in such an unhumbled state against him; and I must think that they once knew what the love of God was; at least the greatest part of them; there was one Judas in the family of Christ, and I should not wonder if there were two, amongst these; but to answer you more direct, this scene, and the glory that will assuredly follow, was made known to me seven long years before it began to be fulfilled. This is the reason why I believe I shall see them humble, and shortly after I see that, I shall be released from this world, “for so the Lord Jesus hath shewn me.”

Broth.—Well, it looks to me rather doubtful about your seeing them so very humble, for they are very popular now.

Josephine.—I am very sure I shall; for it was revealed to me, by one, who cannot lie; and I think I cannot mistake.

Broth.—How was it made known to you? in a vision? or was it by a spirit of inspiration?

Josephine.—It was a clear revelation from heaven; if I can understand heavenly things; and it was this knowledge together with the power of its divine author, that supported me through this scene of sufferings, and gave me “a faith of assurance,” that it would end in glory, and triumph. I believe the promises of God are unalterable: I have proved him, and found him “faithful and true,” to every promise, that he has ever made to me, thus far; and I can now “set to my seal, that God is true.”

Broth.—You surely have had a great opportunity to prove the faithfulness of God; but how was it revealed to you,

that you would soon be released from this world, did he tell you so ?

Josephine.—He shewed me the place where I should shortly be ; and that one of them, (that is) my unkind brothers, would be with me ; and if it was not “the third heaven,” it was heaven, for it was above this world.

Broth.—Did he shew you which of them it would be, that would dwell above this world with you ?

Josephine.—He certainly did ; and O, the blessedness of that state where “morning stars sing together, in heavenly beatitudes ; and all the sons of God shout for joy :” I can never utter it ; for it was beyond any thing, I had ever seen before.

Broth.—I am still at a loss to see you so confident. I do not yet see, how you can know, that they will return to you first. Do you not fear that you shall incur the charge of “false prophets ?”

Josephine.—Not in the least, my evidence is incontrovertible ; for I saw them at the feet of Christ, “clothed” with humility, “and in their right mind ;” but they were filled with astonishment.

Broth.—Well, if you ever do see this, I am sure you will be happy enough for this world.

Josephine.—I am happy enough for this world now : I ask no greater share of this world, than only a comfortable passage through it ; and if I can only enjoy the glorious presence and love of my divine Master, I am satisfied. This is all-sufficieny itself : others may boast of all that they can enjoy here, I envy them not ; nor would I exchange situations with any one living, if I could ; but when that day arrives, I shall be just happy enough to exclaim, “Lord now lettest thou thy servant depart in peace, according to thy word, for my eyes have seen thy salvation !”

Broth.—Then you feel a closer union to him, than people in general do.

Josephine.—I do not know how close the union of others is to him, but I am bound to him by more ties than mortals can know; the bond is an indissoluble one; it is a blessed one. It is a voluntary one, “a pleasing chain,” which, while it binds, grants the most perfect freedom, and I am altogether unshackled from this world, and so I desire ever to remain.

Broth.—I cannot but doubt about their submission, they are too highminded.

Josephine.—Do you not recollect that “If any man thinketh himself to be something, when he is nothing, he deceiveth himself?” Is there any such thing as arrogance, in humility? and is not a humble soul always dignified with heavenly-mindedness? and can there be any such thing as religion without meekness?

Broth.—No, certainly not; but perhaps they are humble in some things, and in others, not so.

Josephine.—Is that consistent? Doth a fountain send forth at the same place, sweet water and bitter? Can you indulge a superfluous delicacy which tempts you to shun the cross of Christ, and teach others to do so; and still live in obedience to God?

Broth.—No, but do you not know that a christian is sometimes inconsistent; he says, and does that, which he himself approves not; and still in some things, he may transcribe that commandment, which is everlasting life?

Josephine.—I doubt not but there may be seasons when christians act inconsistent; but on such occasions they cannot be deeply humbled: a spirit of holy love, and a spirit of pride, cannot occupy the same heart, at the same time: but as far as my brothers do transcribe that commandment, I feel

a disposition to love them for it; and wherein they do not, I pity them: Their sorrow if it is godly, is my sorrow; their joy, if it is heavenly, is my joy: for their Father, is my Father, and their God my God.

Broth.—Did you feel all this, when they bound you, and let you fall in the river?

Josephine.—Yes, always; whenever I saw in them a disposition to love, honour, and obey God, I loved that disposition, but at that trying hour, of which you speak, I was so full of confusion and distress, that I can hardly tell you how I did feel; but this I recollect—I knew there was great evil somewhere, but I was unwilling to impute so much to them then, as I have since ascertained they really deserved; but my personal sufferings, were nothing, in comparison with sufferings of the precious cause of Christ; that cause, which I knew was the nearest, and dearest object of my heart, when I saw it wounded and bleeding under the hands of my brothers and sisters; I sunk down, and the distress of my mind, extended in the most perfect, and acute pain of body to the extremity of every limb and nerve: my soul was transfixed; there is nothing like it; and the reason why it was so acute, was because it was from the hands of my brothers; had it come from any other source, “I could have borne it.” I then felt a perfect “fellowship” with Christ, in “his sufferings;” having confidence in God, who had so clearly revealed this whole scene to me long before; and who knew that it was for his sake, I had long laboured, and for his sake, I then suffered. This great God was with me, in that hour of peril, “as a mighty terrible one;” and redeemed my soul; and gave me these tender feelings towards them, which have proved beyond the possibility of a doubt, that I am born of God. This is the reason why I feel a disposition to forgive them; not to palliate or excuse their

faults; but to “pardon or remit them, as far only, as they affected me personally, but no further.

Broth.—Well, I think there is time enough to forgive any one that has wronged me, when he repents and makes restitution for the wrong he has done; if a man should steal any thing from me, how could he prove to me, that he repented, till he restored what he had unlawfully taken away?

Josephine.—Do not talk of restitution: What compensation can for a moment, be thought an equivalent to the suffering of a soul that is reeking in such agony as I have here expressed, one single hour? A moment is more than humanity knows how to endure; and more than it could endure, without divine strength; would you, if called to suffer thus, for months and months, think, or feel that the world could restore an equal recompense for all this?

Broth.—No, I should not, but I should not be satisfied, but by all the remuneration they could make, for they could prove their penitence, by nothing else.

Josephine.—“At the resurrection of the just,” I shall be fully compensated by my dear Redeemer, for all that I have suffered for his sake. He told me that I should suffer, and by whom; and for what purpose; He said “Fear none of those things which thou shalt suffer: behold the devil shall cast you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life!” All this has been fulfilled, but the two last clauses; and all that remains for me to do now, is, to “be faithful unto death;” and will not “a crown of life” be ample restitution for all that I can live to endure? and as it is in part fulfilled, I receive it as a sure pledge, that the rest will be also.

Broth.—A crown of life is a great compensation in-

deed ; but how do you construe that part, "the devil shall cast you into prison ;" do you apply that to your brothers ?

Josephine.—My brothers were the means of my being cast into prison ; but if you had been dragged into that cave, by such a hideous monster, as "Despair," and there confined to the gates of hell, as long as I was ; you would not be at a loss to determine who the devil was, nor where the prison was, into which he cast you. But as it respects the "ten days," they have been literally fulfilled in years ; and it is a remarkable fact, that since the tenth year expired, I have ceased to suffer, on this account : I have scarcely had a distressed moment, or a bitter feeling on account of my brothers, since the expiration of those ten unhappy years ; and could my brothers know the peace, the happiness, and the joy, that I frequently feel, they would not only submit to, but they would covet, to bear the cross of Christ for such glory as this. I wait now for my brothers return to God ; which I am sure I shall soon see ; and after that, I shall have but very few things of importance to do, to close my concerns with this mortal life.

Broth.—How will you know that their repentance is genuine, if you do not require any thing of them as proof ?

Josephine.—I could not know their hearts, if I had ever so great proof, but by their fruit ; that is an infallible test of the goodness of a tree ; for always when the fruit is in reality good ; we know that the tree is likewise.

Broth.—Why, what fruit do you expect to see, that is different from what it has hitherto been ?

Josephine.—I expect to see their conduct, and conversation pure and heavenly ; I expect to see them dignified not with grandeur, popularity, or applause ; but with a meek and holy disposition ; that they will submit to the authority

of God's word, and advance, and increase in heavenly wisdom; and would not such a state of heart satisfy you?

Broth.—Yes, if I was sure they really possessed this heavenly-minded spirit; but how should I know?

Josephine.—O, we must always have fervent charity; and “hope all things,” and believe as well as “endure all things.” I do not feel a disposition to disbelieve what they would assert, unless I knew to the contrary of it; nor have I the least desire to aggravate their faults, but to mourn over them, and make every charitable allowance for the frailties of human nature, but not by any means to cover them.

Broth.—But do they not impede you in the performance of personal duties between God and your own soul?

Josephine.—If they, by their superior strength, hinder me in any thing, that I owe to God, it grieves me; and I then pray God, that he would “not lay these sins to their charge,” and desire ever to be more active in the performance of others, in which they do not hinder me. They do not hinder me from reading “the Word of Life;” nor from visiting the chamber of the sick and dying, to admonish, or console them, as their cases require; nor do they hinder me from praying with them, and committing all their precious and immortal interests into the bosom of one, that is mighty to save; and there are many more that it would be needless to name; in which, they do not, nor do I think they have a disposition to hinder me, if they could.

Broth.—Well, my dear sister, I believe you have long been a prisoner of Jesus Christ, and that an infinite reward is before you: may God give you strength to continue “faithful unto death,” that you may at least obtain that “crown,” for which I believe you have in fact, “fought the good fight.” I have been edified in conversing with you; and I regret that I must at present leave you, for duty calls

me away ; but I will see you again, if the Lord will. God grant that I may then find you, and your brothers rejoicing in "the triumph of the cross !" Till then, I must bid you, "*God speed !*"

Then I saw, and behold me-thought, she arose, and lifting up her eyes towards heaven, said, Lord, when shall I end my wearisome journey ? When shall I arrive at that country, "from whose bourn no traveller returns ?" I have no engagements to delay my last parting farewell ! I have but one thing to detain me here ; and what that is, thou, O God, knowest very well ! Only let me see the triumph of thy cross ; and then, O then, clothe this soul, with incorruption and immortality ; set it free from every clog of sin and death, and let it find everlasting rest in thee ! Lord, every name but thine, has long since been blotted from my heart ! Thy name is the most charming and delightful sound that can fall upon my ear ! Heaven itself would be no home to my soul, without thee ! Hast thou any thing more for me to do or suffer ? O give me my work, and patience, resignation, and activity to perform or endure every thing that shall bring glory to thee ! I pray for strength, I pray for a meek and humble spirit ; I pray for thy blessed presence ! Thy perfections have fixed my spirit, and raised my soul above all created good ! I feel a celestial flame, which no created object can satisfy ! My present comforts vastly surpass all that wealth can purchase ! O Look into my heart, and read the characters, which thy love has drawn there ! By thine almighty strength, thou hast confounded my infernal foes, and raised me above fear ! "by thee, I have run through a troop ; by my God I have leaped over a wall."—Thy wondrous "name is a Strong Tower ;" I have run into it, and am safe ! Thou, O Lord, art faithful to all thine engagements ! How often hast thou said to my soul, "Fear

not!" O take full possession of this heart, nor leave one space for sin or satan, ever more to enter! Thou only, art the great end of all my desires; my utmost wishes will be attained, when I behold thee face to face; without a glass between; and live on thy love alone! Till then, I shall never be contented, nor satisfied.

Then I saw and behold me—thought she spent much of her time in fervent ejaculations, and travelled on toward a better world. After travelling a great while, she came within sight of a fountain, into which two large streams were continually flowing.—Zech. xiii. 1 She began to quicken her step toward the fountain, and before she arrived there, she met^d him, who led her on the twine. As soon as she saw him, she fell down at his feet, saying, all hail blessed Redeemer; "and worshipped him." She asked him for what purpose this fountain was fixed there. He said, that travellers may wash therein, and be clean.—Jer. iv. 14. So she went and washed therein; and he said, these streams, are "streams from Lebanon;" they will cleanse away leprosy and all impurity. He then held out his hand toward her, and when her eyes met it, they were almost riveted to it.—A perfect white and glistening lustre of purity, overspread his hands and face, that must forever remain undescribed: for nothing on earth but transfiguration, can be compared with it. She had seen him blessed before, but never so much so, as now. His eyes, when turned upon her, drew away her heart, and she exclaimed, How blessed; O, how precious art thou, O Saviour of sinners! Truly, thou art lovely! Thy "countenance is as Lebanon, excellent as the cedars!" Forgive a mortal, that adores thee, above all, that it can express! and wilt thou indeed so kindly and engagingly grant me an increasing acquaintance with thee; and suffer me to hang upon thee! Who is like unto thee? O Son

of God, open my mouth, and unloose my tongue, that I may praise thee ! He said, "I dwell in the high and holy place, with him also, that is of a contrite and humble spirit" She said, Lord, make me such. They then came to a well, with a frame over it ; and on the frame, stood a bason filled with blood, and in that blood, he dipped his hand, and holding it over her, let it fall upon her, saying, "I have loved thee, with an everlasting love !" O, those heavenly raptures, which then, and afterwards, filled her soul, eternity must tell ! Then she exclaimed, O my dear Redeemer, have I indeed come "to the blood of sprinkling, that speaketh better things, than that of Abel ?" It speaks pardon, and peace, to a soul, that has been tossed with a tempest of sin, temptation, and sorrow ! O help me to bless thee, and to love thee, with every power and faculty of my being ! O grace ! O glory ! He then gave her a cup of water from the well, saying, this well, is a "well of living waters." She said, "will the Lord of Life, and glory, condescend to dwell thus with men ?" He answered, "He that hath my commandments, and keepeth them, he it is, that loveth me ; and he that loveth me, shall be loved of my Father ; and I will love him, and will manifest myself to him !" She said, O Lord, keep me, and enable me to hide thy word in my heart, that I may not sin against thee ! O, may my soul constantly feed on "the bread of heaven !" (and taking the cup of water from his hand, she said,) "I will take the cup of salvation, and call on the name of the Lord." He said, "he that cometh unto me, shall never hunger ; and he that believeth on me, shall never thirst !" She said, Lord, I mourn, I grieve and am ashamed, that I so often trespass against thee ! I do indeed know and feel, that it is a bitter, and polluting thing, to sin against thee ! He answered, and said, "But ye are washed, but ye are sanctified, but ye are justified, in

the name of the Lord Jesus, and by the spirit of our God!" She said, O grace, grace, what a miracle of grace, I am become. He then walked with her till they came to a pleasant and beautiful field, and the smell of it, was delicious;—he said, "this is the smell of a field which the Lord hath blessed." Here was an orchard of pomegranate and all manner of pleasant fruits; and it extended as far as the eye could reach. She said, surely O Lord, thou hast led me to "a fountain, a well of living waters, and streams from Lebanon!" O, give me strength and opportunity to bring some revenue of glory, to thy great name. He said, "I know thy works; behold I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name." "Behold, I will make them to come and worship before thy feet, and to know that I have loved thee," "Because thou hast kept the word of my patience; I also will keep thee, from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." "Behold I come quickly, hold that fast, which thou hast, that no man take thy crown." "Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem; which cometh down out of heaven from my God; and I will write upon him my new name." Then she clasped her hands together, saying, O precious, precious, "Lamb of God; how can I sufficiently praise thee, for this unspeakable blessedness? "What shall I do? O, thou preserver" of sinners? Thou only Redeemer of fallen man! This fire which thou hast kindled in my soul, no floods of water can quench; it will drown every difficulty, for it is the flame of duty itself!" Mortality, is too contracted to

exalt thee, as I would; this clayey tenement, is too circumscribed, to contain thy glory; and but for a view of the triumphs of thy cross, here; I would say, O, roll down these walls which obscure thy glory, and let this spirit, winged with purity and love, soar on high; and there pour forth the loudest Hallelujah's to God and the Lamb! A soul redeemed by thy precious blood! O, how amazing is the thought! O for a heart to exalt thee, "far above all principality, and power, and dominion, and might; and every name, that is named, not only in this world, but also in that which is to come!" O divine Saviour, the expression of praise that is due thee, dies on my lips, for want of power to utter it. I can only say, glory to thy great name, O Almighty Jehovah! because thy name is indeed, "exceeding great! He said, "blessed are the meek, for they shall inherit the earth:" and "blessed is that servant, whom his Lord, when he cometh, shall find watching!" So having walked with her a considerable distance, in the sweetest, and most endeared communion, he said, "peace I leave with you;—my peace I give unto you; not as the world giveth, give I unto you." "Let not your heart be troubled; neither let it be afraid;" "but that, which thou hast already, hold fast till I come!" and so he left her.

At his departure she was sorrowful; but so peaceful, that she exclaimed within herself; what can this earth produce, as an equivalent, to one day's communion with the King of heaven! "In thy presence," O Saviour of the world, "is fullness of joy!" "At thy right hand there are pleasures forevermore." When I am blessed with thy presence, all created good, is enveloped in blackness; in comparison with thee: I behold one, in whom all the excel-

lencies of divinity, and all the perfections of humanity meet, and shine.

Then I saw, and behold me—thought she went on, till she came to a very pleasant valley; and when she came down into it, she saw a road that turned out to the right hand, and but a short distance from her, she saw a mansion-house, where she “heard music and dancing;” and on the side of this by-road, she saw a vineyard, which belonged to that mansion; and in it, were several men, gathering grapes. They had spread a table, or the likeness of one, on a rock, under the vines; and on it, was plenty of grapes, and a large flagon of wine. One of them called to her, and asked her if she would not like some grapes. She did not immediately answer him, but she thought she knew his voice. He ran up to her, and very complaisantly addressed himself to her, saying, that he had long been acquainted with her; and he thought she must recognize him. She asked him if his name was not Mr. Lighthouse, and he said it was. She said, she did indeed remember him, but that it was so long since she had seen him, that she had very near lost all recollection of him. Come said he, stay awhile with us; we have plenty of grapes and wine; and shall have a ball soon, and if it is agreeable, you shall have the honour of opening it. She said, indeed sir, I have not danced a step these many years, and I am sure I never shall again: I thank you for your politeness, but I decline your invitation. He said, come now, do not, I beseech you, be so scrupulous: you could dance fast enough once, and I do not believe you have forgotten how to dance yet; and I must ask the pleasure of one more dance with you. She told him she had long since seen the folly and vanity of it: that there was once a time when she was pleased with an opportunity

to dance, but that time, had long since gone by. He said he thought he could persuade her that there was no harm in dancing. She said, many people think so, but with me it is otherwise; at least, it would be wrong in me. He said, you are very rigid; it is not good to be "overmuch righteous," lest you destroy yourself. She told him there was no danger at all, of her ever having too much of the righteousness of Christ, and she thought if he ever felt the import of it at all, he would cease to importune her. He said, well, if you will not be persuaded, I must give it up; but will you not come and eat some of our grapes, and take a little wine for your stomach's sake? She said, no, I think not, excuse me if you please. He said, he could not excuse her from taking the wine; that she was too inflexible, when he had proved by scripture that wine was necessary. She said, wine might in some particular cases, be necessary; but for her it was not so. Will you not, said he, just go down to the rock; they have spread and covered with fruit, and wine? It is but a step. She said, I ask you to excuse me. He asked why? She said, if I must tell you, it is because "their rock is not as our rock; for their wine is of the vine of Sodom, and of the fields of Gomorrah; their grapes, are grapes of gall; their clusters are bitter. Their wine is the poison of dragons, and the cruel venom of the asp." Deut. 32—31 to 39. This, said Josephine, is the reason why I cannot taste them, nor go near them. He said, he did not own the vine, but the owners very politely invited him to partake of its fruits; and that he had accepted their invitation; that their vine was indeed a foreign one, but that he did not think it was a vine from Sodom; or that it ever grew in the fields of Gomorrah; nor that it was a scion of either of those vines, but I assure you, said he, that its fruit is not very bitter; but if you will not taste the fruits of the vine,

I have brought a box of pomegranates with me, that these gentlemen may taste of my fruit, will you have some of them. She said, I cannot go out of my way. O now, said he, I wonder; once I could enjoy myself with you, because we could in general think alike; but now, how altered you are! She said I once could take a transitory delight, in what you call the innocent amusements, and the pleasures of the world; but now if I suffer myself to be enticed away by them, they are always a source of grief; and you cannot wish me to make work for repentance. He said, O no, but you need not go out of your way; if you will only wait one moment, I will run, and fetch my box, and so saying, he was off, in an instant. He got his box, and running back, he opened it, and said smiling, there did you ever see any thing nicer? Now said he, I assure you that this fruit, is not the fruit of Sodom; nor did it, said he laughing, ever grow in "Beelzebub's garden;" no, nor in "the fools paradise neither Well, said she, how do I know whether you came by it in an honest way; and if it is stolen, "the partaker is said to be as bad as the thief:" He said, it did indeed grow in his own orchard, which is just up on yonder flat, close in the way that you are walking. She said, if there were any fruit in the way that she was walking, she should see them, and could gather them herself. (At her last words his countenance fell,) and he said, do you indeed despise my generosity? She said, by no possible means! Well then, said he, take some of them, if you please; and so saying, he took his knife, and cut some of them open; there, said he, does not the inside look as well as the out? She said, yes, they look very well, but I have not been accustomed to eat much fruit, only what I could find in the way; and that I supposed I could do lawfully. He said, yes, and so you can these; for I am myself the sole proprietor of them; and if you do not

take some of them, I shall think very hard, now I have brought them to you. Indeed, said she, I hope you will not; For I have heretofore been treated with a great deal of politeness by you, which I shall ever remember with gratitude; and be assured I shall not wickedly throw away, or despise the long cherished friendship, of a warm and generous heart. I hope, said she, you will excuse what I said, of "stolen fruit," for indeed I never questioned your veracity, nor honesty, in your dealings with the world. I do not feel, said he, that there is anything on my part to excuse, if you will only take some of my pomegranates, but if you do not, I shall not excuse you, because I think you must be faint. She said, she certainly was not faint, that she did not need anything at present, for that she was bountifully provided for, both in spirituals and temporals. Well then, said he, take some of them, and carry with you, to eat when you do need; and so saying, he held the box towards her, and she took two of them and wrapped them in her handkerchief. He said take more; she said no, here is a great sufficiency. Now said he, I have almost a mind to go with you, only I think your way must be dreary. She said, I should rejoice to see you walking in this way, and I can assure you that it is not all dreary; it is indeed, in some places "a solitary way;" but in general, "its ways are pleasantness," because "its paths are peace." If you will walk in this way, you must in great measure, forego the pleasures of the world, to which you seem to be so closely attached; and of those things wherein you now enjoy yourself, you must deny yourself.

Lighthouse.—O I cannot do that, for I am born to an inheritance, and I mean to enjoy myself while I live.

Josephine.—Do you not recollect what Solomon says of such? "Rejoice, O young man in thy youth; and let thy heart cheer thee, in the days of thy youth; and walk in the

sight of thine eyes, and joy of thine heart, but know ; that for these things, God will bring thee into judgment." If you continue in your present state, you may boast, (unenvied by me,) that you are born to an inheritance ; for Adam left all his posterity, heirs of the wrath of God ; this is the portion of the wicked man from God ; and the heritage appointed him by God, Job," 20—29. Go the wicked " is reserved the blackness of darkness forever." Jud. 13. There they may have an opportunity to " lie down ;" but it is only " in sorrow." Is. 50—51. They "are fed ;" but it is " with judgment." Ezek. 34—36. Their drink will be wine ; but it is " the wine of God's wrath." Ps. 75—8.

Light.—But I have never been one of those notorious sinners, in the sight of God.

Josephine.—You may not be a liar, a swearer, nor a thief ; you may not be a drunkard, a robber, or a murderer ; but if you do not turn, you will inherit vanity, and things wherein there is no profit ; which at last " will be swept with the besom of destruction." Jer. 16—19. The rich man may have all that heart can wish, in this world ; still there is yet an heritage for him, if unrenewed ; for he is a heir of hell, I beg of you to give yourself no rest, till you find it in the Saviour of sinners.

Light.—I have often thought that religion was an important, momentous and weighty subject ; but to give up all the enjoyments of this world, is a great sacrifice.

Josephine.—You are not required to give up all the enjoyments of this world, but only such of them, as would be detrimental to yourself, if you should retain them.

Light.—But I thought you just said, that of those pleasures wherein I now enjoy myself, I must deny myself.

Josephine.—So I did, but I meant only those pleasures which if indulged in, would only estrange your heart from

God ; I did not mean that you should give up eating and drinking, that is, retire to a cave, and live a hermits life.

Light.—Well, pray explain yourself, and tell me what you do wish me to give up, and what I may safely pursue.

Josephine.—I wish you to give up vain things, such as balls, card parties, pleasure parties ; and every thing connected with them, that you know to be sinful, or in any way dishonourable to God. I wish you to reflect seriously on the final consequences of a sinful life ; and turn your feet immediately to the testimonies of God, I wish you to rise above yourself, or what you have hitherto been, and pursued in this life ; and go directly to the head of this way, “ and enter in at the straight gate. You will then be admitted into my fathers house ; he will adopt you as a son ; and instruct you in the knowledge of the kingdom. He will introduce you into the seminary ; give you a liberal education ; and allow you the enjoyment of all the privileges of his own children. You will there learn the duties you must perform in order to maintain the constant exercise of grace, in the soul, and be made an heir of a “ better inheritance.”

Light.—But why must I go away round there, to get in ? am I not in the way with you now ?

Josephine.—You are with me, that is, your body is here ; but your heart is far off ; from loving to walk in this way, you have not yet received that precious treasure, a Saviour’s dying love, and till you do, you could not walk in this way, one single day ; and there is no other place, where it is to be found, but at the straight gate. If you go there, you will find a man who sits the whole year round to dispense it to all who apply ; and there you can buy a whole field of it, without money and without price.

Light.—But I see no reason why I cannot walk in it here, as long as it is so far round to go to the gate ; I will “break off

my sins by righteousness, and my iniquities, by showing mercy to the poor."

Josephine.—That I doubt, for to "break off" your "sins by righteousness," is to go directly to the gate that I have been telling you of, and there you will find One, who alone can give you this righteousness in abundance, that will enable you to break off your sins, and this righteousness, is nothing more nor less than the "treasure," that is a Saviour's dying love, and it is no where on earth to be found, but where I have directed you.

Light.—I do not yet see why I may not walk in this way now I am in it; I will forsake the vanities of the world, and live a life of obedience to God, I will keep all his commandments

Josephine.—Poor man, I pity you, from my soul I do; you will shift any way to get rid of the commandments. Is not the going there, a special act of obedience? "Enter ye in at the straight gate." This is one of the commandments. Did you but know the corruptions of your own heart, you would forbear to pledge your word so hastily. You do not want to walk by faith; nor to exercise a deep, and genuine repentance for sin; you do not know what this treasure is, nor do you prize a Saviour's dying love, to be worth the trouble it would cost you to enter in at the gate; but mark me, I will tell you what you do want, you want to be justified, by the deeds of the law, according to your own constructions of it; but if you depend on your own obedience to the law of God; soon very soon will you meet the curse of those, who "continue not in all things written in the book of the law, to do them," "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." He is a transgressor, but if you would live by the law, you must fulfill it all without transgressing any part.

Light.—But has not Christ made a new covenant, that he

will not remember the sins of his people any more ?

Josephine.—Yes, he has made a new covenant, but what is that to you, as long as you refuse to take fast hold of it, by faith? This is what I want you to go to the gate for, (viz.) to secure a part, in the new covenant of redemption and grace; that you may have every article thereof, engraven on your heart; and then, and not till then, you can walk in this way. But if you will be saved by works, you cannot be by grace, it is “by grace,” that a believer in Christ, “is saved;” “through faith;” and that not of themselves, “it is the gift of God.” This faith, grace and gift of God, I want you to secure, both for your own good, and the glory of God; and you never will find it, but at the gate; for “there is no other name under heaven, given whereby we can be saved, but the precious name of Jesus Christ.” If you will not come to Christ, in the way that he has appointed, I despair forever, of your salvation; for you must fulfill the law perfectly, in order to live thereby, which you never will, nor can do.

Light.—Why, do you believe that God has given out commandments, that it is impossible for man to obey, or that he has laid us under any inability to do his will?

Josephine.—No, for the whole law was fulfilled, in every tittle, by one man; but it never has been by any one since; and that man was Christ. Nor has he laid us under any inability to do his will; but by our own sin, we have corrupted ourselves, and this corrupt nature which is our sad inheritance, morally disqualifies us of the power to do his will but that does not excuse us.

Light.—If we are morally unable to obey, why are we not excusable? But I believe we can, and shall be rewarded for it, if we do.

Josephine.—Come then and bring all your good resolutions

with you, as instruments for the work ; and all the vain fancies of your mind, for the materials ? build you a ladder that shall reach to heaven ; and then climb up to the golden city ; scale its “ jasper walls ;” “ break through to the third heaven ; and take possession of the New Jerusalem ; for you may as soon do all this, as ever get to heaven, without repentance faith and love. Suppose you succeed in building you visionary ladder, and just as you were about to ascend it ; a merciless creditor should seize you, saying, “ pay me that thou owest !” and if you could not, and he should cast you into prison, “ would you not feel the necessity of a surety, that was sufficient for your debt ;” this surety, is what the believers alone, can boast of ; for we are *all* sinners ; and the law binds us *all*, under the strongest curses, to satisfy its demands. But when we show our utter inability to discharge the debt, against us, and when about to be thrown into prison ; then our great surety, makes his appearance, and says, “ spare that sinner, for I have died !” Put that bill to my account ; and “ stay him from going down to the pit, I have found a ransom.” If you were under sentence of death, for some misdemeanor, as long as you remained in this country, our law would reach your life ; but if you could escape into the dominions of some foreign prince, our laws cannot reach you there ! Now my friend, this is just your state ; that very law to which you cling so tenaciously, contains your death warrant, and if you do not flee away, out of this “ kingdom of darkness,” into the “ kingdom of God’s dear Son ;” the sentence will eventually be performed on that warrant ; but if you escape from that law, and “ take refuge under grace,” its curses, and awful denunciations, can never be able to reach you. But if you love the employment of sin, you must content yourself, to take up with its wages.

Light.—Well, I am not very old yet, I shall probably live

many years, I will think these things over, and perhaps we may meet again.

Josephine.—God grant we may, if not in this world, in a better; but do not presume on long life, it is the bane of thousands; if I saw you unwarily put a cup of poison to your lips, would I not fly to dash it from your grasp? If I saw your house on fire, would not I call as loud and as long as my lungs would admit, to awaken you? But now your soul is in danger, and you perceive it not; you are sleeping on the top of a mast, and the dead sea is rolling its black surge, beneath. “Now is the accepted time;” embrace it my friend, and secure salvation, whatever sacrifices you may be called to make; I do not expect long life, nor do I desire it, and if I may be made the humble instrument of glorifying God, I am satisfied. I shall not probably again behold your face on this side the grave; but I now beseech you to fly to “the strong hold,” while you remain “a prisoner of hope!” If I am called home first, follow my footsteps, as far as I have followed my divine Lord and master; and may God prepare you for his presence, that when he shall call you I may hail you, when you arrive there, adieu, (L.) adieu. So I saw and behold me thought, she was turning to go on her way, and she saw one of her sisters coming toward her, and that she was in tears, Josephine spoke to her saying, “wherefore look ye so sadly to day?” and why those tears? I cannot conceive what troubles you?

Sist.—I have enough to make me sad, my soul is cast down within me, and I cannot get any rest.

Josephine —But what is the cause of all this? I must know for my anxiety on your account is very great?

Sist.—My brothers have talked very cruelly to me, and I do not know how to bear it, it grieves me so.

Josephine.—It is good for us to have trials, and I doubt

not but yours are painful ; but if you make a good improvement of them, they will be transcient, and leave you better than they found you. You ought to be willing to bear your own burdens, and ever feel that what God does, is just.

Sist.—I feel that God is good, but I have given them no occasion to treat me in this manner, and this is the reason why it is so trying.

Josephine.—What would you think if they had combined against you, and bound, and let you fall into the river, as they did me.

Sist.—They have not done that, but some of them, have done nearly as bad, for they judged and condemned me, without any evidence, as they did you ; they said they had been told that I was guilty of some misdemeanor ; but they would not tell me what ; they took heresay for substantiated fact ; and never told me what it was, but condemned me till I should repent ; I asked them what they wished me to repent of, for it could not be supposed, that a person would be converted, before he was convicted. They said, I was audacious to ask it and would give me no answer at all.

Josephine.—Well, I believe God has wise reasons for whatsoever he lays upon us, and if we suffer wrong, we are not above our master : he hath trod this path before us ; and if we can but discern his footsteps, we ought always to rejoice, if we are permitted to put our feet there.

Sist.—I know it, and if we are sufficiently humble, we shall consider it one of the greatest honours, we can arrive at, however pained the flesh may be by it. I have not one doubt of the goodness of God, in all that he lays upon me ; but I know of no fault, that for a moment attaches to me, that should cause them to treat me so ; although I know I am a sinner in the sight of God. But I feel it my duty to

see them again soon ; and find out what it is, they hold so close, and in the dark against me.

Josephine.—Well, follow duty by all means, wherever it leads you ; for if I thought there was one thing, left undone on my part, that I ought to do, I “would not give sleep to my eyes, nor slumber to my eyelids till I have done it. The bible is our guide, to duty, and our sure and sealed charter, to the saints inheritance ; but it is very confounding to the soul, to look for judgemnt, and behold nothing but oppression ; especially in those who profess to love and serve God.

While they were thus engaged in conversation together, one of their kind brothers came up, which broke off their conversation abruptly, and her sister soon afterwards left her. she was very glad to see her brother, for she knew that he too had been a sufferer, and that he was going the same way with her, and would be her company. So they went on together, rehearsing the great things which God had done for them, and some of the most important events which had happened to them in their pilgrimage. At length they came within sight of a mansion, at the foot of a mountain, where they purposed to put up, and rest, and when they came to the yard gate, they knocked and the porter bid them come in, for they were never “forgetful to entertain strangers,” there. They were very kindly received, and after supper, soon retired to rest. Next morning they arose, and were bid welcome to the house, by their host, and invited to a view of some curiosities, which they readily accepted. So after breakfast their host led them into a yard that was full of fruit trees, of various kinds ; one of which was an apple tree, filled with grafts. This tree, said he, yielded me no good fruit from the natural branches ; and therefore I have cut them all off, as you may see, and inserted into the stock, another, and better kind of fruit. The pilgrims asked him, if the pre-

sent branches were equally productive of fruit. He said, O no, some of them you see, are a great deal stouter than others: some have been inserted longer than others; but, said he, when they are pruned, they all yield me good fruit, and some of them, an abundance of it. But, said the pilgrims, do none of these branches yield bad fruit? He said, if the suckers were suffered to shoot forth, and remain in the branches, from one year to another; the fruit if there was any, would either blast, and prematurely fall off, or be knotty, rough and bitter. This tree, said he, is an emblem of the family of God; the ancient members of which, have been cut off; and room made for the present ones, to be united by faith; who when humble, bring forth good fruit. He then led them to a long valley, through which ran a large brook, at the upper end of which, were several little brooks, and they all emptied into the principal ones! and were full of water. These brooks, said their guide, are now as you see, full of water; when water is plenty, but in the heat of summer, they will be all dried up, and thus the expectations of many a weary traveller, will be miserably disappointed. These brooks are emblematical of time-serving friends, they appear affectionate while you are in a state of prosperity, but when distress and misfortune comes upon you, you look and hope in vain, for support and consolation from them. They will stand aloof from you; lest they should be burdened or disgraced, and therefore desert you in the time of need; and thus your expectation comes to nothing; you are filled with confusion, and ashamed of the confidence, you reposed in them. Here you are, that you must "cease from man, for wherein is he to be accounted of." The nearest friends and relatives, and even those who are noted for wisdom, and piety; through mistake and prejudice, often disappoint our most sanguine expectations; though they were kind, and

attentive to you, when in prosperity ; yet they finally prove like a dry channel, in the day of adversity, frustrating all your hopes like those of the fainting, panting traveller. Such deceitful, flattering pretenders, are afraid of being involved in trouble, or expense, or disgrace, and therefore will not render you any assistance whatever. Hence you will see the necessity of committing your cause and character to that "friend who loveth at all times ;" and who was especially "born for adversity : " and of referring your opposers to that day, when "the hidden things of darkness," will be brought to light ; and "the counsel of all hearts," will be made manifest. If you love God, your names are in "the book of life ;" and that, you will find is the principal distinction ; whatever be your present outward circumstances, you may lean upon him, with a confidence which he will never disappoint. Then Josephine looked at her brother, and smiled, but I saw her eyes fill with tears, and she was evidently affected at the explanation of these allusive pictures ; which has been so forcibly presented to her mind. Their guide then led them up to the top of a hill, where they saw the foundation of a great Palace, just laid ; and a vast number of men employed in carrying together the materials, of which it was to be formed. The hewers that made ready the timber in the mountains ; the stone-squarers had polished the stone of the quarries ; and the builders had prepared the boards, the pins, the gold, the silver, the brass, and the iron, with all manner of ornamental work, in a manner that would ensure strength, durability elegance, ornament and convenience, for that purpose for which the building was designed. Every piece of timber, every piece of stone, every plate of gold, silver, or whatever was exactly fitted to its place, and adjusted therein, as they were brought together. Here the pilgrims stood a good while. in admiration to see each

and every piece fit, and fay into its own place ; so that there was no need of any instrument, to force, or drive it into the space, it was designed to fill ; for it would slip in, and there remain. This building, said their guide, and the materials of which it will soon be composed, are designed to represent the building of the spiritual temple of God. That like this palace is, (to speak after the manner of men,) composed of various materials, and every one fitted to its place, before they are brought together. Some of these you see are hewn, some are hammered, some are refined, and every one designed to strengthen, adorn, or add some lustre, to the building. "The foundation of the Apostles, and prophets," has long since been laid for this building ; and Jesus Christ himself is the chief corner stone." He is not only the foundation stone, but the head stone of the corner. He holds the several parts of the building together : and on him rests the whole stress of the superstructure. In him, this building is all fitly framed ; and will when every member is brought together ; finally become an holy temple, in the Lord. Here every member of the mystical body of Christ, will "be builded together, for an habitation of God, through the Spirit." When all are gathered "then will the head-stone be brought forth, with shoutings, crying grace, grace, unto it," which will complete the building. Every humble believer in Christ, notwithstanding this state of imperfection, is entitled to all the glorious immunities, and blessings of his family, because he belongs to "the household of God ;" But "the fining pot," is "for silver, and the furnace for gold ;" and as the most precious metal, pass the severest tests, of the most excessive ordeal ; so the most devoted servant of God, is sometimes called to wade through scenes of unknown sorrow ; which are unfelt by the great mass of believers in Christ ; but out of them all, the Lord delivers them: in due

time. Your only safety therefore, consists in the closest, and most humble walk with God, in building up his cause; and waiting "for the grace, that is to be brought unto you, at the revelation of Jesus Christ." So he led the pilgrims back to the house, and there they staid several days. At length the time came for them to depart, and they asked their host if their way was direct, over this mountain. He said, yes, and you will find good going; it is an up-hill course, to be sure; but it is smooth, and free from sloughs and mire; you will find the air on this mountain, to be very sweet, and reviving; and you will likewise find such society as will exhilarate your spirits, and enable you to set a good face, on the rest of the way. So when they had gratefully acknowledged the favors they had received and bade him farewell they set foward on their way, and their kind host accompanied them, a little way. He told them he had a strong impression on his mind that they had been great sufferers; and if so, he hoped that what he had shewn them would be a source of consolation to them. They told him it was; and they should not soon forget what they had seen there. He walked with them to the ascent of the mountain, and then took them each by the hand, saying "bear up," ye suffering believers in Christ; your unhappy race is almost run; your perilous warfare is almost completed! A few more days, and you will "have gained the summit of the everlasting hills," to meet the sons of light; those natives of the upper world, who will grace your entrance into heaven! They will bring you to the arms of your beloved Redeemer; for whom you have laboured, and suffered; for whom you have fought against sin, and satan; and for whom you have bared your bosoms to the piercing arrows of death and hell! Are you suffering oppression! You will soon have dominion! Is your honour laid in the dust? A crown and a sceptre

will raise it up again. Are you reduced to poverty? Heaven is an immortal treasure. Have you been driven from your habitations? Your Redeemer has gone to prepare a place for you, in the mansions of your Fathers house. Are you deprived of public audiences? You will soon be called to partake of "the marriage supper of the Lamb." If your life is full of bitterness, heaven is a paradise of pleasure. If your battle against the powers of darkness, be a perilous one; a glorious triumph awaits you. Are your labors and sufferings excessive? There is everlasting rest for you in heaven. Are you judged unworthy the society of men? You may ensure the companionship of Angels. Are you called to bear the cross of your Redeemer? his own hand will crown you conquerer. Are you suffering shame for his name? You will soon be filled with glory, Though you may for a little time have sorrow, your beloved Lord, "will see you again, and your hearts will rejoice, and your joy no man taketh from you." You will inherit all things, and receive a full, and competent restitution for all that you have sacrificed and suffered for the sake of Christ! Therefore, lift up your heads, O ye humble saints, and "rejoice, for your redemption draweth nigh?" "gird up your loins, and so run, that you may obtain the prize!" Trample on every thing that may hinder or in any way impede your course, in your way to the kingdom! Never account any sacrifice too costly; nor any cross too heavy; nor any duty too perilous nor any pain too excessive, to bear, for the sake of him, who hath borne so much for you; and from whom each of you expect to receive "a crown of righteousness! My time is expired, and I must bid you farewell? God grant us the next blessed meeting, on the other side Jordan!"

So I saw that they answered farewell, but to all appearance with regret: but they soon began to hasten up

the mountain, as fast as they could go; they however became weary, in a little time, and were obliged to slacken their pace, and Josephine said, now brother, as our walk is likely to be slow for a considerable distance, I should like to have you contrast the life of a truly humble man, with one who is only professedly so.

Broth.—A truly humble man, first of all, gives God his heart, he loves him above all things; he strives to maintain a constant communion with him; and in proportion to his affections for his maker, he loves his neighbor. He “does justly, loves mercy, and walks humbly with God.” He walks soberly toward himself; righteously toward his neighbor, and godly toward his Creator. He is not one of those who are only good while on his knees, but always conscientious; there is temperance in his habits; delicacy in his behaviour; equity in his judgment; wisdom and mercy in his administration; truth in his works; charity in his deeds; faithfulness in his trust; and justice in his dealings. He is not only scrupulous in his performance of his duties to man, but looks to the spiritual part of the commands, and act as in the presence of God, and with a single eye to his glory. He is not only constant in the performance of duty but carefully looks to the manner of performing it; and to the end for which it was designed. He loves retirement, the society of the truly penitent, and abounds in secret prayers; keeps a watch over his heart; is grieved with his own sinful thoughts and inclinations, mourns over the corrupt disposition of his own nature, and often laments that “when he would do good, evil is present with him.” He has accepted of Christ, in an humble, deliberate, understanding manner; having counted the cost, and made no secret reserve for his own safety, ease or estate, nor for the indulgence of any beloved sin. He has chosen Christ for his righteousness; and shews a

merciful and indulgent spirit, toward the widow, the fatherless and the poor ; and makes religion the business of his life, by foregoing the world, and making everything under his control, bow to the will of God. His chief care is to serve God, and secure the best interest of his own soul, and those about him ; the commandments of God are his delight, and his sweetest hours are those spent in communion with him. He is never satisfied with present attainments, but presses on, if possible, he “ may attain to the resurrection of the dead.” He will deny himself and take up the cross ; and meekly bear it before the world, when the honour of his divine master requires it, resolving not to serve God, with that which costs him nothing. He has a hope that satisfies him that his state is safe ; but rests in no attainments in grace, but desires sanctification, that he may grow in grace ; and reaches forward to bring some revenue of glory to God. He takes holiness for his path ; he loves it for its own intrinsic excellence ; not only because it is the ready way to heaven, but he holds heaven in greater esteem, on account of the holy way that leads to it, and the perfection of its beauties there. He sets his heart not only on the wages of religion, but on the work ; he chooses it, he loves it, he advances it, and he adorns it. He delights in communion and fellowship with God ; these are his cordial, his heritage, and his bliss ; the desire of his eyes, and the joy of his heart. In short his conversation is in heaven ; he walks with God, and is filled with peace ; God is his friend, heaven is his home, the promises are his portion, every blessing is his, “ for he is Christ’s, and Christ is God’s.” This is a very imperfect description of a humble christian, and although envy or some malignant passion, may sometimes be suffered to cast a shade over him ; still his course is onward ; sometimes in darkness and distress ;

sometimes in the full blaze of heavenly light. Nothing can stop him ; though he is sometimes impeded by hosts of invading foes ; yet by the power of God he is enabled to break his way through them, if not wholly to overcome them. Christ is his blessedness, the light of his countenance is his glory, and “ the recompense of the reward,” is his aim ; and thus he perseveres to the end, gains the day, and is crowned conquerer, “ through the blood of the Lamb.” But it is not so with the hypocrite ; his first step is a wrong one, consequently, they are all wrong. He does not love God with all his heart, nor his neighbor as himself, he may to outward appearance be just, and square, in his dealings with men, but follow him up and you will find him over-reaching and oppressive to the poor. His main aim is to gain the applause of the world. He is a great pretender to piety, but neglects “ judgment and mercy.” He makes many, and long prayers, to be seen of men, but neglects the duties of the closet altogether ; or only superficially performs them. If he follow Christ at all, it is for the sake of the loaves, and the fishes ; he always has some secret reserve of safety, ease, estate, or the indulgence of some beloved sin ; and never makes Christ the supreme object of his affections ; nor does he govern worldly concerns, in such a way as to subserve the best interests of the Redeemer. He prepares a righteousness of his own, from the little scraps of his self-conceited obedience, that he can gather here and there ; and seeks for no more religion, than he thinks he needs, to carry him to heaven. The world is uppermost in his heart, and must be served in preference to God ; and when he ends his prayers, he ends his religion, till he commences them again. He is a great advocate for the wages of religion, but dislikes the work ; he has no desire for holiness, only for the sake of the happiness of heaven ; and is only anxious to obtain

enough to bear his expenses there. The laws of Christ are his bondage ; he dislikes to be governed by him ; he cannot bear his burden, and only wishes for his benefit, and deliverance from punishment. He will not deny himself of any worldly good, for the sake of Christ ; nor will he take up the cross, nor endure shame or reproach, for his sake ; for these are costly services, too expensive and revolting to his nature, to be borne for a moment. He is a great lover of pleasure, associates with vain company and tyrannizes without mercy over his inferiors. He loves those only who love him, and court his favor by flattery and deception, and flatters himself, if he can only become popular in proportion as he advances in greatness, he will advance in goodness. He does not love the society of christians, despises singularity, and strictness in religion, and will not walk in the path of holiness, because it enjoins obedience. He aims to maintain a fair external appearance, and to gain the favor and applause of men, while he is an entire stranger to truth and godliness. He is like a fig-tree, which leaves out and blossoms fair, which too early casteth her untimely figs, which wither and perish prematurely, bringing no fruit to perfection. The most tedious hours of his life, are those he spends in the worship of God ; he never mourns over the pride, and sinfulness of his own heart, and life ; but loves the bondage of sin, and is content to remain in a state of utter darkness. He is like the unskillful husbandman, who first sows his seed before he breaks up his ground. He loves and frequents the "broad road," because he there meets so many kindred spirits; he is grossly ignorant of the state of salvation by grace; but flatters himself in the outset, that he is the ready way to heaven. He strives with his utmost effort, to keep up his confidence in his good state, and to make men believe that he is uncommonly good ; while God from heaven pronoun-

ces him, in a state of damnation. Now my sister, you are at liberty to compare this character with that of the humble christian ; and reap every possible advantage you can from the contrast.

Josephine.—I think you have truly delineated both characters as they are, in the sight of God ; but in view of mortals there is sometimes but little perceptible difference. The humble man is modest and unassuming, and many of the excellencies of his character, are concealed from the public gaze, till made manifest in the light of eternity ; while all the good, (if good, it may be called) which a hypocrite does, he is forward to “proclaim upon the housetops.” The good man, takes the word of God for his guide ; and truly though not perfectly follows its directions. He desires above all things to be delivered from the guilt, and dominion of sin. and to be more and more transformed into the image of his master, whatever humbling means, God shall see fit to use for this purpose. He loves the society of saints, for there he finds congenial associates. He will not range the gardens of pleasure to gather a few sordid flowers, that may chance to grow there. He will not explore the treasures of mammon to lade himself with glittering dust, that may happen to be deposited there. He will not tower the heights, to obtain fame, or popularity ; or to associate, and have his name enrolled with the great men of the earth ; but he will “explore the world of life, and beauty, and find a way to the city of God: he will wade into the divine excellencies, the store of mercies ; anxious only to obtain as great a share as possible of the “true riches !” He will plunge into the ocean of divine love, and swim in the unfathomable depths of all sufficiency, exclaiming to the astonished beholder, “it is good to be here !” One of those characters casts a lustre of light and beauty ; the other of darkness and deformity. One fights

his way through every difficulty, to the kingdom before him ; the other is satisfied with the ease, and pleasure of the world. One prefers the cross of Christ, the other, the crown of the world. One chooses hardships, and want in the way of duty ; the other, quiet and plenty, in the way of sin. But the day will come, when one " shall go away into everlasting punishment," but the other " into life eternal." One will sink in the inconceivable anguish of despair ; and wail in the horrors of gloom, and pain in " eternal fire." while the other is borne on the wings of angels, to triumph in redeeming love, and taste the joys of heaven in a state of immortality. O ye " sinners in zion," tremble and be afraid ! Let " fearfulness," " surprize the hypocrites !" who among us shall dwell with devouring fire ? Who among us shall dwell with everlasting burning ? Who ?

Then I saw, and behold me-thought they had reached the top of the mountain, and all around them was pleasant and beautiful ; the air was sweet and odoriferous ; the earth was beautiful with flowers to delight the eye ; and the music of birds to charm the ear. All was light ; the sun shone in the full splendor of a spring morning, and everything tended to increase their felicity. Here they met many of their old acquaintance, and joyfully saluted them ; and here they had a blessed interview with the inhabitants of these mountains. They ate of " the bread of life ;" they drank of " the wells of salvation." They rejoiced in their near access to the fountain of life ; and beheld the beauty and glory of God, in the face of their " best beloved !" One said to Josephine come up to the top of this little mountain ; it is called the mountain of " delight," and you will have a more perfect view of the city, for which you are bound. So she turned and went ; and when she reached the summit, she had a fairer prospect of " the land that is very far off ;" but which seemed to be

near, O said she, the joy and glories of the upper world ; O the blessedness of the righteous there, "eye hath not seen nor ear heard" of bliss so perfect as that, prepared for those who love God. They talked awhile of things pertaining to the kingdom ; when she raised her eyes to heaven, and struck a new tune, which I had never heard her sing before ; the music of it, was so transporting, and the sound of her voice so melodious, that it thrilled through my soul, roused me up, and I awoke, and behold it was a dream.

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