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J. S. Inskip



"I am, O Lord, wholly and forever Thine."

C/V

THE LIFE OF

REV. JOHN S. INSKIP,

*PRESIDENT OF THE NATIONAL ASSOCIATION  
FOR THE PROMOTION OF HOLINESS.*

BY

W. McDONALD AND JOHN E. SEARLES.



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## PREFACE.

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IN compiling the life of Rev. John S. Inskip, we have done little more than tell, in the plainest and most simple manner, the story of his eventful and useful career. In doing this, our chief difficulty has been in sufficiently compressing the material at our disposal into such limits as to bring the volume within the means of the masses who revere his memory, and would esteem it a great pleasure to possess his "Life." To compass this end, we have been obliged — very reluctantly — to present a very meagre, and we fear, unsatisfactory account of the National Camp-meetings conducted by Mr. Inskip. We have been obliged, also, to omit much in his letters and journals, which, for spirituality and interest, equal anything to be found in these pages.

No attempt has been made at elegance in style, believing that the plain, unvarnished facts of the good man's life would be much more acceptable to pious readers. The most remarkable events in his life are of so recent date, and so fresh in the memory of thousands, that any other than the simplest statement of them would be regarded as an attempt to make of them more than the facts would justify. We are persuaded that

no one who knew Mr. Inskip will charge us with over-drawing the picture. His life was eventful, and much of it reads like a romance; but it is the romance of herculean effort and well-earned success, in the face of strongly pronounced opposition.

The authors have divided their labor. Mr. Searles has written of Mr. Inskip's "army life," and the evangelistic trip to the Pacific Coast and Salt Lake, and his pastoral labors in the New York East Conference, prior to the time he entered into the experience of perfect love.

We can but trust that the book will be read with spiritual profit by thousands. Many will be stirred by it to a better and holier life. If this should be the case, the *subject* will rejoice in his heaven of bliss, and the authors will be made glad during their brief earthly sojourn. They have done the best they were able to do amidst pressing duties and enfeebled health, to furnish a volume worthy of the subject. They have drawn no portraiture of his character, but left the reader to ponder the simple fact of **his life**.

W. McDONALD,  
J. E. SEARLES.

# LIFE OF JOHN S. INSKIP.

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## CHAPTER I.

### PARENTAGE. — BIRTH. — EARLY YEARS.

“WE have higher authority than that of human evidence,” says the author of the Life of Jeremy Taylor, “for asserting that the Church of Christ is firmly founded upon a rock. When assaulted either by infidelity on the one side, or hypocrisy on the other; when obscured by superstition, or persecuted by force, its Divine Protector has successively demonstrated the truth of His Word, that ‘wisdom is justified of her children.’ At such times of need, ‘sons of the prophets’ arose, endued with such power of mind, animated with such grace, and armed with such weapons of erudition, as to render them invincible to their present enemies, and the admiration of succeeding times.”

There have been marked periods of revival in the Church, alternated, unhappily, by periods of spiritual declension. When darkness has covered the earth, and thick darkness the people, God has ever had His agents ready — made ready by a deep, conscious enduement of spiritual power, for the work of calling the people back to the life from which they had fallen.

The agents whom God employs for special work, are marked men,—men who seem, by special enduement, to be

leaders ; and who at once, by their superior adaptation, command public attention, and take their place, by general consent, in the front ranks. Such a character was the subject of the following memoir.

Rev. John S. Inskip was born Aug. 10, 1816, in Huntingden, a small but historic town in England, situated on the north bank of the River Ouse, about seventeen miles north-west from Cambridge, and renowned in history as the birth-place of Oliver Cromwell. In the vicinity are Brampton Park and Hinchinbrook House, the ancient residence of the Cromwell family. Here Oliver, with his youthful bride, Elizabeth, daughter of Sir James Boucher, of Essex, resorted in order that he might mend his ways, and lead a regular and virtuous life.

Edward Inskip, the father of John, was born in Bedfordshire, England, July 1, 1788. He early removed to Huntingden, where in 1810, he was married to Martha Swanel, a native of that town, born April 15, 1794.

Of his ancestors, Mr. John S. Inskip says : " So far as I am informed, I am happy to say, they were without rank or title. They belonged to the honest yeomanry of their day. There were among them several who took the impress of their character from their neighbor, Oliver Cromwell. On political and church questions, they were ' reformers.' One of my uncles, who obtained some political celebrity, died in the act of making a speech, at a reform meeting. They were all ' Dissenters.' "

Mr. Edward Inskip was reared in this town of Dissenters, imbibing their principles and spirit. At the age of eighteen, he professed faith in Christ, and for a time seemed to be a sincere servant of God. But this religious interest did not long continue. The cares of the world, the company of the gay and thoughtless, with the influence of the unholy example of some of the ministers of the Establishment,



which came under his observation, dampened his zeal, and induced an utter distaste for religion in all its forms.

Mr. Inskip naturally became skeptical in his views, and with his wife and only daughter, sought a home in France, hoping to receive a fortune in that infidel land. But finding business prospects very unpromising, he was under the necessity of returning to England. He finally concluded to seek a home in America. Leaving John, then but four years of age, with a relative, the family embarked for the new world, landing in New York some time in the month of September, 1820. They proceeded immediately to Philadelphia; but in consequence of the prevalence of the yellow fever in that city, they concluded to go to Wilmington, Del., where they resided for some years. The following year, John joined the anxious parents, having crossed the Atlantic in a ship, in care of some friend.

There were born unto Edward and Martha Inskip, fourteen children,—three sons, and eleven daughters, seven of whom died in infancy, including two sons, leaving John the only male survivor. Of that large family, only three survive at this writing (1884): Mrs. Elizabeth Jones, of San Francisco; Mrs. Martha S. Draper, and Mrs. Anna Laws, both of Cincinnati, Ohio. Those who have departed, so far as we are able to learn, have died in hope of a better life.

John S. Inskip, though coming to America at the early age of five years, always retained a vivid recollection of two things connected with the voyage—seasickness, and the “figure-head” of the ship, representing a female form. The first gave him a horrible idea of sea-life; and the second he could but regard as a spirit, placed there to keep them from danger. He says: “It induced in me a belief in spirits, and imparted an interest in the supernatural, which lingers with me still.” It seemed to absorb his thought. He could not resist the inclination, at every favorable op-

portunity, to\* make his way forward and peep through any opening which he could find, and gaze with admiration upon that graceful female form.

The name of the vessel in which he crossed the Atlantic, was *Elector*. They entered the port of Philadelphia; but, without going on shore, proceeded immediately to Wilmington, on board a steamboat which plied between the two cities. This was the first steamboat that John had ever seen, and in his youthful eyes it was a huge, a wonderful affair.

In the transfer from the ship to the steamer, in a yawl, by some mismanagement, the boat came near being swamped, and he lost. It was only by the most dexterous efforts of the strong oarsmen that he was saved from death. The father, beholding the great peril, and the almost miraculous escape of his son, sat down and wept, while others exclaimed, "Thank God, they are safe!"

This introduction into the then "borough" of Wilmington, was, to his youthful mind, an important event. The thing which most attracted his attention, and which he ever after remembered, was a "big wood-pile," the like of which he had never witnessed before.

Prosperity, for a time, attended the father. His worldly matters were in the most hopeful condition; success attending every enterprise in which he engaged.

John was at once put to school, and seems to have received his full share of corporeal discipline. "We certainly got of this sort of thing," he says, "all that we wanted, if we did not get all that we needed." He was not a vicious boy, but very full of fun — so full that he could not "keep in," and because he could not restrain the outflow, it was thought proper to drive it out by the use of the rod. Speaking, in after life, of this sort of correction, he says: "The various cruel and unreasonable modes of torture resorted to on the

part of some enraged schoolmasters, in the way of birch exercises, or, by 'keeping in,' while he endeavored to gratify his revenge by tantalizingly striving to split a ruler on the open hand, bruising or wearing out a bunch of 'rattan' on a tender part of the body, so outraged our sense of propriety at that time, that more than once, we have needed to pray for special grace, to feel precisely right in reference to these 'old sores.' Some of my instructors were Quakers, and some were Presbyterians. The cool and quiet manner in which the one class performed the functions of their office, was only excelled by the other, in that they seemed to do it prayerfully." This being quietly, deliberately, and prayerfully chastised and punished after the style of those times, was never pleasantly remembered by our friend, even in mature life.

The father became more and more skeptical in his religious views; as well he might, for Wilmington, at that time, was, to some extent, a centre for free-thinking, and of free-thinkers. Distinguished infidel lecturers visited the town to enlighten the people on religious subjects. The Hicksite division of the society of Friends occurring about that time, created no little bitterness among them. Mr. Inskip naturally took sides with the rationalistic wing, which aided in pushing him further away and landing him into confirmed infidelity, or, as nearly confirmed as this class of doubters usually are. At times he felt the force of truth. Under an affecting appeal made to him by a clergyman of the town, he shed tears, and tacitly acknowledged that he was in the wrong. Once when he was sick, and thought to be nigh unto death, a female of the society of Friends called to see and commune with him. She said, "Edward, how is it with thee in regard to religious matters?" "Oh," he responded, "all is dark! I go, I know not whither! Whether there is a hereafter or not, I can-

not tell. Awful doubt! Tremendous suspense!" And yet, on his recovery, he added to his doubts, and continued to make vigorous efforts to reconcile his opinions with what he called "sober ideas of God."

The mother, who still retained a reverential regard for the sacred Scriptures, was accustomed to gather her children about her, especially on the Sabbath day, and have them read the Bible, and learn the Lord's Prayer, etc. Sabbath afternoon, while her husband was absent with his infidel associates, was the time she selected for this service. On the husband's approach, all was abandoned, as he would not allow, if he could prevent it, the Bible to be read in his house.

At one time John had a great desire to attend the Sabbath school, and asked permission of his mother to do so. She replied that she would ask his father, but feared he would not allow it. When asked, he would not consent. This caused John much regret and many tears.

About this time, Martha, one of the daughters, became deeply interested in the subject of religion, under the ministry of a Baptist clergyman of the town, and soon after professed conversion. She was naturally gay and worldly; and she well knew that should she become a professed Christian, she would be frowned upon by the world, and, worse than all, by her affectionate, but deluded father. Notwithstanding all these hindrances, she resolved to become a follower of Christ. The father, hearing of her purpose and profession, with all the impious rage with which an utter contempt of sacred things inflames a soul, said: "What! a daughter of mine visit such a place! She become religious! No, never!" Addressing her, he said: "If you do, Miss, you must know the consequences. You shall dwell no longer under my roof. I will disown you forever." At this, her heart was filled with deepest anguish, and she shed



many tears, but remained firm in her purpose, resolving to follow the Lord Jesus, if to do so she must forsake home, father, and all. He does not seem, in her case, to have executed his threat. She subsequently became the wife of a Baptist deacon, and, as her brother said, "There was no such thing as turning her aside."

## CHAPTER II.

### CONVERSION, AND THE BLACKSMITH SHOP.

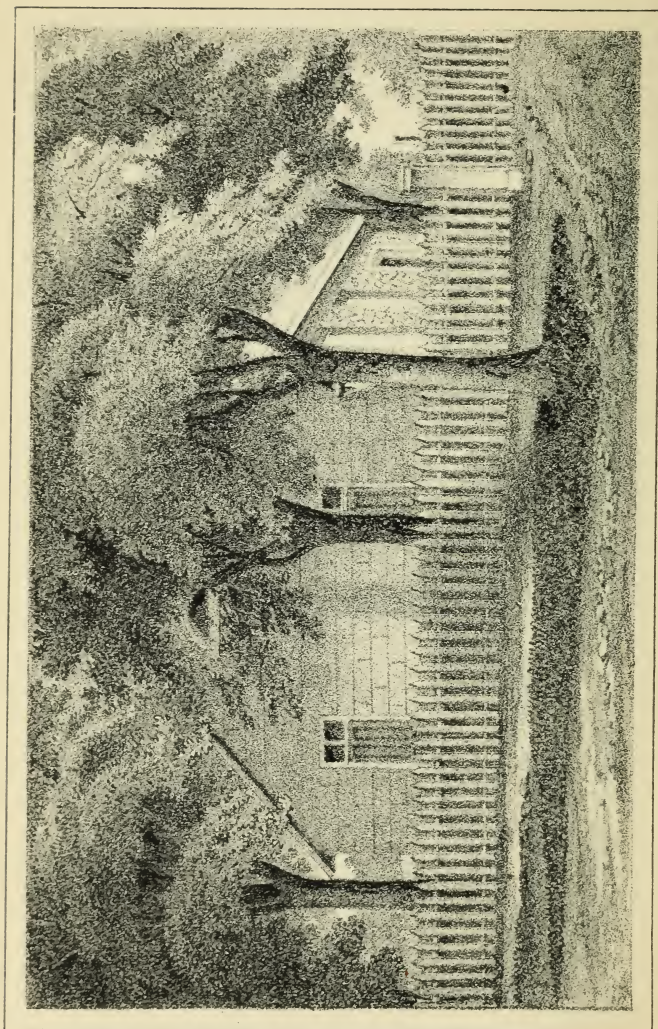
REVERSES in business forced Mr. Inskip to leave Wilmington. He removed to East Bradford, Chester Co., Pennsylvania, a rich and beautiful section of the Keystone State. Here he was employed in buying and selling cattle. The business of a drover not only took him from home much of the time, but into rough and irreligious company, where his infidel tendencies became more and more confirmed, and his opposition to religious truth and those who professed it, more bitter and unrelenting. John, being much of his time with his father, imbibed his sentiments, so far as a boy of fourteen could understand them, and argued for infidelity with all his natural impetuosity. But the conversion of his sister, and of a day laborer on his father's farm, a most desperate character, made a deep impression upon his mind. He became persuaded that there must be something supernatural in the religion of Jesus. And no sooner did he become convinced of the truth of religion, than his whole soul seemed eager to know the experience. Swearing, to which he had been, as he says, "most horribly addicted," he determined to abandon, and was never after heard to utter an oath. He had not attended church for some two years, but he resolved that he would go the following Sabbath. And before the holy day arrived, he says, "I never counted days and hours with such intense anxiety











THE CHAPEL WHERE REV. MR. INSKIP WAS CONVERTED

as I did those of the remaining part of that week." But the Sabbath arrived, and he, with a sad heart, turned his steps towards the little Methodist Church in Marshalton. On that day Rev. J. S. Taylor preached. He so far entered into the spirit of the meeting as to "feel quite happy." Four years later he writes, "I am oftentimes led to believe that then and there I experienced some of the love of Christ; but for want of instruction I lost my enjoyment, and was not able to regain it until the eventful moment when I received the unclouded witness of the Spirit."

"Up to this time," he says, "I had made no disclosure of the exercises of my mind to any human being, except an Irish laborer who lived with my father. One Sabbath evening as I was returning from meeting, I said to him: 'Robert, I have been very wicked, but I intend to try to do better.' 'Och, mon,' said he, 'ye are nae sae bad.' 'O yes, Robert, I have been a great sinner.'" He tells us that he "still attended the means of grace," until he "saw the exceeding sinfulness of sin." He even had a "strong inclination to become a member of the Methodist Society, but was deterred from the course by the enemy of souls," who suggested that he was "too young," and that there "was time enough yet."

Sabbath afternoon, April 10, 1832, while listening to an impressive sermon preached in the meeting-house at Marshalton, by Rev. Levi Scott, afterwards Bishop Scott, from Luke xiv. 18 — "And they all with one consent began to make excuse," — he was led to feel more profoundly his need of Christ than ever before. The preacher searched all hearts. "The remark which rested with the greatest weight upon my mind," he says, "was the following: 'There is a little boy here who says that he is too young.' These words seemed to say, 'Thou art the one to whom the word of this salvation is sent.' I went home with a determination that

I would come out on the Lord's side." In the evening he returned to hear Rev. J. S. Taylor, and on his way fell in company with a pious but greatly persecuted lady, who invited him to remain until the close of the prayer-meeting. He did not reach the church until after the preacher had commenced his sermon. Following the sermon was the "second meeting." Of this there are before me two accounts written by Mr. Inskip. We give the substance of both: "At the commencement of the prayer-meeting an invitation was given for the mourners to come forward. My heart was ready to break. I said to the lad who was with me, 'Tom, I am going forward.' 'No, don't, John,' he said. 'Yes, I will,' I replied. He then seemed to use some force to deter me, and seeing this I broke away from him and rushed through the crowd, and with the rest of the penitents asked an interest in the prayers of God's people; and in less than one hour my soul was happy in a Saviour's pardoning love. One of the brethren asked me if I thought that the Lord had blessed me. I replied, 'Yes, I feel that the Lord has comforted my soul.' He then asked me if I would get up and tell the people what the Lord had done for me. I answered him in the affirmative, and arose and told my tale of joy. That night I joined the church, though I was fully persuaded that my father would be much displeased with me for so doing."

In another account he gives some details which do not appear in the first. While kneeling at the "mourner's bench" two friends came to him to give him instruction and encouragement— one, "Joseph Burton, a man of years, and known as a most earnest and devout Christian; and class-leader." Mr. Inskip says: "As we waited, the old class-leader knelt by my side and said, 'My lad, dost thou believe in the Lord Jesus Christ?' My response was, yes. He then inquired, 'Dost thou believe that the Lord Jesus

Christ is *able* to save thee?' Without hesitation I answered, yes. With increased emphasis he said, 'Dost thou believe that the Lord Jesus Christ is *willing* to save thee?' My reply was, yes. Becoming more earnest in his manner he asked, 'Dost thou believe He is able and willing to save thee *now*?' My answer was ready and emphatic, yes. In the most kind and solemn manner he said, 'Dost thou, my lad, believe that the Lord Jesus Christ *does* save thee now?' I answered yes, and in an instant was on my feet, surprised, but saved."

This was the beginning of not only a new life with our young friend, but of the most trying tests of loyalty to Jesus. He was well assured that his father would oppose him, and likely expel him from his house. He says, "I told the lady with whom I went to the meeting, that I knew I must leave my parents' roof, and made arrangements with her to stay in her family a few days while I might be seeking a place in which I could learn a trade."

He reached his home late at night, to find the family, as he supposed, all asleep. He retired, and slept sweetly, till morning, when he arose, he tells us, "with a light heart," notwithstanding the prospect of a storm near at hand. At the breakfast table, the father said, "John, what made you stay so late at the meeting, last night?" His only answer was, that he "wished to see it all out." Nothing more was said on the subject, at that time.

He joined the church as a probationer, on the night of his conversion, but did not communicate the fact to his mother until the following Thursday evening. He then told her frankly that he had joined the Methodists. "Well, indeed," she said, "I am very sorry, as all your religion will be over in a few days. You are too young; and you have not weighed the matter seriously." But his sister Martha, who was at home on a visit, encouraged him.



“John,” she said, “watch and pray, and no doubt you will be able to hold out to the end.” His mother remarked, that she could not tell what his father might say about it when he learned that he had joined the Methodists. “But I felt,” he says, “that the grace of God would be sufficient for me.” The mother communicated the gloomy tidings to her husband, that his *only* son had become a Methodist. He seemed greatly surprised and afflicted, but said nothing to John in reference to it for several months. So the lad’s expectations of being cast out, were not realized.

“I soon began,” he says, “to feel that it was my duty to exhort sinners to flee from the wrath to come, which I did, now and then, and with some success.” He seems to have been a Boanerges from the beginning. He attended meetings on all occasions, and did much earnest praying and exhorting.

One or two instances will illustrate the spirit with which he and others labored, and the power which attended their efforts. “Rev. J. B. Ayers had preached one of his characteristic sermons,” says Mr. Inskip, “in which he gave rum-selling a terrible scathing. He urged us to pray that God would, in some way, deliver the neighborhood from the awful and destructive abomination. One of the very worst kind of taverns was kept close to the church. Frequently the proprietor would encourage the young men to drink to intoxication. Then they would come to our meetings, and some times greatly disturb and annoy us. We were admonished to pray that he might be awakened and converted, or that God, in some way, would destroy his capability for mischief. The appeal was a powerful one, and produced on my mind a wonderful impression. I seemed to be entirely absorbed with the sentiment and aim of the sermon, and especially with the proposition to pray. Stimulated by the appeal, I knelt down, and so did all the people. An unusual

sense of the presence of God pervaded the congregation. I remember only a small portion of the prayer I was led to offer. After referring to the wrongs we had endured, and the terrible damage that was being done by the rum-seller, I cried out to God to *undertake for us*. That was a common mode of giving expression to any special earnestness of soul that might come upon us. So I proceeded to pray, 'O Lord, undertake for us, and make bare Thy holy arm! Take hold of this man who is destroying all about him. We beseech Thee, O God, to awaken and convert him; but if he will not consent to this, break him up, or kill him.' The responses to the prayer were amazing. It was a time of wonderful power. That prayer was heard and answered. In a manner we cannot stop to detail, the Almighty overwhelmed this man's business. He was sold out by the sheriff, and died a death of utter horror and despair. Swift and fearful vengeance does sometimes overtake the wicked in their mad career."

Another instance of persistent prayer will be read with interest. He describes the conversion of one Morgan Massey, on this wise:—

"There was a saddler's shop on the highway near our home, kept by one Titus Gheen, who became greatly exercised concerning his soul. I had been in the habit of going into a corn-field near by, to pray, and sometimes my private devotions took a more boisterous and public form, than my more matured judgment would approve. In one instance he overheard me, and asked the privilege of accompanying me the next time I might go there; a proposition to which I readily assented. Profane persons who passed by, overheard us, as we wept and prayed together. It was soon reported all over the country that 'John Inskip had taken Titus Gheen into the corn-field, and put the bars up, and the devil couldn't get in.' Whether or not all the report was



correct, and true, I can't stop to inquire, but I do know, in the affair that occurred in the saddler's shop, the Evil One was excluded, and completely overcome. Morgan Massey called about the noon hour, and I was having a pleasant social season with the saddler and his family. He said, 'John, I am in great trouble. The devil has been pursuing me all day. I began to pray in the house, and he was there. Then I went away out into the woods, and knelt down and tried to pray, but could not, for the devil was there. Now I have come here to know what to do, for I am in great distress, and can't stand it much longer.' I responded, the Lord will help you, and bless you. Deeming him, as well as the other man, greatly in earnest, I closed the door, and said to the saddler's wife and sister, who were Christians, and who had just come in, 'We are about to pray for these two men, and if you wish to join me in doing this, we will lock the door and it shall never be opened again until these men are converted. They looked with astonishment as I proceeded toward the door, and turned the key. I commenced singing 'Come, ye sinners, poor and needy,' and then invited them to come to the altar, extemporized for the occasion out of two 'saddlers' horses,' or work-benches, at hand. They came forward and knelt down, and I prayed and sang until far on in the afternoon, the wife and sister taking their turns. The saddler ultimately came out wonderfully clear, and declared that God had saved him. The other continued to agonize and struggle, and finally, seemed to be without hope. I exhausted my fund of information and expedients for the encouragement of the seeker, but all was of no avail. I sang and prayed and wept and called on the Almighty for help. But no help seemed to be at hand, and sinking down into a state of utter despair, he ceased to pray. As I looked at the probabilities of the case, the prospect for a good long stay in that saddler's shop, was becoming more assured

than was desirable. As I sat musing and inquiring what next to do, Massey lifted up his face, and with an expression of awful determination, exclaimed, 'O Lord, if you will bless me, I'll join meeting!' To join the Methodist Church there and then, meant something, a good deal more than it does now. With him it was the last struggle—the final test of earnestness and fidelity. He had scarcely finished the declaration before he commenced clapping his hands, and shouted, 'Glory, glory, glory to God, I'm saved!' More persons than he, shouted; yea, verily, 'shouted a great shout,' as the Scriptures have it. He 'joined meeting,' and has continued steadfast unto this day. He is one of the class-leaders at the Grove."

He describes a Sunday-school anniversary in which he and others took part, which differed essentially from many of a more modern type. He says, "We had no platform, no instruments of music, no particular adorning or dressing for the occasion. All of us were too religious for anything of that kind. The people came in great crowds, and all seemed wonderfully interested. There was much prayer in our preparation. Our 'pieces' were pretty much all poetic. Billy Elliot spoke the hymn commencing,

'There is a land of pleasure,  
Where streams of joy forever roll.'

It was a very exciting address. The people wept and shouted for joy. Matty Arlett spoke a poem on the judgment, taken from an old Methodist magazine, and we were all moved to the very depths of our being. God was with us in great power. The work of conversion went forward with increasing interest and power on account of this celebration. It was a real 'means of grace' to old and young. In fact, there were no old or young people among us. We were all old and all young. The patriarchs among us looked

with deepest interest and affection upon the junior members of the flock. It was a true home for us all. It mattered not whether we were at camp-meeting, in the ordinary church congregation, or at Sabbath-school, all was alike spiritual and truly religious. I don't expect to see another such a band in this vale of tears."

In the spring of 1833, the Inskip family removed to another part of Chester County, known as Goshen. Here John united with the Grove M. E. Church by letter, and at once entered into active service. This church seems to have been blessed with an active, earnest company of godly men and women. Speaking of them, Mr. Inskip says: "The Grove contained a host of young men, who were accustomed to hold prayer-meetings, and in various ways labor for the good of souls." He received, from this church, license to exhort, and right royally did he exercise the gift.

About this time he attended his first camp-meeting, which was held in "Squire" McCurdy's woods. The company "gathered at Bro. Hill's residence, and started long before daybreak, with a 'big wagon,' and a first-class Chester County team of horses." The tent, furniture, baggage, and some of the sisters, were crowded into the wagon, and the strong and more healthy ones walked. "The entire expense," he says, "was less than one dollar each for the trip." This was camp-meeting fifty years ago. He represents it as a "wonderful meeting." It was a rough neighborhood, and people of the "baser sort" came in crowds. Among the persons converted at this meeting was John McColley, a noted pugilist, who became an active helper, and accompanied Billy Elliot — afterwards, Rev. William Elliot — and our youthful exhorter, on many an adventurous trip to save souls. The trio, McColley, Elliot, and Inskip, made a strong prayer-meeting band, and they went wherever there was an open door, and men to be saved.

Though the country was thickly settled, there was not a Methodist, nor a professor of religion, within a mile of his father's house; and the subject of religion was seldom ever mentioned. The nearest class-meeting was nearly three miles away, and though he was obliged to walk, his place was seldom vacant. He felt the necessity of being punctual in all his religious duties, lest the enemy get the advantage of him.

Mr. McColley and John Inskip commenced holding prayer-meetings in a small house, which, he says, was not more than fifteen feet square. "The people came out in great numbers to hear what these babblers had to say." As many as could do so, crowded into the house, to whom these youthful exhorters declared the counsel of God. Six persons were converted, which aroused the spirit of evil. The owner of the house informed the lady who occupied it, that unless she "cleaned those Methodists out," she must vacate the house. She was a poor, dependent widow, and for her sake they withdrew, and were without a place of worship. It was then that they betook themselves to prayer for Divine help. A place of worship they greatly needed, and they firmly believed that in some way God would answer their prayers.

We give the history of their success in Mr. Inskip's own words: "On the farm belonging to our family, was a blacksmith shop. It had been used as such for over fifty years. It stood immediately on the highway, and was presented to my mind, as a suitable place for meetings. At once we commenced praying to God, that my infidel father might be induced to allow us to use the smith-shop for religious purposes. After asking, for days together, Divine aid and guidance, I went, with much of anxious feeling, and made known my request. My father was incensed, and would have spurned me away; but he feared to do this, and

simply responded, "I will talk to your mother about it." Of course I knew that meant success. So I prayed more and more fervently. When alone, the old gentleman said to mother, 'My dear, John wants the smith-shop, to hold meetings in. What do you think of it?' She promptly responded, 'Let him have it, by all means. If he don't get something to keep him home, he will kill himself running about to hold meetings elsewhere.' That settled the question, and in due course of time, I received a favorable answer to my request. I at once commenced preparatory operations. These I joyfully pursued, for weeks, alone, and at length succeeded in getting matters into shape, to warrant the circulation of notice through the neighborhood of an opening service. I wrote, and nailed up on trees and gate-posts, in prominent position, the following placard:  
— '*There will be meeting in Inskip's blacksmith shop this evening, at early candle-light.*' A great crowd gathered. Watson, Brown, Few, McColley, Elliot, Johns, and many others, were there. Good slab seats had been provided, which a neighbor kindly made for the occasion. The earth floor was covered with tan, and this, with some six inches of the purest, best rye-straw that ever grew. The place was heated with an old-fashioned large ten-plate stove. Light was obtained from 'dipped candles,' stuck on the black walls, relieved by a bountiful use of the white-wash brush. It was a great meeting. I was as happy as if I had succeeded in building a cathedral. I lived to see eighty souls converted in this place."

The father, in granting the use of the shop, imposed one condition. They were not to hold their meetings after nine o'clock at night.

This was late in the fall of 1833, and they continued their meetings during the winter without any special manifestations of grace. In the following spring of 1834, a



society was organized, consisting of thirteen members. John McColley was appointed leader. Soon after the organization of the society, a very gracious revival of religion broke out among the people in the neighborhood, extending to all classes. Among the subjects of this revival were two of Mr. Inskip's sisters.

"On hearing of the conversion of my sisters," says Mr. Inskip, "the wrath of my father was so great that he seemed like one quite beside himself. My mother retired into her room to weep over her misfortunes. 'Ah me!' she cried out, 'I thought that as my daughters were growing up to womanhood, they would in a short time become an honor and a comfort to me; but now all is over; they have gone after those silly Methodists, and are ruined forever. Oh, wretched woman that I am; my fond hopes all blasted, and I must spend the remnant of my days on earth in misery.'"

The father, on learning the facts in the case, resolved upon desperate measures. He conferred with some of his infidel friends as to what he had better do, but found that they could not agree as to the best measures to be adopted to rid the neighborhood of the pernicious influence which the meetings at the blacksmith shop were exerting. An elderly lady said to him, "Edward, thee had as well let them alone. They will do as they please, anyhow. They have got my daughter, and I don't know how to help it." But this counsel only increased his wrath, and made him, if possible, more determined than ever to put an end to it. Addressing John, he said, "This thing has gone too far, and must now stop. You were not satisfied with being a fool yourself, and disgracing your own character, but you must draw your innocent sisters into the same snare, and you have thereby brought a lasting stigma upon their reputation. What! *my* daughters become Methodists? Why, it is the heaviest curse that could have come upon me!" "My

parents then went into a room by themselves," says John, "in order to determine as to the best plan by which to extricate their daughters from the dilemma into which they had been decoyed. The result of their deliberation was as follows: My sisters were to be locked up in a room, and not allowed to attend the Methodist meetings any more. The meetings in the blacksmith shop were to be discontinued. My father was to go around and get the neighbors to sign a request that there should be no more Methodist meetings in the neighborhood. Lastly, I, their only son, was to have my clothes packed up, and be banished from my parents' roof."

When the final decision was made known to John, his only response was, "Father, by the grace of God, I'll save my soul." The father meant what he said, and so did the son. They parted for the night — the son to sleep sweetly, and the father to find little or no rest.

Morning came, and with it no change in father or son. Before leaving, John retired to the barn to pray that this sin might not be laid to his father's charge. His father happened to overhear him pleading for the salvation of his erring, deluded parent, and became so enraged as to express the wish that the barn might take fire and burn his son and all that the barn contained.

This was a trying hour for a boy of sixteen; but he passed through it bravely. He says, "Before I left I encouraged my sisters to maintain their integrity, and not to fear." He turned his back upon his infidel home, and his face towards the wide, wide world; trusting alone in Jesus. "As soon as I got out of sight of my home, and realized that I had the honor of suffering for Christ, there came upon my spirit a jubilee of gladness and victory no words can express. I wept and shouted, and sang that beautiful song, —



“ ‘O, how happy are they  
 Who their Saviour obey,  
 And have laid up their treasures above,’ &c.

“I was full of music and full of joy. No hour of all my life had been more crowded with the real bliss of God’s salvation. There was not a tinge of sadness, not a solitary moment of regret. On and on I went, singing and rejoicing in the Lord. As I went along the road, an elderly lady, connected with the society of Friends, saw me coming, and hearing my song, at once seemed to know something unusual had occurred, and said to me, ‘John, what’s the matter? where’s thee going?’ My answer was, ‘Oh, nothing. Father has driven me away, and I am going to Brother Hill’s, my class-leader, to ask his advice. Glory to God, I’m turned out for Christ’s sake!’ Then, starting on my journey, I continued singing,—

“ ‘Jesus all the day long,  
 Is my joy and my song,  
 O that all His salvation might see,’” &c.

That song, and that journey, will be remembered forever.

It was his purpose to apprentice himself to learn some useful trade, but God had other and nobler work for him. He returned the following day to have a final understanding of matters, and procure the few clothes which belonged to him. “But lo!” he says, “what a change! I beheld a great deal of tenderness and seriousness in the countenances of my parents. The storm of rage and unnatural grief had passed away, and a pleasing, thoughtful calm had taken its place. With a heavenly smile, and with eyes full of heavenly joy, my sisters informed me that they had heard father say to mother that he intended to lead a new life.” But nothing seems to have passed between them of special note until, “in the evening, with considerable agi-

tation, the father said, 'John, we must have prayers in the family; I will read and you must pray.'" He read the fifty-third chapter of Isaiah, and while reading became so much affected that he was obliged to stop and give vent to his feelings in profuse weeping. John prayed, as might be expected, with great faith and fervor.

"We continued our family devotions," says John, "for several days before my father found any relief. His distress of mind finally became so great that I thought it was necessary to send for Bro. McColley and his wife, in order to hold a private prayer-meeting for his special benefit. Bro. McColley came, according to request. As soon as he came, my father introduced the subject of religion, and in a little while said, 'We ought to have some prayers.' Bro. McColley then went to prayer, and prayed very fervently. He then called upon me to pray, which I accordingly did. After I had closed, my father said, 'Now I will try and pray.' His prayers were answered, and the man who had been an accomplished and persevering opponent of Christianity for many years, was then and there made a new creature in Christ Jesus, and felt the blessedness of revealed religion."

To say that the company felt inexpressible joy, would be saying as little as could be said. John and the two sisters could scarcely contain themselves, so great was their joy at the change in the father. But the mother was in deeper trouble than ever. She saw her husband and children happy in a sense of God's pardoning love, and yet felt no hope or peace of soul. She was yet a stranger to God. But she importuned God to save her, until a few nights later, about twelve o'clock, she fancied she heard the Lord speak to her in an audible voice, saying, "Come, and let us reason together; though your sins be as scarlet, they shall be white as snow; and though they be red like crimson

they shall be as wool." That moment her burden left her, and she received the witness of her acceptance with Christ. The next morning, during family worship, she confessed the change which she had experienced during the previous night.

These conversions revolutionized the household. The parents became members of the Methodist Church. The father became a class-leader and licensed exhorter, and the mother became one of those quiet but regular Methodists, whose experience was uniform, and whose whole life was a loving exemplification of the power of grace.

The work continued to go forward in the blacksmith shop—which they named "Mount Joy"—until there were more than sixty members in the society. The old shop was soon converted into a neat little meeting-house, and became one of the regular appointments on Radner Circuit.

## CHAPTER III.

### THE YOUNG CIRCUIT RIDER.

MR. INSKIP seems to have been early impressed with a Divine call to the work of the Gospel ministry. His education had been only such as could be secured in those times in the common schools. His father, now that he had become a Christian, anxious to give his son every advantage possible to fit him for his life work, arranged to send him to college. Mr. Inskip gives no account of his connection with Dickinson College, Carlisle, Pa., and yet it is evident that he spent some time there, but how long, we have no means of determining. The following letter, written to those whom he loved at one time much better than he loved his own parents, throws some light upon this subject. Mr. Burton was the old class-leader who directed him to Jesus when he was earnestly seeking the Lord. The letter is as follows:—

“CARLISLE, CUM. CO., PA., Jan. 31, 1835.

“*My dear Father and Mother in the Gospel of Christ,*—I am now seated for the purpose of communicating a few lines which I have not the least doubt will afford you a measure of comfort and consolation while traveling in the way of the kingdom. You did at one time appear to me as my only true parents in the world. When I was at your house, and then alone, I felt at home. My soul always rejoiced to come and stay with you. Thank God, although I have been separated from you for some time, yet still I feel that principle of love towards you, that I trust will never be destroyed either in this world, or in the world to come. Although you do not now seem the

only parents I have in the world (as my natural parents are now converted), yet still I love you the same. You have been a great blessing to my soul. May God reward you for your kindness to me. I thank God that I am still trying to serve my Master, and do His will.

“While I am adding to my literary knowledge, my prayer still is, Lord, increase my knowledge of Thy way and of my own heart. I have for some length of time been struggling after holiness of heart. Last night, in the time of family worship, after prayers my room-mate went up stairs and commenced prayer in secret to God. I quickly followed him, and I commenced struggling after the blessing of sanctification. I began to conclude that I never should be better prepared to receive this blessing than at the present moment. My faith began to increase, and I laid hold on the promise of God, and my poor soul emerged into the liberty of the Gospel. I am now enabled to say, ‘The blood of Jesus cleanseth me from all unrighteousness.’ I now feel I have that hope which maketh not ashamed. Glory be to God! I know that at this moment, while I am writing, that I enjoy this inestimable blessing. I feel it in my soul. Oh! glory be to my God! Help to praise the Lord for what He has done for my soul. We have good meetings in Carlisle at present. I think that seven or eight souls have been soundly converted to God. The work has commenced among the students of the college. All around in this region of the country the Lord is reviving His work in a powerful manner. Oh that God would speak with His awakening voice in the neighborhood of Marshalton! It is still dear to me. You have no need of any discouragement, for the Lord of hosts is your friend. The reason of my writing this letter is, that by humble profession in the fear of God, I may not be so easily overcome by the enemy. I will now conclude with asking you to pray for me that I may be enabled to do the whole will of my Master. And may God bless and save you eternally, for His mercy’s sake. Amen.

“JOHN S. INSKIP, to J. S. Burton. —

“P. S—Remember me to Brother Mills and Brother S. Quimby. Although I suppose that brother has only just received my last letter. Do, please, write to me as soon as possible. I shall be much pleased to hear from you all. Remember me to Brother Parrish and all inquiring friends.”

This letter reveals two important facts in Mr. Inskip’s

life, — first, that he was, for a time, a student in Dickinson College; and secondly, that at this early period in his life he experienced the blessing of heart purity.

It does not appear that he remained long in college. It is doubtful if he was there so long as a single year. His father's financial circumstances, it is presumed, would not allow of a longer stay.

So soon as he left college, the work of the ministry was again pressed upon his attention. It was understood at that time, that whoever entered upon this important work must be conscious of a Divine call. For months previous, he had been engaged in calling sinners to repentance. He now felt that his whole life should be devoted to this work. In this decision, he was not influenced by mercenary motives, for such motives did not often exist in those times. He who became a Methodist preacher, went forth "without purse or scrip," and seldom with "two coats;" feeling "woe is me, if I preach not the Gospel."

That the church might discern the fitness of candidates for the work of the ministry, they were first licensed to "exhort." He who was not a successful "exhorter," would never, in the estimation of the church of those times, become a successful preacher. So, by the advice of the class of which he was a member, and which he had been the main instrument in raising up, he was duly licensed to exhort. If in this relation he evinced "gifts, grace, and usefulness," he would be advanced to a higher grade — that of a "local preacher."

Before receiving license to preach, it was necessary, in order that the official brethren might be able to judge correctly of the candidate's abilities and promise, that he preach what were called "trial sermons," at different appointments on the circuit. Having passed this ordeal, he was recommended in due form to the quarterly conference



for license to preach. He says, "Rev. John Potts was the presiding elder of the district, and Rev. J. Edwards and Rev. R. E. Morrison were the circuit preachers. These three kindly took supervision of my matters; and sustained and directed by them, I commenced my ministerial life."

Mr. Inskip's license bears date of May 23, 1835, and is signed by J. Potts, presiding elder, and S. Ayars, secretary.

No sooner had our young exhorter received license to preach, than a field of labor was opened to him, which he eagerly embraced as from the Lord. It was the common custom, in those times, for young preachers to travel for one year, at least, under the presiding elder. Before being formally introduced to his circuit work, and before his "fit-out" was secured, he attended a quarterly meeting at a place called Coventry, of which he gives the following amusing account:—

"Brother William Elliot, as a special friend, proposed to accompany me to the quarterly meeting. We had an eventful journey, the most romantic part of which was a novel mode of travel, to which the exigencies of the case reduced us. It must be remembered this trip was taken before we were regularly 'fitted out' for the itinerancy. We borrowed a horse in one place, and a 'gig' in another. The 'gig' was ancient, and the horse was 'balky.' But we went along quite comfortably, and employed our time in talking of the kingdom of God in us, and singing the songs of Zion. We were, indeed, having a delightful time, when at the foot of a long hill, the horse stood still, sullenly still. A gentle reminder that we had not yet reached our 'stopping place,' seemed to make no impression whatever, except to induce the horse to go first on one side of the road, and then to the other, with a general inclination to go backwards. This suggested the idea of 'backing up' the hill. So we, practicing a little guile, made an impression that we



wanted the horse to go the other way. In attempting this stroke of policy, we succeeded in doing two things. We got up the hill, and cured the horse of all propensity to 'back.' Horses, like men, may sometimes 'be filled with their own ways.' At any rate, this horse didn't want to back up hill any more.

"On arriving at the quarterly meeting, I was surprised and almost overwhelmed, to be invited and urged to preach. I can't remember the text. It was, however, a wild time. The preacher was scared, really scared out of all command of his thoughts or feelings. The people looked on with wonder, and throughout the service there was a decidedly good state of feeling. But the preacher sat down, amid the shouts and tears of the people, completely exhausted, and was about as much alarmed as a 'runaway horse.' It was the most desperate 'double quick' movement I ever made. My utterance was rapid, and from the beginning to the end of that thirty-five minutes' operation, I rushed ahead with a speed which startles me even at this remote period. I am amazed that I did not break down before I fully started on my career. In regard to this rapid, rushing movement, I had a few bad examples, which may have had some influence upon me. But I attribute the whole to the fact that I was frightened. It was an unfortunate habit, which lingered with me for years, but I was finally relieved of it entirely, by the good counsel and kind co-operation of a local preacher."

There was needed, on the Springfield Circuit, Philadelphia Conference, a third preacher. "The circuit," he tells us, "was located mainly in Chester County, but included portions of the counties of Lancaster and Berks." He was tendered the position, and ordered to report for duty to the preacher in charge, Rev. Wm. Torbert, who resided at Springfield, the leading village on the circuit. "My good

mother, with characteristic anxiety, inquired of the elder: 'Where will my son board?' He good-naturedly replied: 'Among the people.' I was accordingly supplied with a good horse and all the needed equipments, prominent among which were a good pair of 'saddle bags' and a set of 'overalls.' The morning I left home was an eventful one. As I mounted my good steed, and everything was properly arranged for starting, a thrill of holy joy came in upon my soul, which has never since entirely departed. I felt fully assured I was thus answering to the call of God. My redeemed father stood by my side, and as I paused a moment to adjust my equipments, with tearful eye he looked up, and taking me by the hand, with great emotion exclaimed: 'God bless you, my son!' The mother and sisters had given me their parting blessing, and as I broke away, my weeping father waved another 'good-by.' The neighbors were at hand, and all seemed to participate in the excitement and interest of the occasion. As I moved on my way, and the distance between me and home increased, I became sober and thoughtful, but not sad or despondent. What visions of the unknown future came into my mind, I cannot tell. I only remember that my heart and mind were filled with the idea that at last I had become an itinerant preacher, and henceforth would be a homeless sojourner in this vale of tears. There was an inspiration and enthusiasm awakened within me that made my heart beat with hallowing emotions. A consciousness of complete and eternal dedication to the work of God, lifted me above all fear and care. I was peaceful and triumphant as I rode along, and could truthfully say: —

“ ‘His only righteousness I show,  
His saving truth proclaim;  
'Tis all my business here below,  
To cry — behold the Lamb!

Happy if with my latest breath  
 I may but gasp His name,  
 Preach Him to all, and cry in death,  
 Behold! behold the Lamb!"

Rev. Wm. Torbert was preacher-in-charge. Rev. Allen John was the "junior," and our young itinerant the "supply."

The preacher in charge of the new circuit, was a man in advanced life; the "junior" was a young man; and though slow of speech, it seems that he and the "supply" affiliated finely, and worked harmoniously. Their first extra "three-days meeting" was held by the young men at Churchtown, a very wicked village, where very strong prejudices existed against the Methodists. There being no church or other proper place for holding such a meeting, they were offered a large room in the "tavern," which they gladly accepted. The landlord was kind and attentive, and offered them every reasonable facility. The bar-room patrons were notified that there was a "meeting" in the house, and that if they cared to do so, they could attend. All concerned, it seems, acted in good faith, and the services proceeded with the utmost decorum. At each service seekers were invited to an altar extemporized for the purpose. A goodly number were converted. Mr. Inskip gives an account of the closing services:—

"We had a glorious love-feast on Sunday morning, and preaching throughout the day. The culmination of things was reached at night. The 'ball-room' was packed, yes, we may truly say, packed with people. Sinners came to the altar seeking God. Among the rest was the daughter of an elderly widow lady. The intelligence was soon conveyed to the mother that her daughter had gone forward for prayers. In the wildest manner possible she rushed out of her house, and ran through the street and passed into the

‘ball-room,’ frantically crying out, ‘I want my daughter! give me my daughter!’ &c. I endeavored to quiet her, but it was a vain endeavor, and gesticulating in the most violent manner she added, ‘I will have my daughter! she is my daughter, and I will have her!’ She proceeded to carry her threat into execution. By a sudden inspiration we saw our opportunity, and directed one of the brethren to lock the door. This done, we appealed to all present to pray for this misguided woman. All knelt and cried mightily to God in her behalf. She stood a few moments, and seemed stricken with terror. She made her way to the door and endeavored to get out, but could not. The people kept on praying for her, and some made the most startling appeals to her concerning her wickedness and peril. She again made the effort to get out of the room, and cried out at the top of her voice, ‘Let me out! let me out! I don’t want my daughter! let me out!’ The door was unlocked and she hurried home. The daughter remained and was saved.”

On one part of the circuit but few of the people could speak English. They very generally spoke German, or, as it was called, Pennsylvania Dutch. Mr. Inskip says:—

“In one instance a clerical friend suggested to me that I ought to learn the German language. He averred that it was full of thunder and lightning. Enamored with his description, I procured a grammar, and commenced the study of the German. Another literary friend, happening to notice what I was doing, said, jokingly, ‘That will be of no use to you. The people hereabouts use Pennsylvania Dutch, and all you need to do to learn that is simply to put a hot potato in your mouth, and try to talk English.’ It was a mistake to perpetrate such a joke, for it was attended by consequences which I now deeply regret. I abandoned the study of that language, missed my opportunity, and it has never returned.”

At Morgantown, a very pleasant appointment on the circuit, they had great success. "The work of God," he says, "broke out wondrously. We had some truly awful seasons of awakening and converting power." "Preachers then went into the pulpit burdened with a message concerning the doom of the wicked, and the judgment of the great day, and spoke to the people in a language which seemed like a 'fiery blast.' We were fully persuaded that the people would be forever damned, if they did not get converted. In one instance, I remember to have portrayed the fearful depths of woe, and a young man, prominent, and well-known, arose, and hurried out of the congregation. I called out to him as he left, 'Stop, sinner, the worst is over, wait and hear the balance of our story.' He simply replied, 'I'll see you again.' I proceeded, and finished my discourse. In the prayer-meeting that followed, there was a time long to be remembered. A large number were converted. At the close of the services, our friend, who had left in a pet, returned in a rage. Rushing toward me, and shaking his fist nearer to my face than was agreeable or becoming, he wrathfully inquired, 'What business had you to insult me?' I mildly answered, 'You, dear sir, are mistaken. No insult has been given to you.' 'Yes,' he cried, 'there has. You menaced me, and called me a sinner.' I responded, 'There was no insult designed. You have insulted us, and insulted God's house. But get down on your knees, and we will pray for you.'" The people, with great unanimity and earnestness, joined in prayer, and implored Divine mercy and forgiveness. The poor fellow stood his ground but a few moments, and fled. He could not endure to be prayed for any more than he could bear to be called a sinner. His associates laughed at him, and he never had courage to look me in the face again. The work went forward, and in the midst of much opposition, the truth triumphed, and God was glorified."

In this manner the work went on during the year. A large number were converted in different parts of the circuit, and at the close of the year he received a recommendation for admission into the "regular work." This recommendation was given by both the Springfield and Radnor Circuits.

The conference met that year in Philadelphia. He was duly admitted to the conference on trial, and was appointed to Cecil Circuit, with Rev. Edward Kennard, preacher in charge. Like all young preachers, he had a most profound interest in the reading of the appointments.

"When the bishop 'read out' the appointments on the occasion referred to, of the two hundred preachers who received them, except the presiding elders, who had aided in making them, scarcely a man had even an 'inkling' of where he was to be sent. There had been no previous 'negotiations' between the preacher and the people. A week and more they had waited and prayed that God might direct in their appointments, and when they were announced, with tearful eye and trembling heart, they received them as from the Lord. There was a huge crowd present that night, and everybody seemed to partake of the interest of the hour. The bishop had proceeded a long distance in 'reading out,' when he said, 'Cecil, Edward Kennard, John S. Inskip.' How much I was startled I cannot tell. I was in the midst of my amazement, endeavoring to realize my situation, when a brother of benign countenance, with characteristic frankness and warmth, grasped my hand, and said, 'Brother John, it seems you and I are to be colleagues this conference year.' It was Brother Kennard, as honest and true and devoted a man as I have ever met."

Cecil Circuit was considered, at that time, a small circuit, including New Castle, Newark, Newport, Christiana, Salem, Flint Hill, Gliff's, Cherry Hill, and Union. There was no



home prepared for the young preacher, and the stewards had no money with which to provide one. The whole circuit was a home, and the preacher's home was wherever night overtook him.

Mr. Inskip was not the man to continue long in this mode of life. He sighed for a home, and for a partner who should share his joys and his trials. It happened that the General Conference, about this time, removed the restrictions upon young preachers getting married until they had travelled for a certain number of years. As no one can tell the story as well as Mr. Inskip, we shall allow him to relate the circumstances of his marriage. It was an event which had much to do with his happiness and usefulness, and one to which he often referred with manifest delight. In fact, no one could be in his company very long without being convinced that he was supremely satisfied.

In describing this important event, he says:—

“Father Ryder called my attention to this fact, and facetiously observed, ‘John, you can hunt a colleague whenever you wish.’ True, he did not use exactly these words. He really said, ‘you *can get married* when you wish.’ I think the good old man supposed he was conveying some information I had not in possession. But he was mistaken, for a fact in which I was so deeply interested, could not very well have occurred without coming to my notice before he named it. In the conversation that ensued, the veteran took occasion to say, ‘I advise all young ministers to get married.’ I understood the remark to be directed to me, and considered, and afterwards interpreted it to be the advice I was directed by the Discipline to seek of the ‘older brethren.’ Nor was this the only case that happened that year. But the others did not interest me as much as my own.

“I have ever been a firm believer in the sentiment, that



there's a Divinity above who shapes our destiny, and directs our steps. 'Matches are made in heaven,' was a motto in use formerly, and perhaps was more true then than it is now. I fully believed it at the time, and as it appertained to myself, I have never since doubted it for one moment. In carrying out the Divine purpose, in matters of this sort, suitable and appropriate agencies are used. These, in this case, were all at hand. First of all there must needs be the two susceptible parties. They were there. Then there needed also a third party, to make the necessary introduction to each other, of those most interested. This part of the service was well performed, by a ministerial friend, Rev. P. Coombe, to whom I have been under obligations ever since. Forty years' experience has confirmed the convictions produced 'on sight.' As soon as it was proper I communicated to the young lady, who was the 'party of the other part,' my serious intentions in regard to a change of relation in life. After due, but not tardy consideration, she returned a favorable response to my proposition, and, according to 'the laws of the commonwealth,' and the usages of the church, we were joined in the fellowship of true wedlock, Nov. 1, 1836. The step was approved by most of the brethren, but not by all. It was difficult to submit to the new order of things, and there was quite a breeze at conference over the matter. One of the brethren asked the question, 'Did you confer with the brethren?' I responded in the affirmative. In a discontented tone of voice an old veteran said, 'Yes, I suppose you did, with George Hagany, a boy, like yourself.' There was considerable of merriment over the affair; but, notwithstanding a few murmured, I came out of the contest grandly and conscientiously victorious. It was about this time that Rev. George Wiltshire made his celebrated speech before the conference in regard to another young man, who had

offended in like manner with myself; that is, he had married the first year of his ministry. Bro. Wiltshire was an old bachelor. As the question of the young man's continuance on trial was pending, and after much animated speaking, 'pro and con,' he arose, and as usual when he attempted to speak, the eye of the whole conference was upon him. He said: 'Mr. President, I think, sir, the young man did exactly right, sir. He has only, sir, done that for which he has the warrant of our articles of religion. and the Word of God. I think, sir, that he is to be commended, not censured, for what he has done. Why, sir, what is a man without a wife? I say, he's no man at all, sir. I declare, I often wish there was but one single man in the conference, and that's myself, and God knows, sir, I often wish I was not single.' By this time the conference was in an uproar of laughter, and without a dissenting vote, the young man was continued. Thus ended and passed away the period of discriminating in favor of unmarried men for the work of the ministry. There may be a few exceptional cases, but I incline to the opinion of Brother Wiltshire, and think marriage is an important, if not an essential qualification for the ministerial office. I recommend to all young ministers in this matter to do as I did."

The bride was Miss Martha J. Foster, of Cecil County, Md. She was one of a family of twelve children. Three died in infancy, and of the other nine, seven, with the parents, have been called to their reward. A brother, F. A. Foster, and Mrs. Inskip, are all that remain. Mrs. Inskip was converted in her tenth year at a camp-meeting near Elkton, Md. She immediately united with the M. E. Church, under the ministry of Rev. Wm. Cooper, still a member of the Philadelphia Conference, and has remained an active member to this day. She was but seventeen years of age when she became the wife of John S. Inskip.

He was accustomed to say that to her, under God, more than to any one else, he owed his ministerial success, as well as his domestic bliss. Never were two hearts more closely united, and never did two labor more harmoniously in the cause of God. He was ever unhappy in her absence, and ever fully satisfied and contented when she was present. His journals abound with references to his "blue days" in the absence of his wife.

Hereafter the two must be considered as a unit. The life of the one is the life of the other, and their labors and successes must be regarded as inseparable.



## CHAPTER IV.

### FROM THE COUNTRY TO THE CITY.

MR. INSKIP remained but one year on the Cecil Circuit. The following year, 1837, he was appointed to Nottingham Circuit, with Rev. Samuel Grace, preacher in charge, of whom he speaks as a man of "most marvellous success." "There was nothing in his manner, personal appearance, or preaching, which would seem likely to influence people. But somehow, wherever he went, and often in places long known as unproductive fields, he was favored with revivals of religion."

The success which attended their labors on this circuit is described as very great. "Seasons of refreshing were enjoyed at every appointment, resulting in the conversion, in all, of more than three hundred souls." Mr. Grace, being a bachelor, and the "junior" married, the latter occupied the parsonage — a farm-house, large enough to have accommodated twenty persons. The farm contained about seventy acres, with a large orchard, a convenient barn, and plenty of wood, to be had for the labor of cutting it, all for a rent of thirty dollars. He represents that they "lived in wonderful abundance." The salary was not large, but their "wants were more than supplied."

He describes an old-time quarterly meeting, held on this circuit, thus: "We had a quarterly meeting in the neighborhood. This was something more than an occasion for

the presiding elder to call together a corporal's guard of official members, and ask, 'are there any complaints or appeals? Are there any applications for license to preach?' &c., &c. It was a great event on a circuit to have such a preacher as David Dailey, the presiding elder, make a visit, and preach Saturday, and Sunday morning, hold a love-feast, and hear the other preachers Saturday, and Sunday night, so that he could tell, from personal knowledge, whether they were the 'right men in the right place.' A quarterly meeting was an occurrence talked of and looked forward to with interest over all the circuit. The leading and zealous men and women from all the appointments attended. There were very few large houses, but any quantity of large hearts. Where the people and their teams could be accommodated, was truly a marvel. In this instance, at the parsonage, a 'field bed' was prepared in each room, and over a score of people were well cared for, and comfortably entertained. A field bed means a lot of good clean straw put down on the floor, extending the entire length of the room, and properly secured in form and position by such covering as could be obtained. Large numbers could thus be comfortably accommodated. In this instance, however, there was not much use for beds. Some were wonderfully blest at the meeting, and after our return home, most of the night was spent in songs and shouts of victory.

"There are some folks we know who would travel a thousand miles to get to another such a quarterly meeting. The preaching, the quarterly conference on Saturday afternoon, the Saturday night, the great crowd on Sunday, the hurry to get to the love-feast before the 'doors were closed,' the shouts of victory, the mighty effort of the elder in the morning sermon, and the baptism that continued all the day, as they now come up in my memory, lead me to wish I could be there once more. Thank God I was there then."

The conference of 1833, met in Wilmington, Del., when Mr. Inskip was ordained deacon, by Bishop Waugh, and returned to the Nottingham Circuit, with Mr. Grace. Large accessions were made to the church this year, but nothing of special note has been left or recorded, except, that during the two years on that circuit, more than five hundred souls were converted.

In 1839, he was appointed preacher in charge at Easton Pa. Of his work here, he says: "This being my first experience as preacher in charge, I felt some embarrassment, but the Lord helped me, and the brethren were very kind." It was this year that Mr. Inskip suffered from an attack of small-pox, which well nigh ended his mortal life. But through the mercy of God he recovered. Mrs. Inskip suffered from the same terrible disease.

In 1840 the Conference was held in Philadelphia, where he was ordained elder, by Bishop Waugh, and was returned to Easton Circuit. During his stay in this charge, more than one hundred souls were converted.

In 1841, he was appointed to the Western Church, city of Philadelphia. Here he found a hard field, and judging from his own account, not a very successful pastorate. Mrs. Inskip being ill most of the year, was quite sufficient to cause him great anxiety and sorrow. Owing to Mrs. Inskip's impaired health, he asked to be removed, at the end of the year, and requested that he might have a country appointment, with a view to benefiting his wife's health.

In 1842 and 1843, he was stationed in Kensington, then a suburban appointment. Here he had extraordinary success, witnessing the conversion of more than three hundred souls. He frequently preached three times in the church on the Sabbath, and once in the open air, besides holding services of some kind almost every evening in the week. The religious interest was very deep; whole families were



converted, and the church was crowded — multitudes sometimes going away unable to gain admittance. In 1844, his appointment was Salem, in the western part of Philadelphia. He remained in this charge but one year. His success was not as great as it had been in his former charge.

It was during this year that the agitation of the slavery question, in which he, in subsequent years, took so prominent a part, first occupied his thought. He seems not to have been very strong in his opposition to the system at this time. On the twenty-ninth of April he says, "I spent a half hour at the Baptist Triennial Convention. Great excitement on the subject of slavery. This, it seems to me, is more a question of civil polity than of theology or morality. It is true that all political questions have a connection, more or less direct, with both morality and religion. And yet because of their decided political and civil character and bearing, they should never be discussed by the church as questions of ecclesiastical polity. Consequently, I have always felt averse to the discussion of slavery by ecclesiastical bodies. Yet, since it has been admitted into the various assemblies of the church, it appears to me that discussion must be the result. At our General Conference, I seriously fear that the agitation of this subject will end in disastrous consequences. May the Lord over-rule all for good."

These would be regarded as moderate views on the slavery question, and present a marked contrast with his attitude on the subject during its subsequent agitation.

It was during the month of May of this year, that the Catholics and Protestants of Philadelphia had their bloody altercation. The Catholics had managed to secure the expulsion of the Bible from the public schools. This sacrilegious act had aroused the Protestant portion of the citizens. Meetings were called to protest against it, and

exciting speeches were made. The first meeting held was in Mr. Inskip's church, which seems to have early drawn him into the strife. He entered into the matter with all the ardor of his impetuous nature, and, as might be expected, became very greatly excited. "We have had," he says, "an awful week (May 11). In the disturbance between the Protestants and Roman Catholics, fourteen of the former were killed, and nearly forty were wounded. The excitement has been fearful. The city is now under martial law. The Roman Catholic churches are all guarded by the military, and a large body of volunteer police constantly patrol the streets at night. There most certainly will be another outbreak before long. Vengeance is not yet fully satisfied. The amount of property destroyed by the mob will amount to \$150,000, and may run up to \$200,000, including churches and private property. But how, when, and where, this matter will end, God alone knows. Oh, may He guide and bless us!" It seems that there was no farther outbreak, though the excitement continued for some time. About this time he speaks of his own inner life thus:—

"Remained in the house all day. Felt very gloomy. This doubtless is my own fault. I do not take sufficient interest, nor act with due promptness, in the discharge of my private duties. May the Lord help me to love Him more, then I shall be able to serve Him better."

Again he says, "Had I more of the peace of God in my heart, the turbulence of feeling which I greatly deplore, would cease. Oh, that I could but see this and act accordingly! May the Lord help me." "I want," he says again, "to feel more and more of the spirit of the work in which I am engaged. My mind and heart continue to feel the bad effects of excitement."

The General Conference then in session in New York,

was one of the most exciting, as well as the most important, ever held by the M. E. Church. The news from that body, and the probable rupture of the church, were matters to which almost daily reference is made in his journals. The rupture in the church which he is sure will come, "would never have come upon us," he says, "had not abolition arisen among us." This, with the bloody conflict between the Papists and Protestants of Philadelphia, would naturally have a tendency to keep such a mind as Mr. Inskip's in a state of intense excitement. He entered his pulpit full of the subject, and preached on the state of the country and the church from Rev. xii. 12: "The devil has come down in great wrath," &c., — and wonders what the end will be. He is almost sure that church and state are to become chaotic. "The press," he says, "is teeming with exciting intelligence from all quarters. This, verily, is the age of excitement. And what the consequences of this state of things will be, no one can divine."

This excitement he regards as detrimental to his piety. He says: "The undue excitement to which I have been subjected for near three months, has resulted in consequences not so pleasant. I am completely jaded out. I need some rest of mind — some days of undisturbed tranquility. This, however, cannot easily be found by one of my constituted habits in the midst of such a strife as now prevails in this city. Sometimes I am ready to exclaim, 'Oh for a lodge in some vast wilderness!' And yet an abundance of Divine peace would make all things right. Indeed, here, perhaps, lies the difficulty. I do not possess as much of God's love as it is my privilege to enjoy. Circumstances in Philadelphia suggest a forcible objection to the sentiments of Selkirk, who, in the solitude and loneliness of his situation, says.—

“ ‘Better dwell in the midst of alarms,  
Than reign in this horrible place.’ ”

“I think, had he been here at this period of tumult, he would have transposed the sentence, and entirely changed the sentiment.”

He still feels the need, above all things, of a revival of the work of the Lord in his own soul. “The responsibility of my station requires me to be a more holy and a more active Christian.” This state of things, and this state of mind, fully explain the absence of any general revival. “My mind,” he says, “for some time past has been completely mastered by the great excitement which has prevailed in this city. This has had no beneficial effect upon my religious enjoyment. Indeed, I fear it has done me, and many others, considerable injury.”

The Millerite excitement had troubled the churches of Philadelphia, and some had been led into great extravagances. Mr. Inskip and Rev. Mr. Hagany visited a family of deluded ones. “In consequence of a conviction that the Lord Jesus would soon make His appearance,” he says, “the man had closed his store and placed a small placard on the window-shutter, with this inscription: ‘This store is closed until the coming of the King of kings, which will take place on the twenty-third of October.’ We did not find him in. His wife, however, was there, and a more distressed looking object I have not seen. Indeed, she looked more like a maniac than anything else. Such are the lamentable consequences of an effort to ‘be wise above that which is written.’ This man had been a most excellent member of St. George’s Church, but had been crazed by a belief in the immediate second coming of the Lord.”

Mrs. Inskip, being sick, accidentally took an over-dose of laudanum, which came nigh ending her mortal life. It was

only "after hours of great toil and anxiety," he says, "that we succeeded in rescuing her from the jaws of death." This was to him a day of the greatest trouble he had ever seen.

As the year drew to a close, as is common, the matter of appointments interested him, as well as others. He became greatly disgusted at the course pursued by some preachers, in regard to the matter. "Many are inquiring," he says, 'who will be our next preacher?' Among the preachers it is frequently asked, 'Where do you expect to go?' All, however, seem desirous of making the impression, that they are seeking Divine direction. But in matters of this sort, I fear there is far more human than Divine agency. I do most sincerely pray that God may deliver us all from selfish and impure motives, that in all things we may seek the glory of God and the good of the church. But it is an easy matter to be deceived. My own heart, likely, is as full of selfishness as any other. Oh, for a clean heart!"

"My labors at Salem will soon close," he says, "and although I have been very unfaithful, the Lord has not forsaken me. Praise His name!"

The conference for 1845 was held in Milford, commencing April 2, and closing on the tenth. Mr. Inskip received an appointment to Germantown, which was in all respects satisfactory to him.

He entered upon the duties of his new field of labor with great zeal and renewed consecration. Of the people of his new charge, he says: "They appear so frank and unpretending in their manners, that I think we shall find but little difficulty in becoming acquainted with them." Mrs. Inskip's health, which had been very poor, was materially improved, and a door of usefulness seemed opened to them. Indeed, he finds the "fields white for the harvest." "During the past year," he says, "I was exceedingly remiss in



pastoral visitation. But I sincerely hope and pray that while here, and through all the future period of my ministerial labors, I will be more dilligent and faithful. Then, I have no doubt, I will be more useful."

The Presbyterian and Lutheran ministers called upon him, which deeply impressed him with the persuasion that in that place the watchmen were likely to see "eye to eye."

He was "tempted to believe that the people would not appreciate his plain manner;" but concludes, "It is, perhaps, better that I feel a little dissatisfied, than be much elated with my pulpit performances." He is greatly blessed, but still feels his need of a pure heart. Speaking of a prayer-meeting, he says: "Had a glorious time. I enjoyed myself more than I have done at any time since my appointment here. Oh, how good the Lord is! My poor heart just now overflows with gratitude to my heavenly Benefactor. But there are roots of bitterness remaining within me that I most earnestly wish removed. The Lord grant me a clean heart, and renew within me a right spirit. I pray for a 'single eye,' that my whole body may be full of light."

The following incident was related to him by a very godly Christian lady: "Sister Clay, an aged and devout woman, related to me the following interesting and forcible incident: Her husband and family had emigrated to this country from England, and left her at home until they might judge it proper for her to come over. For two years she earnestly sought God's direction as to what course she should pursue. At length she felt fully persuaded that it was the will of God that she should come to America. She accordingly prepared for the voyage, and embarked the first favorable opportunity. After they had been some weeks at sea, a fearful storm arose, which split the mainmast and tore the sails into ribbons. In the midst of the raging elements, the captain passed by her, apparently in great agitation.



She said to him, 'Captain, this is a great storm: but still I fear not the consequences.' He replied, 'Madam, we are in great danger.' To this she replied, 'No matter, for the ship will not sink.' 'Why do you think so, madam?' inquired the captain. 'Because,' said she, 'my heavenly Father directed me to go to America, and I have just been praying to Him to save us; and I know that no ship in which I sail can sink.' She advised prayer. Prayer was offered, and to the astonishment of all, in fifteen minutes the storm had subsided, and after a little delay, they were enabled to proceed joyfully on their way, confident that they were under the protection of Him 'who rides upon the stormy skies, and calms the roaring sea.'"

It was a common experience with Mr. Inskip to feel greatly depressed in spirit over sermons which he had preached. His impulsive nature led him, when greatly excited, to utter words which his more deliberate judgment disapproved, and even greatly regretted. He had been lamenting the low state of the church, and became greatly moved in spirit. He says: "Sunday, June 15, I preached in the morning at Germantown, from 2 Peter i. 10, 11. Said some plain, searching things. Felt much tempted after the work was done — almost wished I could undo some parts of it." The following day he says: "Unusually pressed in spirit and tempted in reference to my sermon yesterday morning at Germantown. Satan has been busy with me ever since I preached it. And I fear he has succeeded, in a measure, in depriving me of my peace and confidence." And yet he found, as others have, that his fears were groundless, and that God blessed the word.

On Thursday of the same week he writes: "I have learned since Sabbath that my fears were altogether without foundation. The impression made by the sermon was generally just what I desired. I hope this will lead me

hereafter to do my duty faithfully and affectionately, leaving the results with God. How often has my mind been harrassed by such things, when I ought to have been exulting in the Rock of my salvation. In the instance referred to, a few, of course, were displeased; but the great body of the people, including the most prominent members of the church, responded with great satisfaction and zeal to the course I pursued."

He finds occasion to reproach himself for his unfaithfulness. July 10 he says: "Went out after tea and made two visits and five calls. At each place I spent some time, and endeavored to make my conversation as edifying as I could. How much I might do in this way. But my heart is not filled with love as it should be. Too frequently I become careless about my own moral improvement. What a poor, unworthy, and unfaithful creature I am! I make many new resolves, but oh, how few do I fully keep! My mind, as I advance in years, becomes more and more burdened with a consciousness of my insufficiency. The responsibilities of my station are fearful. May the Lord grant me grace according to my day."

He finds himself "more and more nervous during a thunder storm. But this," he says, "is wrong. I am in the hands of Him whose thunder makes me afraid; and He is my Father. Therefore I should say,—

" ' Away my unbelieving fear;  
Fear shall in me no more have place.' "

"The difficulty, however, is, my faith is too weak. I do not cleave to my Master as I should. Oh that my heart were open to receive my Saviour's glorious grace! I could write many bitter things against myself, but I forbear. The Lord can see and understand the secrets of my soul. May He come and take full possession of my heart. I

want to feel the witness of His spirit every day and hour. This I need to qualify me for the work in which I am engaged."

On the twenty-fifth of July of this year, the aged mother of Mrs. Inskip passed to her reward from her home in North East. Mr. Inskip makes the following brief record of her character and end: "She suffered much, and lingered on the shores of mortality until Friday, the twenty-fifth of July, when she fell asleep in Jesus. She bore her sufferings, which were excruciating, with Christian fortitude, and without murmuring. She gave very satisfactory assurances of her fitness for the abodes of bliss. And thus, after a pilgrimage of about seventy-two years—fifty-seven of which were spent in the bosom of the M. E. Church, her happy spirit took its departure to heaven. We committed her mortal remains to the grave the twenty-sixth; a large number of friends were present, and a suitable discourse was delivered by the Rev. Joshua Humphries, the preacher in charge of the circuit."

Mr. Inskip's parents had removed to Cincinnati, and hearing of their illness, he, with Mrs. Inskip, two days after the burial of the mother, started on a visit to them. On the second of August they arrived, and found them in improved health. After a few days of rest, he visited a camp-meeting and preached twice, "and was favored with considerable liberty and Divine influence." He preached several times in the churches in Cincinnati, and was received with great cordiality by the preachers. "Indeed," he says, "I was never treated better in my life."

His kind reception by the preachers, and the fact that his parents resided in Cincinnati, induced him to solicit from Bishop Hamline a transfer to the Ohio Conference. Not expecting an immediate reply to his application, he says: "If I am transferred, I shall be much pleased; if not, I shall be perfectly satisfied."

On the twenty-fifth of August they started on their homeward trip, arriving in Germantown on the morning of the thirty-first. For some time after his return he found his "mind a good deal beclouded," and "but little inclined to study." The subject of "popery has received no small share of my attention," he says, "for some years," but he now concludes "that the true policy is to meet the crisis by insisting on, and enforcing, the peculiar doctrines and usages of Protestantism, without any reference to popery. I am persuaded that a great and general revival of piety among us would do more for us than anything else." We have no doubt but in this Mr. Inskip judged wisely. Error can meet logic with sophistry, but cannot stand in the presence of well-directed gospel truth. And this idea Mr. Inskip emphasized with great clearness, in the later years of his life.

On the seventh of September, a very remarkable revival commenced in his church at Germantown. It was the Sabbath. He preached from Eph. v. 14: "Awake thou that sleepest," &c. "Two came to the altar," and the cry of the people was, "O Lord, revive Thy work!" On Monday night "seven came forward for prayers, and two were converted." Tuesday, "the Lord poured His Spirit upon the people, and His word went home to the hearts of many. Fourteen came forward, one or two were converted. The cries of distress were so great among those seeking the Lord, that persons leading in prayer could be heard only occasionally." He describes one "whose features were distorted, and the whole system seemed convulsed with agony." Among the most earnest was a young lady whose friends were so much opposed to her seeking religion, that they shut her out of doors the night before. Her parents came to the church this evening, and the mother, seeing the daughter at the altar, rushed forward, determined to take

her away. She was prevented from doing so, and a few evenings after, this earnest seeker managed to get to the prayer-meeting, where she was "powerfully converted." Wednesday evening, "eleven came forward for prayers, and seven or eight were converted," and the "time to favor Zion," he believed had come. Thursday night, "thirteen were at the altar, and six or seven converted." A man who had greatly opposed his wife's seeking religion, was at the altar the evening before and was converted, and on this evening he came with his wife, and held the baby while she went to the altar, and was soon made happy in the Saviour. Six of the ten who were at the altar on the following evening, were converted. Sunday was a great day in German-town. Mr. Inskip preached from Gal. vi. 9: "Let us not be weary in well doing," &c. "I never witnessed a more striking manifestation of the Divine power and glory. Every heart seemed to be full, and there was one tremendous and general burst of feeling." He received on probation twenty-seven. In the evening the altar was filled with seekers, and "seven were converted." He concludes by saying: "Upon the whole, this may be considered one of the best Sabbaths I have ever known. Every one is moved. The whole community is excited. Glory to God! glory to God!"

The revival, it would seem, aroused considerable opposition. "The excitement," he says, "continues to spread, and the devil is roaring mad. Several of the converts are violently persecuted by their relatives. But in most instances they stand firm. The work is of God, and woe to the person who lifts his hand against it."

In the midst of such a revival, upon personal examination he says: "I need more of the meek and humble spirit of a true disciple of Jesus. There is too much pride and vain-glory about me. The Lord grant me a warm heart and a



single eye. Oh for the fullness of the blessing of the gospel of peace! Of all men," he says, "a minister of the gospel most needs the blessing of holiness. And yet, how few possess it! I feel a strong inclination to be not only cheerful, but trifling. Cheerfulness may easily be carried into levity. At least, I have found this to be the case."

The revival continued with great power, until some eighty were converted and added to the church. This was one of his best revivals.

In December of this year, to use his own words, "I made up my mind to make another attempt to abstain from the use of tobacco. Whether or not I shall succeed, is exceedingly doubtful." It would seem that he had made some unsuccessful attempts, and his fears as to his succeeding now were the sure helps to his fall.

The question of his transfer to the Cincinnati Conference was now approaching a crisis. Rev. Dr. Sehon, the Bible Agent of that section of the country, had united with the M. E. Church South, and Dr. Strickland, the pastor of Ninth Street Church, Cincinnati, had been elected to fill his place, leaving Ninth Street Church without a pastor. By request of Dr. Strickland, Mr. Inskip addressed a letter to Bishop Waugh. This letter is dated "Germantown, Pa., Dec. 18, 1845." In it he expresses a modest wish to be transferred, and gives his reasons. He is informed that the "official members of the Ninth Street Church, Cincinnati, have unanimously requested the Bishop to transfer" him, and appoint him "their pastor." Fearing that Bishop Waugh might not receive his former letter, he addressed him a second in these words:—

"GERMANTOWN, PA., Dec. 22, 1845.

"BISHOP WAUGH,—*Respected Brother*,—This morning I received intelligence from Cincinnati that leads me to write you again, fearing that you may not have received my former letter. In that I stated all



that perhaps is necessary. I would like to add, however, that inasmuch as the official brethren of the Ninth Street charge in Cincinnati, about thirty in number, have *unanimously* requested the Bishop to transfer me; and inasmuch as, in the event of the transfer being delayed until our ensuing conference, this providential opening will be closed, I most earnestly desire, if it can be done, to be transferred to the Ohio Conference immediately. You will excuse me, I trust, for evincing such an interest in the matter. It is a question of more than ordinary importance to me. I have seen the presiding elder, and with him think that arrangements for the appointments can be made without any difficulty whatever. Please write at your earliest convenience.

“ I remain, as ever,

“ Yours obediently in the Lord,                      J. S. INSKIP.”

By the advice of his presiding elder, he presented the matter of his probable transfer to a meeting of his official members, and according to his request, they passed a resolution approving of the transfer, in which they say: “ That while we regret to part with Bro. Inskip as our preacher, yet in view of all the circumstances, we cannot seriously object, nor do we think that any important interest of the church will suffer.”

The Ninth Street Church in Cincinnati had asked for his transfer; his own church and presiding elder had consented to his leaving; Bishops Morris and Hamline had united in a request to Bishop Waugh to make the transfer; and nothing was wanting to complete the arrangement but the official sanction of Bishop Waugh. This came in due time. January 1, 1846, he received a letter from the Bishop informing him of his transfer to the Ohio Conference. A few days of selling off of goods, packing, hand-shaking, and parting salutations, and he, with his family, were on their way to the “ Queen City ” of the West, not knowing what would befall them there.

## CHAPTER V.

### WESTWARD. — CINCINNATI.

WITHIN six days from the time he received his transfer, Mr. Inskip and family were on their way to their western home. They spent several days among their friends in North East. On a visit to one of his friends, Mr. Inskip unexpectedly found assembled a large party of young and thoughtless people. "For society of this kind," he says, "I have but little relish. Hence, immediately after supper, I left and was seen no more among them. These parties are doing a vast amount of injury to the church. From the opportunities I have had of judging, I am led to the conclusion that the church in this village, and throughout this circuit, is far, very far behind what it was eight or ten years ago. It is painful to witness the vanity, the worldly-mindedness, the lukewarmness and the irreligious influences which prevail." After preaching for Rev. Mr. Humphries, he says: "It really seems as though there are not enough of the living to bury the dead."

From North East they went to Baltimore, where Mr. Inskip had a pleasant interview with Bishop Waugh. The next day they crossed the mountains, encountering, between Cumberland and Wheeling, a severe snow-storm. Notwithstanding the rain, and hail, and snow, they plodded on in the old stage-coach, until about eight o'clock the second evening, when they arrived at Wheeling. But just as they

were about to retire for a quiet night's rest, the steamboat arrived, and they were compelled to hasten on board, and about midnight were on their way down the Ohio River. Of the officers and others on board, Mr. Inskip speaks in rather a disparaging tone. "All seem to be their own masters," he says: "The captain was formerly a member of the Ohio Conference. The clerk is an exhorter in our church. Steamboating, in the way things are here conducted, is very poor business for Methodists, and especially so for Methodist preachers." They were detained by the ice in the river, and the breaking of the wheel of the steamer; but on Saturday, the twenty-fourth, at 11.30 A.M., they arrived at Cincinnati, greatly rejoiced that they were permitted to meet their parents and friends once more.

The following day, being Sunday, he preached his first sermon as pastor of Ninth St. M. E. Church, from Rom. viii. 24, 25: "For we are saved by hope," etc. "The Lord favored me with His blessed Spirit," he says, "and the people seemed to enjoy themselves very much." His second Sabbath was better than the first. He had great liberty in preaching, and at night there were three at the altar, and one converted.

A house was procured on Court St., and the matter of settling and getting ready for housekeeping was commenced. At the close of the week he says: "Such a week of labor and perplexity we have never had before. Martha Jane is almost ready to give up. The worst, however, is over, and soon we shall be quite comfortable and happy, provided we take care of the better part." The religious interest in his church and Sunday-school perceptibly increased. He says: "The official members appear in good spirits, and the entire membership are alive." They organized the first infant department in the Sunday-school, west of the Alleghany Mountains, of which Mrs. Inskip had charge. More or less

were converted, but no general revival seems to have broken out. He has the complaint to make, that it is "hard work to keep things in motion at Ninth St. The people have been so little accustomed to anything in the way of a revival, for a few years past, that they scarcely know how to get along with the little excitement now prevailing. But still they do full as well as could be expected under the circumstances."

He finds his "own soul improving in the Divine life;" but concludes that he has "frequently lost sight of personal piety in his concern for the salvation of others,"—a matter which all laborers for souls would do well to ponder. Strength for service never comes, primarily, by what we do, but by what we receive. We are "strengthened by His Spirit with might in the inner man."

There were, in his church, some cases of marked conversion. We record one. At a Friday-evening prayer-meeting, April 10, matters, "for a time, seemed rather dull. But it soon became manifest that the Lord was among the people." "While we were calmly pursuing the way of duty," says, Mr. Inskip "suddenly there was one of the most remarkable displays of Divine power I ever felt or witnessed. There were three at the altar, and among them was one who had been there several times before. She appeared rather discouraged. But in relying upon Christ she found Him to be a sufficient Saviour. And as her soul passed from nature's night into the marvelous light of the Gospel, every heart in the room caught the hallowed flame, and there was one general simultaneous burst of praise and glory to God."

The subject of a better spiritual state seemed to be constantly pressed upon his mind. We doubt not that his relations to Bishop Hamline had much to do with calling his attention to the subject. He says: "In the afternoon (May

9) had a brief, but very profitable interview with Bishop Hamline and his wife. They certainly are examples to the flock of Christ under their care. But few men are doing the M. E. Church as great service." A few days later, he writes: "In company with Bishop Hamline and others, we took tea at father's. The Bishop made his visit the means of promoting the spiritual welfare of all present. The entire time was spent in religious conversation and prayer. This, doubtless, is as it should be." He speaks of Bishop Hamline's taking tea with him and preaching for him.

In the midst of these visitations of the good bishop, Mr. Inskip says: "I feel my need of more religion. I have not enjoyed myself as it is my duty and privilege. Yet I am, I trust, now willing to give God all my heart. May He accept the humble offering, and fill me with all the life of love. The part I occupy is one of fearful responsibility. I am, in the providence of God, appointed to the oversight of the flock of Christ. And all my labors will tend to weal or woe. These thoughts make a deep impression upon my mind. And when I view them in connection with my great unfaithfulness, I feel that I am in no wise 'sufficient for these things.' But my trust is in the Lord."

The same Sabbath that Bishop Hamline preaches for him, he, himself, in the evening, preaches on Christian perfection. "I trust," he says, "my labors were not in vain. There has been, however, so much disputing about this matter, that I fear but few either understand or believe it. And yet there is no truth more clearly revealed, or more plainly enforced, in the Scriptures. May my own heart feel its blessed influence! It is my sincere desire to know the true and right way. I know it is both my privilege and duty to be much better than I am."

## THE MEXICAN WAR.

In the month of May, of 1846, the first news reached Cincinnati of a war with Mexico. The intelligence produced great excitement. It was rumored that our troops were entirely cut off. Conflicting opinions, with regard to the justice of the war, were rife. One party insisted that the American government had been exceedingly conciliatory towards the Mexicans; while the other maintained that we had offered them every possible insult, and had evinced a most intolerant and oppressive spirit, and consequently were in the wrong. And Mr. Inskip frankly says: "The latter is my opinion." He sees in the war only peril to our nation, not that we were likely to be conquered by Mexico, but that the Old World would take sides with Mexico, and "we should be compelled to wage a bloody war for many years to come." Had Henry Clay been president instead of James K. Polk, in his judgment, these evils had not come.

*Sunday, May 24.*— "At night, preached at Ninth St., from 1 Pet. i. 7. Owing to the receipt of intelligence from the seat of war, by which the whole community was thrown into a perfect hurricane of commotion, the congregation was small, and in a poor state for profitably hearing the Word of the Lord. The roaring of the cannon, etc., created such a state of feeling as must make every good man fear lest God be against us and suffer us to be punished in the defeat of our armies, or ensnared by their success. For there are many of the more reflecting portion of our citizens who view victory in this struggle a greater disaster than defeat. Our national affairs have certainly come to a fearful crisis. We are on the very threshold of ruin. And yet many of our principal men are madly rushing onward, Jehu-like." "All the talk," he says, "is about war, war, war! And, what is passing strange, many are exulting in the idea. And in-



deed I find it exceedingly difficult amidst all this confusion to keep my mind in a proper state."

It is not difficult to understand how a man of Mr. Inskip's make-up would be likely to treat such a subject as war, especially if he were opposed to it. He could not be conservative on any subject. He must be for or against; and which ever way he went, it was with all his soul. Those soul-harrowing doubts and forebodings as to the result of the war with Mexico, were relieved somewhat by rays of hope which now and then broke upon him. It might, after all, open great and effectual doors for the dissemination of the Gospel, as had been the case in the war between China and Great Britain. "The same result may ensue in the war between the United States and Mexico. And then God may be preparing the way for the final and complete triumphs of the Cross. Our trust and sufficiency are in Him."

He prepared and preached a sermon, denouncing the war in the severest terms, a fuller notice of which we will give hereafter.

In the prosecution of his pastoral work he records many incidents which our space will not permit us to transcribe. As an example, we give the following: "I attended the funeral of a man," he says, "who died under the following distressing circumstances. His name was Minster, a mechanic. Some few days previous to his decease he met with a slight accident, which, for the time, disabled him for work. On returning to his work he observed to some one or two persons, that his knee, from the effects of his late fall, was very stiff. In farther conversation he remarked, that he had had many falls in his life, and although in each case he was exposed to imminent danger, he had uniformly escaped with little or no injury, and that he had consequently come to the conclusion that *he should never die by a*

*fall.* Just as he made this remark the conversation closed, and he started on his way down stairs. The heel of his boot caught on the edge of the first step, and he fell headlong. In five minutes he was a dead man. Of his character I know nothing; but was informed that he was an upright, honest man." This shows the utter unreliability of impressions.

Mr. Inskip seems to have been at this time an earnest temperance advocate. The Sons of Temperance held an anniversary in the city Aug. 1, and elected him their chaplain.

On the seventh of this month he attended a camp-meeting. He speaks of Drs. Trimbull, Wilson, Teft, Lowrey, Strickland, Walker, White, and himself, preaching. He describes a sermon preached by a brother as follows: "At night Bro. S——preached. His sermon was little more than a collection of absurdities and contradictions in reference to the second coming of the Redeemer. The effect was as bad as it could well be. There was one general murmur. I felt a great prompting to exhort, and solicited the privilege of doing so. The Lord gave me unusual liberty in my effort to counteract the sad influence which the sermon had produced. I never witnessed a more clear, Divine attestation of the truth. Thirty and upwards were converted. During the meeting about seventy-five were converted, and perhaps fifty joined the church on probation."

At the close of this camp-meeting he proceeded to New Albany, Ind., and attended a camp-meeting at the Knobs, where about forty were converted. He preached one evening in the Methodist Church in New Albany. Of the service he says: "There was a fine congregation. Twenty came forward for prayers. The Lord gave me a good degree of liberty in preaching. There are flattering indica-

tions of a glorious revival of religion in this place. At the camp-meeting and in this church I preached six times, and exhorted three or four times."

Sunday, Aug. 30, was the last Sabbath of his first year in Ninth Street. He preached from Heb. vii. 20-28, and "had some liberty."

The year, on the whole, had been a pleasant one, but no special revival had been witnessed, which was an occasion of great sadness to the pastor. Souls had been converted and added to the church, but nothing would satisfy him but a general, sweeping work of God.

The conference met at Piqua. He describes it as the "most pleasant and harmonious session he ever attended. Every one seemed to be satisfied, and most were delighted." Mr. Inskip was re-appointed to Ninth Street, Cincinnati. On his return he enters into his work with his usual vows of faithfulness. They abandon housekeeping for boarding, which gives him and Mrs. Inskip more leisure for church work. "The purpose of my soul is," he writes, "to spend and be spent in the service and to the praise of God."

Ministers come in contact with all phases of human nature, and with some that scarcely seem human. Returning from a funeral with his "heart almost overwhelmed with sympathy" in view of the "destitution and wretchedness" which he witnessed, he met an aged man whom he addressed: "Well, my old friend, how do you do?" "I am well, thank God," he replied. "You must be quite old, I observed. How old are you?" "I am about ninety," he answered. "The way now being opened I said to him, I trust, my old friend, that you have made the necessary preparation for death. He looked at me a moment, and said, "Yes, thank God, I hope I have." He then paused for a moment, as, I thought, overcome by his feelings.

While I was waiting for some additional remark, giving expression to his devout feelings, he looked at me with uncommon interest, and said, "Have you got a spare fip to buy me some tobacco?" Our conversation terminated, and I gave him the amount, and quickly retired."

Mr. Inskip seems to be exceedingly dissatisfied with his experience, and yet he renews his consecration, and proposes to do better in the future. "I need more of the Divine influence in my own heart. I look back upon the early period of my religious experience, and fear that I do not enjoy as much religion now as I did then. The multiplicity of cares connected with my position in the church, have tended too frequently to fret my spirit, and sour my disposition. I know this is by no means necessary. That they have produced such a result in any instance is all my own fault. May the Lord forgive and restore to me the joy of His great salvation." Three days later he says: "Unless I am greatly deceived, the Spirit of the Lord is upon me and has revived my zeal for the Divine glory. It is my purpose, by the help and blessing of God, to do more labor in the Master's vineyard this year than I have done at any time during my ministry." He decided to withdraw from all political movements. "Some years ago," he says, "I suffered myself to be too much interested in politics. I have concluded it will be just as well for me to let politics alone altogether."

He resolved to "visit and pray with every member" of his church. "And if I am only permitted to see a great and glorious revival of religion in the charge, I shall be abundantly thankful to my heavenly Father. I never felt more unworthy, a less inclination to trust in myself. My confidence in God is strong. I often tremble at the idea of my great responsibility. The destiny of immortal souls, in a measure, is in my hands. I shall, in some de-

gree, influence their condition for weal or woe to all eternity."

Under the inspiration of these feelings he commences a course of church visitation. The first day he "visits and prays with ten families." The day following he visits and prays with "fifteen," then with "ten," after that, "six," "five," "six," and so on. He cannot give over the struggle. He says, "My heart is drawn out after God. I cannot give up the struggle. I will, by the help of my blessed Master, continue to labor and toil to cultivate Immanuel's lands." Soon sinners came as seekers to the altar and were converted.

His greatest difficulty was with his church. "We need," he says, "a revival in the church. If this point were secured, it appears to me we would soon have a general outpouring of the Spirit. Many of my members are backsliding, and many others have become confirmed apostates. I tremble when I think of the condition of my church. May the Lord undertake for us. Amen."

For a time the prospects for a revival seemed encouraging, but the excitement incident to war, and other things, prevented a general work. Shortly after we hear him lamenting over the fact that out of a "membership of three hundred and fifty, only about twenty" persons were found at a prayer-meeting, with nothing to prevent their coming except the want of a disposition. "It looks to me," he says, "more like 'death in the pot' than anything I have seen for many years. I have labored assiduously to wake up a sufficient interest in these meetings, but it has been all in vain." The following evening he had but about twenty-five out to a preaching service, and five of them were from another charge.

This state of things resulted in "a deep and prayerful examination into the cause of such woful neglect." He at

once determined to make an effort in the name of the Lord to obtain a revival of religion in his own soul, as well as "among the brethren." Extra meetings were appointed, which resulted in a few conversions. He finally concludes that it is "almost impossible to obtain the right sort of feeling at Ninth Street, and that he must content himself with going along at a sort of a snail's pace." He accuses himself of having "too much of self and vain-glorying about" him, and of "not possessing the humility and zeal becoming a minister of the gospel of Christ." "Indeed, I come short in everything. As I advance in life, my imperfections seem to multiply rather than diminish." This is followed by the prayer: "Oh, for a pure heart!" "Oh, for holiness unto the Lord!" Notwithstanding these humbling views of himself, he had seasons of refreshing, when he could say, "The Lord was there to bless us. Glory be to His name! I have not enjoyed myself better for a long time! Praise the Lord!"

For many weeks Mrs. Inskip was very sick, and consequently unable to attend the meetings, where her presence and labors were greatly needed. This was to her husband cause of constant anxiety, adding greatly to his sorrow. These home troubles, added to a spiritually dead church, were not the most favorable circumstances to increase the spiritual comfort of a man of Mr. Inskip's temperament. He chafed under them, and did not regret being relieved from them when the time came for a change.

The Cincinnati Preachers' Meeting was organized Oct. 12, 1846, and Mr. Inskip was elected its first president, which position he had the honor of holding while he remained in the city. These meetings were held on Monday, A.M., at such places as were weekly determined upon. The special subject of interest considered in these weekly gatherings,



was the "reports" which the preachers gave of the work in their charges during the preceding week. They were simple and generally, spiritual.

## CHAPTER VI.

### IN THE WEST. — SUNSHINE AND SHADOWS.

IN 1847, the conference was held in Columbus, commencing September 1. Bishop Janes presided. The conference, for some reason, was not as pleasant as had been the former conference at Piqua. Some of the brethren said, "It was the most unpleasant conference they had ever attended." Mr. Inskip was stationed at Wesley Chapel, Dayton, an appointment entirely satisfactory to him and his family. He returned to Cincinnati, and spent the Sabbath, heard Dr. Pitman preach "a popular sermon" in the morning, and Bishop Janes "a most excellent sermon" in the evening. The following Sabbath, he was at Dayton, and "had a good time preaching, morning and night." No sooner were they settled in their new home, than a thief entered their dwelling at night, and even into their sleeping room, where a light was burning, and robbed Mr. Inskip of his coat, purse, and seventeen dollars in money." "This," he says, "was the first time I was ever robbed, and I hope it may be the last."

His second Sabbath, in his new charge, was more hopeful than the first. "At night," he says, "I preached from 'Whatsoever thy hand findeth to do, do it with thy might.' There was a tremendous crowd present, and truly I was favored of the Lord. Many, I trust, were cut to the heart.

Eight joined, making in all, for the day, ten. To God be all the glory. Several came to the altar for prayers.”

Their church was found to be too small to hold the crowds which flocked to hear the new preacher, and the necessity of building a new church, was considered, and at once determined upon. The entire oversight of the matter was committed to the pastor. He was to be solicitor, collector, and paymaster,—more, he was really to build the house, and pay for it. This work he readily undertook, and pressed it to a grand consummation.

Before the work had fairly commenced, Mr. Inskip, unintentionally, involved himself in what came near proving to be a serious affair. While in Cincinnati, he had prepared and delivered a discourse on the Mexican War, in which he took strong grounds against the government, denouncing the war, as he was capable of doing, in unmeasured terms. This sermon he repeated in Dayton. He says (Nov. 21), “Preached in the morning on the ‘Signs of the times,’ and at night, upon ‘War.’ In both instances I said many plain things, and perhaps, in some instances, gave offense. This, though exceedingly unpleasant, I cannot avoid.”

The next day (Monday), he writes, “Much excitement through the whole place, on account of my sermon on War.”

On the following Thursday, he speaks of “the tremendous excitement produced by my sermon on War.”

The newspapers, which did not sympathize with Mr. Inskip’s views, opened a fearful cannonade upon him. Their articles were headed, “Toryism in the pulpit.” Language, the most scurrilous and abusive, was employed. In a paper entitled *Western Empire*, he was described as the “great Peter Brush.” It represented him as saying, that “all slain in the battle-fields of Mexico are doomed to hell, and will awake in unhonored darkness at the judgment day, and hopes that no one will pretend that they have gone to heaven.” He

is a "reverend stumper," a "zealot," "he would do for a bushwhacking stumper in the outside townships, not having brains enough to suit the taste of his federal brethren in the cities." This, and much more like it, was from the pen of "A Hearer."

Mr. Inskip denied the charges made by "A Hearer," and asked the *Empire* to publish his sermon in full, which they refused to do. The sermon was published in the *Dayton Journal*, accompanied by most scathing editorial remarks against the illiberalism of the *Empire*. When the sermon was published, it was found to contain little of the objectionable matter of which the *Empire* had complained, where upon this unfair sheet accused the preacher of suppressing the obnoxious passages, and that the sermon published, was not the sermon preached. Mr. Inskip, in a letter to the *Journal*, denied the charges made by the *Empire*, declaring in the most positive manner, that the published sermon was the sermon which he preached. The *Journal* defended Mr. Inskip against the abusive attack of the *Empire*, and thus the matter came to an end. Still, it had its unfavorable effects upon the preacher. He says, "I begin to be wearied out with the excitement occasioned by my war sermon." Again, he says, "Felt much fatigue with the excitement of the past ten days. Hope, however, the worst is over."

The following Sabbath he had a fine congregation, morning and evening. "At night, two came forward for prayers." "I am fully persuaded," he says, "that if I commit no error of conduct, the excitement my sermon on the 'War' produced, will turn out for the furtherance of the truth."

The war excitement subsiding, he enters upon his church building scheme, with great zeal.

The contract between the building committee and the builders for the new church, was arranged, and the work progressed with commendable rapidity. The salvation of

souls, in the meantime, was not neglected. Special meetings for prayer were appointed, and the presence of God was with preacher and people. All seemed greatly anxious to advance the kingdom of Jesus. At one of these prayer-meetings (Jan. 23) he says, "In the afternoon we held a prayer-meeting for the benefit of the church; and such a time I never witnessed. I shall never forget it. My soul was full of glory." The revival which followed was the most fruitful of results of any he had enjoyed in his ministry. Nightly the altar was crowded with seekers of pardon, and the joy of new-born souls gladdened the hearts of all.

A few extracts from his diary will give the reader an idea of the work:—

*Jan. 27.*—"The house was perfectly crowded. There were fourteen at the altar. How many were converted I could not ascertain. But the Lord was nigh in mercy and power."

*Jan. 28.*—"It is difficult to tell where this work will stop. Fifteen joined on probation, and some twenty-two or three were at the altar."

*Jan. 30.*—"I never saw a more awe-stricken assembly. Over thirty came to the altar, and eight or ten were converted. It was a time of glorious grace. Blessed be God."

*Jan. 31.*—"The people seemed to have access to the mercy-seat. Near thirty came forward for prayers, and quite a number were converted. The conversions were unusually clear and powerful. Ride on, blessed Jesus, conquering and to conquer! My soul is full of glory."

*Feb. 7.*—"Twenty-two at the altar, and four converted. Nine joined, and among them were some of the most remarkable cases we have yet had. I seem to desire just as much as ever the conversion of sinners. I cannot rest until the last sinner in Dayton shall be brought to God. Blessed Redeemer, still push onward the victories of the cross!"

This work continued into March, when it seems to have subsided. But from that time the work of building his church appears to have occupied most of his time. The corner-stone of the new edifice was laid April 10. His old friend, Rev. W. Elliot, delivered the address. "The singing," he says, "was fine, but the collection was an entire failure."

The church building gave him great solicitude. "Sometimes," he says, "I am almost ready to break down under the burden of care and anxiety. And yet I know I ought not to mourn or utter a word of complaint. I proffered my services in the office I fill, and of course must willingly perform all its duties and bear all its burdens."

The year closed under the most favorable auspices. There was a good state of religious interest in the church, with the prospects of a still better, when they should occupy their new and beautiful edifice.

The conference met at Newark, Ohio, Sept. 27, 1848, and Mr. Inskip was re-appointed to Wesley Chapel. He entered upon the duties of his charge with his usual zeal. The new church was not yet completed. And as it was erected on the site of the old one, the society was obliged to worship in a hall. The church was completed in due time, and dedicated to the worship of God, amidst the rejoicing of the people. Extra services were commenced, and protracted for several weeks. A revival of extraordinary power followed, and large numbers were added to the church.

A new order of things was inaugurated in the newly-dedicated church. Up to this time promiscuous sittings in the Methodist churches in the West were unknown. In fact, the practice was rare outside of New England.

So great an innovation could not be introduced into the churches without more or less friction and excitement. We shall see what came of it in this case.



At the first quarterly meeting, after the dedication of the new church, the subject of promiscuous sittings which had been adopted by this church, elicited a warm discussion. The presiding elder, Rev. Geo. W. Walker, was decidedly opposed to the practice, and frankly stated his views. Mr. Inskip says: "During the day the elder seemed to be much out of sorts. He bore unequivocal testimony to his disapprobation of the present mode of seating the congregation, as well as the manner of singing. I replied in as becoming a manner as I could, and for so doing enjoy the approbation of a good conscience, and the good feeling of the people."

A few days later, Mr. Inskip had a dream which made a deep impression on his mind. "I dreamed that Bro. Walker, the presiding elder of the district, was preaching in the church to a very large congregation. Being detained in some way, I did not get to the church until after the services had commenced. As I entered the building I noticed a crack in the tower, which upon close examination, I discovered to be increasing every moment. And hearing a noise, and perceiving a piece of timber which seemed designed to support the wall, cracking and opening, I became alarmed and hastened out of the building, and just made my escape in time to see it fall. No one was injured. After much trouble I found Bro. Walker, who, with a significant sneer, seemed to exult in the loss we had sustained, and looked upon it as a Divine judgment against us for our promiscuous seating, choir singing, &c. And to add to my mortification he reminded me that I must leave the station and give place to someone else. The fact produced a great sensation among the members. A meeting was called, and the presiding elder was informed that no one could possibly fill Bro. Inskip's place, and hence at all hazards he would be retained. During the excitement I awoke. My interpretation of this is, we shall yet have perilous times about our new church."

On Thursday, May 15, 1849, Mr. Inskip, in connection with Rev. S. D. Clayton, entered into a solemn pledge never more to indulge in the use of tobacco. Here is the pledge: —

“DAYTON, O., May 15, 1849.

“We, the undersigned, believing it to be our duty to discontinue the use of tobacco in any way whatever, do hereby solemnly, and in the fear of God, promise, and declare, that unless prescribed by a judicious physician, as necessary to our health, we will use it no more forever in any way.

“J. S. INSKIP,

“S. D. CLAYTON.”

The cholera, which had been making fearful ravages in Cincinnati, had reached Dayton. The people were greatly excited, and the gloom of death seemed to settle down upon the town. The weather was oppressively hot, and no one knew what a day would bring forth. On the twelfth of August, Mr. Inskip came down with the cholera. Though the attack was violent, “through the mercy of God and the kindness of attending friends,” he says, “I passed the crisis about six o’clock.” But to his great alarm, in the evening of the same day, his wife was attacked with the same malady. The following day, Mr. Inskip’s sister, Mary Ann, was taken in the same manner, and the three being down at the same time, the house was well nigh a hospital. Well might Mr. Inskip say: “Need grace for such an hour as this.” He seemed to be improving the following day; but it was only apparent, for the next day he was worse, and his case seemed quite hopeless. But it pleased God to finally restore them all.

Considerable anxiety was felt as the time approached for the session of the annual conference, which was to be held in Wesley Chapel, Dayton. The query in all minds was, what action will the conference take on promiscuous sit-

tings? It was evident that the conference would take some action in relation to the matter, and that Mr. Inskip would have to meet the issue. "My impression is," he says, "that the conference will take ultra grounds on the question, and we shall all have our hands full. The whole responsibility of the matter will fall on me. I shall be compelled to meet the issue, while the church, in a measure, will go clear. I have seen so much deception and trickery in this region of country, that I really have become heartily sick of the whole concern. And but that I fear I would offend against God and my friends, I would change my position without any delay. However, I must wait the openings of Providence."

The quarterly conference of his church, at its last session, passed unanimously the following paper:—

"DAYTON, June 23, 1849.

"Whereas, in the kind providence of God, Bro. J. S. Inskip has been sent among us, and stationed as pastor of Wesley Chapel charge, and by his untiring zeal and firm perseverance, together with the co-operation of his dear wife, our much-beloved sister, M. J. Inskip, has caused to be erected a fine and commodious chapel for the worship of God, and the accommodation of the congregation of the M. E. Church in Dayton, and nearly paid for; and *whereas*, since occupying the new house we have had very large and respectable congregations, with the best of order, so that we can truly say, we worship God under our own vine and fig-tree, with none to molest or make us afraid; therefore,

"Resolved, That Bro. J. S. and Sister M. J. Inskip have, by their amiability, Christian deportment, and persuasive manners, endeared themselves to the congregation, and have our entire approval of their conduct, as also our warmest thanks for their labor of love in the cause of their Master."

The conference opened Sept. 19. Bishop Morris presided. To use the language of Mr. Inskip, "It passed off very

pleasantly. The action taken in reference to promiscuous sittings was decisive, but prudent and mild; indeed, entirely satisfactory to almost all concerned; especially so, as it was understood generally to have no particular application to Dayton." Whether this understanding of Mr. Inskip was that of the conference generally, is open to serious doubt. That he so understood it there can be no question, but the subsequent action of the conference in his case would indicate that they understood the matter differently.

The action of the conference was far more satisfactory than Mr. Inskip had reason to expect.

## CHAPTER VII.

### IN THE WEST.—STORM GATHERING.

AT the close of the conference, Mr. Inskip received an appointment to Urbana, which was entirely satisfactory to him. From the very commencement of his ministry in this charge there was promise of great success, and it is doubtful if any year of his early ministry was more fruitful of good. His heart, at times, was all aglow in love and praise.

*Oct. 24.*— Fine society meeting. It was a most glorious time. My soul was filled to overflowing with the joy of God's salvation. I have not been as powerfully blessed for months. Praise the Lord."

*Oct. 30.*— I have commenced my labors here under the most promising circumstances. The Lord, I am persuaded, has given me favor with the people. May grace be given me to use the influence I may thence derive, to His glory and the good of the church."

Nothing occurred during the year that Mr. Inskip was stationed at Urbana, of unusual interest, aside from a most widespread and intensely interesting revival of the work of God. It is doubtful if the town ever enjoyed a more remarkable work of grace. Meetings were held by day and night, and the "revival" was the theme of remark and interest among all classes.

*Nov. 7.*— Mr Inskip says: "My faith increases every time we meet together. The Lord, I believe, will revive

His work. My soul longs for a season of overwhelming grace. The Lord hasten it."

He went among his people with an earnest desire to do them good.

*Nov. 9.*— "My visits among the people are becoming more and more profitable to my own soul. I love to go out and spend my time with them in religious conversation and prayer. This, I find, is much better for them and me, than the ordinary manner of visiting and whiling away an hour. By this means, I have an opportunity of ascertaining the spiritual state of my flock. I am encouraged to hope that the Lord may revive His work. I would, it seems to me, be enraptured to see believers sanctified, and sinners awakened and converted. The Lord hasten the time when Zion's gates shall be crowded with exultant converts, when scores and hundreds shall enquire the way to the kingdom of God. If my own feelings be any index of the true state of things, "there is a better day coming." Indeed, I hope and believe it is at hand."

On the following Sunday he began to see evidences of the coming salvation for which he had so ardently longed. He says: "My soul was filled with salvation. I was favored with great liberty and enjoyment in preaching morning and night, and some twelve persons, or more, arose at night to solicit an interest in the prayers of the church. The clouds begin to move,—the morning dawns. Bless the Lord!"

On Tuesday night ten were at the altar, and three converted; and on Friday evening the same number. Sunday was one of his poor days, but in the evening twelve were at the altar, and five converted. But on Monday the cloud lifted, and he reported: "Love-feast at night was a most glorious time. Near thirty came forward for prayers, and some eight or ten were converted. Sixteen joined on probation. It was indeed a time that will long be remembered."



*Tuesday*.—“Preached at night. Twenty-one or two came forward and five were converted.”

*Wednesday*.—“Near twenty forward, five or six conversions and four accessions. Truly the Lord was there. I know not that I ever witnessed a more striking manifestation of Divine power. The work seems to be extending.”

Sunday was a great day in Urbana. “I endeavored to preach at night. It was a day of unprecedented power and mercy. Over thirty were at the altar. Twenty-eight joined on probation. Verily, a second Pentecost has come upon us.”

Following a love-feast on Monday night, about sixty were at the altar, and many were converted. The wife of a certain judge in the town became powerfully awakened, and came to the altar seeking pardon, and so great was her distress, and so determined her purpose, that she would not leave the place until converted. There she remained until eleven o'clock at night, with only five to accompany her. At last Mr. Inskip prayed, and it was such a prayer as he has been heard to offer under peculiar circumstances. Heaven and earth seemed to meet. The blessing came. Mrs. Y. arose and said: “I have been seeking the Lord for some time. I have found Jesus in the pardon of my sins. Oh, how I love Jesus! and how I love this mourner's bench!” And then turning towards her husband, who had been an interested observer, said, “I love you, dear husband; I love you, dear father and mother; I love you, dear brother and sister Inskip, but I love this mourner's bench more than you all. And if I could, I would take it up and carry it through the streets of Urbana.” Mr. H. gives up his “brewery,” and with his whole family is converted and becomes a consistent Christian.

“*Friday, 30*.—Held a love-feast at night. There were some thirty-three or five forward for prayers,—twelve con-

versions and ten accessions. Among those converted was the most noted infidel in the place. It was generally conceded that this is the best time we have had since the work commenced. And to me it seems perfectly wonderful."

The infidel, to whom reference is here made, was attracted to Mr. Inskip, and often came to hear him preach. In private conversation he remarked, "I wish I was as happy as you are, Mr. Inskip. I would give the world if I were." "You can be as happy as I am," said Mr. Inskip. "How?" asked the skeptic. "By believing as I do," was the ready response. "That is impossible, Mr. Inskip, I cannot, I am an infidel." Mr. Inskip had never suspected this of his friend.

On the evening referred to, Mr. Inskip exhorted the people with great force to seek God. Pausing, he said, "Perhaps there is a man present who says, 'I do not believe in a God.' Well," shouted Mr. I., "come and trust in the God in whom I believe, and I pledge my faith that He will save you." The infidel listened with a heart full of desire, and at such an invitation, arose and bowed at the altar. As he saw him coming up the aisle, Mr. Inskip felt almost alarmed at his own statement. But his skeptical friend was there, and he must meet the issue. He exhorted the people to pray to God, and they earnestly prayed. Presently his friend beckoned to him to come to him. As he knelt before him, he said, "I have found it! I have found it!" "Found what?" inquired the greatly excited preacher. "I have found that there is a God, and that the Scriptures are a revelation from God, and that Jesus Christ is the Son of God!" "And," shouted Mr. Inskip, "He is your Saviour." And instantly the infidel arose, saved by faith in Jesus Christ.

Thursday, Dec. 6, Mr. Inskip says: "I was very singularly exercised during the meeting. It seemed to me the Spirit was about to take His everlasting departure from

several in the congregation. I never felt more distressed. After much groaning in spirit, I named my fears to the people. We then knelt in prayer, and spent some time in silent invocation to God, that the Holy Spirit might linger for a season with the unconverted. There was a remarkable answer to prayer. I felt it in my soul, and I shall not be surprised if we see a great many more awakened and converted. The Lord grant it may be even so! It will be awful if sinners permit this opportunity of mercy to pass away unimproved. Indeed, if they should do this, it is to be feared that 'mercy will be clean gone forever.' Hence, it appears to me we should make every possible effort to save them now. With many of them it will be 'now, or never,' consequently I fear to close this meeting, although our people are much fatigued and need rest. Indeed, I ought to rest, myself; and my family, especially my wife, needs rest. But if I should close, my convictions are, many souls will be left to work out their damnation with greediness. Oh, how responsible is my position! How much I require Divine direction! May the Holy Spirit guide me aright!"

On the following Sunday, he says: "Preached three times; favored with much liberty. It was a glorious day, — the greatest, all things considered, I have ever seen. I cannot tell when I have had such a season. Many, I trust, it will be seen, were awakened. The work, it appears, is breaking out afresh." But on the seventeenth of the month it was judged advisable to suspend the extra services.

As the new year (1850) opened, the good work took a new start. On the ninth of January, he writes: "It seems that the tide of salvation is rising. I never was favored with more enjoyment or greater success than I have had in Urbana." There had been about one hundred and fifty conversions, and when the Sabbath arrived for receiving such of this company into full membership, as had been

accepted, it proved to be a day of great joy to the people. After a stirring sermon by Mr. Inskip, the probationers — one hundred and eleven — were called up. Every available spot inside and outside the altar, as well as in the aisles, was filled with the candidates. One who was present, says: "The songs of praise and the shouts of joy surpassed anything I had ever witnessed."

April 17, Mr. Inskip says: "Our prosperity here is abundant cause of the most profound gratitude. Praise the Lord for His goodness! It seems to me I never can feel grateful enough for these instances of loving-kindness." Expressions of gratitude to God are often repeated, but never without humbling views of his own unworthiness.

As the conference year drew towards a close, Mr. Inskip becomes a little anxious, as well as a little unsettled, with reference to his appointment. He was not certain but he should return to the Philadelphia Conference. But "in so weighty a matter," he writes, "I feel there is much responsibility. I would on no account be found out of the path appointed by Providence." And yet, he admits that his "mind is much exercised in regard to the matter."

There was a small, struggling church, in Springfield, O., which had commenced the erection of a house of worship, but were not able to finish. The walls were partly up, and there seemed no way to complete it unless some such indomitable worker, as Mr. Inskip was known to be, could be sent to them. A strong case was made out; and although the Urbana church objected to his removal, it was judged best to make the change. The conference met at Chillicothe, and Mr. Inskip was appointed to the High St. Church, Springfield.

In regard to this appointment, he says: "I trust this may prove a great blessing to all concerned. I am persuaded it will, provided I do my duty, and this I hope I may be able

to do. I never felt more the need of the Divine help. Indeed, I may say, I never enjoyed a more clear assurance that the Lord will make bare His arm."

Of his first Sabbath, he writes: "*Sunday, Oct. 6.*— Preached morning and evening. Favored with a good time in both instances. The congregation was larger than I anticipated. The singing was most excellent. The Sabbath-school was quite promising in appearance. Altogether a favorable impression was made upon our minds relative to Springfield."

He enters into the church-building enterprise at once. A meeting of the official members was called, and a "first-rate, enthusiastic time," it was. He expected, and indeed had, a vast amount of trouble, but was much more successful in the end than he or his people anticipated. "It will prove," he says, "a source of great perplexity and care, but this is as I expected."

He made his first public effort to raise money for his church on Sunday, the 20th. He says: "At the close of the sermon, I introduced the subject of our new church. I never more earnestly desired, or more sincerely prayed, for help and direction from above. I felt, indeed, that a crisis had come. And truly the Lord did help. Including five hundred dollars I subscribed on behalf of the ladies, there were some thirteen hundred and fifty dollars obtained for the completion of the building. Everybody seemed to be astonished and delighted. Praise the Lord!"

The ladies held a public fair, from which they realized some six hundred dollars, which greatly astonished the people. Mrs. Inskip went among the people, and was remarkably successful in collecting money. All hands seemed to enter into the plan, and all worked with a will.

He met with one man in his church, of whom he gives the following account, which may be of some interest to the reader:—



“ *Thursday, 31.*— Spent a very pleasant afternoon at Bro. M’s. Quite favorably impressed with him and his family. He is a local minister, and has been, I presume, a useful man. He seems devoted to the interests of Methodism, and is unusually liberal in his support of the church. Perhaps, all things considered, he has subscribed as much, if not more, than any other man, to our new church. He is, however, very eccentric. On a certain occasion, some years ago, when on his way, afoot, to his appointment a few miles in the country, being in a rather gloomy mood, he wrote as he walked along the following lines, designed as his epitaph. The whole was perfectly original, and was suggested at the moment: —

“ Here lies a man — a curious one:  
 No one can tell what good he’s done,  
 Nor yet how much of evil;  
 Nor where his soul is — who can tell —  
 In heaven above, or low — in hell —  
 With God, or with the devil ?

“ While living here, he oft would say  
 That he must shortly turn to clay,  
 And quickly rot.  
 This thought would sometimes cross his brain,  
 That he perhaps might live again,  
 And maybe not.

“ As sure as he in dust doth lie,  
 He died because he had to die;  
 But much against his will:  
 Had he got all that he desired,  
 This man would never have expired —  
 He had been living still.”

There are some infidel doubts about this, but on the whole, it is rather a meritorious and curious affair.”

Amidst his extraordinary labors, Mr. Inskip had times of



sore trial and depression of spirits. Of one of these he writes:—

“*Sunday, 27.*—I preached from ‘Ought not Christ to have suffered these things and to have entered into His glory?’ I left church more depressed than I have been for a long, long time. It seemed to me I lost all command of myself, and at once gave up to gloom, and despondency. In the afternoon I met Bro. Old’s class. There were not many out, but we had a blessed time. My mind was very much relieved. Indeed, I may say, I never felt a more striking deliverance.”

He became greatly encouraged by the prospects of a revival. Sunday, Jan. 19, 1851, he writes: “I felt unusually encouraged to look unto God for a revival of religion in my own heart, and among the members of my church. The same feeling continued all day. I was favored with much freedom in discoursing upon the duty and encouragements to prayer. It really seems to me that the ‘set time to favor Zion,’ is come. My faith is strong. I hope to see a great ingathering of souls.”

“*Wednesday, 22.*—Begin to feel entirely at home. At night we held a general class-meeting. It was certainly the best meeting of the sort I ever attended. The indications of a revival are very encouraging indeed. All our people seem to have received a revival spirit. The heavens seem ready to shower down upon us the power and riches of Divine grace.”

An example of the special presence and power of the Holy Spirit occurred on Friday, the 24th of the month. He says: “This has been one of the greatest days I have ever seen. In the morning I went into the high school and conducted the opening exercises. I then went into the church and attended to some items of business, intending to go subsequently into the country. As I passed along the

street I received a message from Bro. Howard, requesting me immediately to repair to the high school. I went without delay and found in one of the rooms of the institution such a scene as I never witnessed before. There were over thirty of the young ladies and smaller children, weeping and crying aloud for mercy. The exercises of the institution were suspended. We held a meeting for the benefit of the students in the afternoon. I presume, during the day, there were some eighteen converted. At night we held a society meeting. There were some eight or ten more converted, making in all some thirty conversions during the day. Twenty joined society. I never knew such a work. To God be all the glory,—glory, glory in the highest! My soul is unspeakably happy.”

From this manifestation of Divine power, the work spread into the town. It was a time of great excitement. He says:—

“*Saturday, 25.*— Providence seems to smile upon us in every way. Blessed be the name of the Lord, for His goodness and loving kindness toward us. I never felt more grateful. Both our spiritual and temporal affairs are in such a prosperous state, that I know not where to begin the praise of our heavenly Father. The excitement continues unabated. Indeed, it is on the increase rather than otherwise. We had meeting both afternoon and night. In each instance God was with us in great power. Some twelve souls were happily converted, and among them were some of the most striking instances of God’s grace and power, I have ever seen.

“*Saturday, Feb. 1.*— Our meetings have been going on with increasing interest and power. I have never spent a more happy and successful week. Truly the Lord has been good and merciful to us; up to last night we have had about eighty-eight conversions, and seventy-seven accessions. To God be all the glory!”

For nearly two months, he makes no entry in his journal, and gives as a reason for it that he had been engaged in writing a book, entitled, "Methodism Explained and Defended." "The work is now in press," he says (March 19), "and will be out in a few weeks. It will produce considerable excitement, but it will do good, I hope." We shall have occasion to refer to this book in another chapter.

Mrs. Inskip, about this time, took a journey East, having two objects in view — the improvement of her health, which had become more or less impaired, and the raising of funds to furnish the new church.

If Mr. Inskip ever had the "blues" badly, it was when his wife was absent. During her absence at this time they came upon him.

"*May 3.*— Feel melancholy in consequence of my wife's absence, I cannot tell why it is so, but it really seems to me I cannot be happy unless I have her society. How miserable I would be if she were taken from me."

To the absence of his wife was added his personal financial embarrassments. He writes: "Quite gloomy all day. Indeed, I never felt so depressed in spirit concerning my pecuniary embarrassments. The stinted support meted out by our church for her ministers is by no means sufficient for the supply of the ordinary wants of life; much less for the peculiar expenditures of a traveling preacher. I meditated upon this subject until I became almost overwhelmed. This, of course, was all wrong, and very foolish. The Lord hitherto has opened my way, and will still direct my steps."

He does not, however, recover from this feeling. On the seventeenth of the same month, he says: "My mind has been very much exercised for some time past in reference to my pecuniary matters. The limited support I have received since my residence in this place, together with

numerous cares and responsibilities of the new church, has so entirely dispirited me, that I cannot tell what to do. Despite anything I do, the difficulty to my own mind becomes constantly greater and more perplexing, and sometimes is so very discouraging that I am ready to give up. This, however, is a suggestion of the adversary which I pray I may have grace to resist."

*Monday, 23*, he further writes: "During all the day, much depressed in spirit concerning pecuniary matters. This, I fear, will yet be attended with much unpleasantness to myself and my dear family. I see no possible way for me to continue in the work unless I am better supported. I suppose the evil could be remedied if I could adopt a more rigid system of economy; but how I am to do this, I know not. The truth is, I am almost shorn of my strength, and which way to turn for help I know not. In the midst of all I reproach myself with a cold heart."

Further, in the same vein, he says: "Mrs. Inskip has not yet arrived; begin to feel very uneasy. Should anything happen to her it will be a mournful circumstance. The church will, in that event, cost me a price too great. Sometimes I have felt very sorry that I did not resist the proposition for her to leave, but I wanted to give her an opportunity to see her friends, and hoped, also, that the same time she might further the interests of the church."

He soon heard of her safe arrival in Cincinnati, and rejoiced, in a day or two, to greet her, in improved health, at their own home.

The following Sunday was to him a good day. "Indeed, it was a day of precious and unusual religious enjoyment. My own heart was materially improved and encouraged. I have not felt so much in the spirit of revival and progress for a long time."

The church was at last completed, and on the twenty

seventh of July, was dedicated to the worship of God. The services passed off pleasantly. Messrs. Miley and Strickland preached on this occasion. Mr. Inskip says: "They made a fine impression." The congregations were large, and the collection and subscriptions amounted to nearly six hundred dollars.

It had been resolved by the trustees to introduce into the new church the plan of "promiscuous sitting"; by which is meant, that male and female could occupy the same pew. This was regarded as a great innovation in Western Methodism, though it had been practiced in the East for many years.

At a meeting of the trustees, in the absence of Mr. Inskip, but not without his knowledge, they passed the following preamble and resolutions, upon this subject: —

"Whereas, It has been ascertained that a large number of the members of the church and congregation connected with the High Street M. E. Church, desire to adopt the custom of families sitting together, during the seasons of public worship, and

"Whereas, In the judgment of the Board, those among us who desire so to do, should be permitted to enjoy a privilege allowed to congregations of the M. E. Church elsewhere; and

"Whereas, Further, we are fully persuaded, that the adoption of said custom, will promote the interests of Methodism in this city, therefore,

"1. *Resolved*, That hereafter, those of the members of our church and congregation, who may be inclined to sit with their families, are hereby authorized to occupy seats, according to such method of choice as may be mutually agreed upon, and that for the use of the pews or seats thus chosen, no charge or tax shall be made.

"2. *Resolved*, That in adopting the foregoing preamble and resolutions, it is the sense of the Board that no one is required contrary to his own preference to sit with his family, and that all of our members who desire it, may sit according to the custom they have heretofore observed.

"3. *Resolved*, That the foregoing be read on Sabbath morning next, in the public congregation.

"Springfield, Ohio, July 17, 1851."



These resolutions were read from the pulpit on the following Sunday. Of this action, Mr. Inskip says: "Learning that they contemplated acting upon the question of 'promiscuous sitting,' I deemed it advisable and proper for me to be absent. After I left, the board, by a vote of six to one, determined to adopt this system. So the Rubicon has been passed. The war has fairly commenced. What the end will be I cannot tell."

The adoption of this plan of "promiscuous sitting," was the cause of very great excitement in the community. Many in the church stoutly opposed it, regarding it as the beginning of an innovation which would prove the utter overthrow of Methodism. Both parties were honest in their convictions, and both meant the best interests of the church.

"Excitement concerning 'promiscuous sitting,'" he says, "very great. To me it is the strangest thing under the sun, that a body of Christians should make so much ado about so small a matter. It is a lamentable instance of consummate folly, to which even sincere Christians may be led, in contending about things of little moment. It is enough to make the heart of an intelligently pious man weep."

In the midst of this excitement, he addressed his people on the subject of the success of Methodism in the town, and explained to them the advantages, yea, the absolute necessity, of union. "Despite," he says, "my views of the action of the Ohio Conference (meaning their action at Dayton, two years before), I deem it my duty to direct the attention of the church thereto, and advise the members of my charge to take a course, which will not in the least, for the present, conflict therewith. In doing this, I shall need all the wisdom and caution possible for me to obtain. Oh, may the Lord aid and direct me!"



In this state of things the conference year closed. The following chapter carries Mr. Inskip through the stormiest period of his ministerial life.

## CHAPTER VIII.

### CONFLICT AND VICTORY.

WE desire, in as brief a manner as possible, to record the peculiar events, which had more to do in bringing Mr. Inskip prominently before the church, and giving him an honorable position among his brethren, than any other acts of his early ministerial life. It not only opened his way to a wider field of usefulness than he had ever enjoyed, but it changed the whole economy of the church, in regard to an important practice.

Mr. Inskip seems to have been impelled by a conviction that he was doing what would, in all time to come, be of incalculable importance to the church. He could see neither reason nor advantage in men and women being compelled to sit apart in the house of God. He firmly believed that the practice was a hindrance to Methodism, and ought to be abandoned. Those who differed from him and opposed his views,— and they constituted the great majority of his conference, — were fully persuaded that they were doing God's service. They were impressed that no greater calamity could befall the Methodist Church, than for males and females to occupy the same pew in the house of God, or what was familiarly known as "family sittings." Some, it was alleged, went so far as to aver that such a state of things would turn the house of God into a "house of assignation." At this distance from the scene, one can scarcely

make it seem possible that such sentiments could have been entertained, or that any special objection to the custom could have existed. But we all know how difficult it has ever been to change long-established customs. This is wise, for were it otherwise, good customs might easily be displaced by bad ones.

In order that the reader may understand the action of the conference in Mr. Inskip's case, it is necessary that we trace briefly the history of this movement.

In 1843, the members of Ninth St. Church, Cincinnati, proposed to introduce family sittings into their congregation. A very large number of the members favored the plan, in order to accommodate those who desired to sit with their families. The measure, however, meeting with so much opposition, was for the time abandoned.

In 1847, several meetings were held by laymen, to see what could be done to secure the erection of a pewed Methodist church in the city. This movement in Cincinnati, in connection with a rumor that such a church was to be erected in Dayton, where Mr. Inskip was pastor, induced the Ohio Conference to pass, by a very large majority, some most stringent resolutions on the subject. The second resolution read as follows:—

“That any member of this conference who will aid, counsel, or in any way encourage the building of a pewed church in this conference, is aiding, counselling, or encouraging the breach of a plain rule of discipline, and will be held responsible to this body for his conduct.”

In case such a church is erected, they “respectfully” request the Bishop “not to appoint any preacher to serve them.”

A few months subsequent to the passage of these resolutions, there was organized in Cincinnati a pewed-church society, and several thousand dollars were subscribed for the

purpose of building such a church. This was finally, as a peace measure, abandoned. In 1848, the new church in Dayton was dedicated, which was the first church in the conference in which families were allowed to sit together. About the same time a similar movement was attempted in Wesley Chapel, Cincinnati. A goodly number of the members made application to the trustees for permission to occupy the church in this manner during public services. Though a majority of the trustees favored the plan, such was the opposition to it, that it was determined to waive the question for the time being. In the meantime the conference held its session in Dayton, where the subject of promiscuous sittings was introduced, and referred to a committee of five. Their report was readily adopted, the second resolution reading as follows: —

“*Resolved*, That the preachers of the Ohio Conference are expected and required to use all their *personal* and *pastoral* influence, if need be, to secure the observance in all our churches of the rule, ‘Let the men and women sit ~~apart~~’”

In Cincinnati the conflict continued. The brethren at Wesley Chapel desiring the change, finding that there was no probability of accomplishing their purpose there, in order to avoid difficulty, took their church letters and united with the Ninth Street charge. About this time a society was formed of members from the different Methodist churches in the city, denominated “Union Chapel.” This society purchased “Grace Church,” repaired it, and dedicated it to the service of Almighty God. A large Sunday-school and congregation were collected, and an application was made to the bishop for a pastor. In view of the action of the conference, the request of the church was not granted.

In 1850, “Union Chapel” petitioned the annual conference, held that year in Chillicothe, to repeal or modify their

action, as it was believed that the conference had transcended its legitimate authority by embarrassing the action of the episcopacy. The petition or memorial was signed by nearly seventy official members of the M. E. Church in Cincinnati, exclusive of those connected with "Union Chapel."

When this document came before the conference, it was referred to a committee of five without reading. The committee was unable to agree, and two reports were presented, and the minority was adopted, refusing the petition.

The brethren of "Union Chapel" agreed that they would neither "rent nor sell" the pews in their church, until the question should be settled by the General Conference, and that they would deed it to the Methodist Church in accordance with the provisions of the Discipline. Whereupon the presiding bishop announced, that in view of the fact that the society had waived the question of rented pews, and agreed to deed the church, etc., that the way was open for a preacher to be sent to them. This decision of the bishop produced very great excitement in the conference. Various resolutions were passed, which we have not space nor inclination to insert here. In view of this state of things, the bishop finally declined making an appointment to "Union Chapel."

The following year the High Street charge, Springfield, Mr. Inskip pastor, completed their new house of worship, and according to the original purpose of the trustees, introduced the custom of "family sittings." At the following annual conference, holding its session in Springfield, there was, as might naturally be expected, no little excitement over the innovation.

It was insisted that at the time, or after the passage of the resolutions before referred to, Mr. Inskip, in some way declared "that now, knowing the views of the conference

on the subject of pews and family sittings, he would endeavor to conform his administration to the expressed wishes of the conference" This Mr. Inskip denied, saying, he did not so understand the matter. At Springfield the same thing had been repeated.

Added to this offense of aiding in the introduction of family sittings in the church, Mr. Inskip had, in the meantime, written a book, which was regarded as not only an attack upon Methodism, but a "contumacious treatment of the conference." The book was entitled "Methodism Explained and Defended."

The work was divided into fifteen chapters, as follows: "Hints to the Reader;" "John Wesley;" "Methodism;" "Methodism in America;" "Doctrines of Methodism;" "Discipline of Methodism;" "Episcopacy;" "Presiding Elders;" "Itinerancy;" "Local Preachers;" "Officiality;" "The Laity;" "Methodism Aggressive;" "Methodism Progressive;" "Results and Prospects."

In the chapter on "Discipline," he comes to the *pew* question, discussing it in its disciplinary aspects. He claimed that the language of the Discipline respecting *free seats*, could not be regarded in the light of an unbending law, but simply advisory, as there was no penalty attached to its violation. The practice having prevailed, and always unrebuked by any official action except that of the Ohio Conference, which was not a legislative body, the laity had the right to judge for themselves when they could or could not follow the disciplinary advice. No objection was urged to *free seats*, and no preference is given to *pews*; he simply showed that the latter could not be regarded as an innovation upon Methodism.

The *Christian Advocate*, in noticing the book, said: "The discussions of the author are managed in a good temper, and with no little ability, and are entitled to a patient consideration."



The *Northern Christian Advocate* said: "Mr. Inskip deserves the thanks of the public for this able and interesting work. He speaks of our economy with freedom, and with a clear understanding of its peculiarities. Sound judgment and thorough discrimination are everywhere apparent throughout the volume."

*Zion's Herald* said: "It discriminates well the essential and incidental in our system; its style is ready, pertinent, and not unfrequently eloquent, and its arrangement and execution perspicuous and luminous."

The book created no little excitement in the West. The local secular press very generally commended it.

The Conference assembled in Springfield. Bishop Morris presided. The business of the conference progressed with usual harmony, until Friday of the second week of the session. When Mr. Inskip's name was called, in the examination of character, Rev. G. Moody arose and said: "I have somewhat against my brother," and proceeded to read a preamble and resolutions, condemning his course. Mr. Inskip objected, saying, that if there was anything to be alleged against the passage of his character, he desired that it might be made out in the form of a complaint. Mr. Moody was compelled to prepare his bill of charges, which he did, and presented them in due form. Mr. Inskip was charged with,

1. "The violation of your solemn pledge made to the conference at its session in Dayton.

2. "Contumacious treatment of said conference, and the publication of obnoxious matter or doctrine contained in your book entitled, 'Methodism Explained and Defended, and Dedicated to the Ministers and Members of the M. E. Church.'"

The evidence was presented, and Dr. Moody, on the part of the prosecution, addressed the conference, mak-

ing a strong plea against Mr. Inskip. Some who were present were surprised at the apparent determination on the part of the prosecutor to convict the accused. But when it is remembered that Mr. Moody firmly believed that the introduction of "family sittings" was a wicked prostitution of the Church of God, it is not very surprising that he rallied all his great strength to convict the "prisoner at the bar."

Mr. Inskip, it is said, made a most masterly defence. But the majority were not prepared to listen, as they had already prejudged the case. There is no doubt but that the conference were just as ready to convict the accused before as after they had heard the evidence. Mr. Inskip was found "guilty of the charges." It is doubtful if there was ever greater excitement in the Ohio Conference, than during that trial. Every member was in his place; the galleries were densely packed with interested spectators, and the whole community seemed to be in a fever.

The conference had convicted Mr. Inskip of grave offences, but what were they to do with him? This seemed a more difficult question than anything which had yet come before them. Rev. J. Young offered the following resolution: —

*"Resolved,* That in the judgment of this conference, Bro. Inskip is censurable, and that he be, and hereby is, censured."

It was moved to strike out the word "censured," and insert the word "admonished." The original motion, however, was withdrawn, and Rev. G. W. Walker offered the following: —

*"Resolved,* That it is with heartfelt sorrow that we feel called upon to disapprove of Bro. Inskip's course."

The first resolution, offered by Mr. Young, was entirely consistent with the action of the conference. But the con-

ference was not willing to face the legitimate results of its action. They conscientiously believed that Mr. Inskip was not guilty of the charges which they had, by their vote, convicted him of.

The second resolution was opposed, as being inconsistent. One member remarked, that it was much like "skinning a man," and then telling him, "we are sorry for it."

Rev. J. G. Mitchell offered a substitute for Mr. Walker's resolution, which was passed by the conference :—

"*Resolved*, That, with Bro. Inskip's explanation before them, the conference do not judge him guilty of a wilful and wicked breach of pledge ; but admonish him of his error, and pass his character."

It does not require deep discernment to see the manifest discrepancy between this resolution and the charges which had just been sustained, involving the moral character of Mr. Inskip. If this resolution presented the true state of the case, it should have been so stated in the charges ; for the conference had just as much light on the subject before the vote to sustain the *charges* was taken, as it had when the *resolution* was passed. If the *resolution* was true, the *charges* were false.

Mr. Inskip gave notice of his intention to appeal from the decision of the conference in his case, to the General Conference to be held in Boston, the following May.

The conference concluded its session, and Mr. Inskip found himself removed from the High Street Church, Springfield, to Troy. This removal, under the circumstances, was regarded as a penalty for the sin he had committed in advocating family sittings in churches.

The society to which they were sent was small, the church edifice dilapidated, the salary only \$250, with no other means of support except their salary ; and their son on expense at the boarding-school. It was a great affliction to both Mr. and

Mrs. Inskip, for it had been done without consulting them, and with no thought on their part that a change was to be made. For a time, Mr. Inskip, as well he might be, was strongly tempted to rebel. But his better judgment prevailed, and he went to his charge to do the work of a Methodist preacher; and God vindicated his loyalty in the end.

His friends strongly sympathized with him, in what they regarded as an infliction of punishment for an opinion. The following resolutions express the feelings of the "Union Chapel Society" of Cincinnati:—

At a regular meeting of the official board of "Union Chapel Society," held at their church on Monday evening, October 6, 1851, the following resolutions were passed by unanimous vote:—

"*Resolved*, That the society at Union Chapel are under lasting obligations to Rev. John S. Inskip, of the Ohio Annual Conference, for the firm, liberal, and Christian course he has pursued, in the face of a bitter opposition on the question of family sittings in our churches, in which this society is so deeply interested.

"*Resolved*, That we tender to Bro. Inskip our hearty thanks for his able and efficient support of the principles for which we are contending,—even at the sacrifice of his personal popularity with the majority of his conference.

"*Resolved*, That we sympathise with Bro. Inskip and his excellent wife, in being removed from a charge at the end of the first year (although the members wished, and the board of stewards asked, for his return), to gratify, as we think, the desire to punish him, by a majority of his conference.

"*Resolved*, That we should have been much gratified to have had the efficient labors of Brother and Sister Inskip at Union Chapel, the present year; but acquiesce in their decision to abide the direction of the bishop, and take the appointment allotted them.

"*Resolved*, That these resolutions be entered upon our minutes, and that the secretary be directed to transmit a copy of them to Bro. Inskip, with the assurances of our confidence in him as a minister of our holy religion, and high appreciation of his efforts in our behalf, and our abiding interest in his future welfare.

"Signed in behalf of the official board of Union Chapel Society.

"CORNELIUS MORE, *Prest.*

"J. H. BURTON, *Secy.*"

The people received them with open arms, and aided them to the extent of their ability. It was suggested to Mrs. Inskip that she could open a school, and by that means, aid not only in supporting themselves, but in keeping their son at school. The official members, being consulted by Mr. Inskip, consented to the arrangement. A room was rented, circulars were sent out, and in a little time a prosperous school was in operation.

There had been no revival in the town for a long time. Mr. Inskip resolved to make the most of his situation, and entered into the work of soul-saving, with his usual energy. He preached as *he* only could preach, and visited from house to house. A revival of universal power commenced. The old church, which for years had been filled mainly with vacant pews, was now crowded to its utmost capacity, and sinners thronged the altar as seekers of pardon.

A few days before leaving for Boston to attend the General Conference, he writes :—

*Monday, 29.* —“The Lord has favored me with unusual success in this place. Near three hundred have been converted and added to the church. Among them are many who promise much usefulness. I have not before seen such a work. To God be all the glory! Oh, it is to me, in view of many special circumstances, abundant cause of gratitude and joy. I cannot express the feelings I often have in reference to this matter. Surely the Lord is good, and His mercy endureth forever.”

He is not without his fears as to what the action of the General Conference might be in his case. His personal feelings are expressed in the following record which he made at the time : “The obsolete rule in regard to separate sittings, pews, etc., will either be excluded, or be so modified as to leave the matter entirely to the discretion of the people. The effect of this within the bounds of the Ohio



Conference, I cannot tell. The reaction against the former ultraism of the conference, I fear, will be very great, and in many cases a change will take place, without much advantage to the cause of Methodism. The strife of contending parties may become so violent, in some instances, as to do much injury. For all these things the majority of the Ohio Conference will be held responsible. Had they taken the course urged by the minority, all difficulty would have been avoided. They, however, chose another course, and with unyielding pertinacity, carried it out; consequently, whatever evil results may follow, will be charged upon them. Still, however, we must hope in the Lord."

On the first of May, 1852, the General Conference of the Methodist Episcopal Church, commenced its session in the Bromfield Street Church, Boston. Mr. Inskip appeared to prosecute his appeal. His wife, who knew him — his weakness and strength — better than anybody else, wrote to him a letter, in which she says: "By the time this reaches you, I suppose your case will be before the conference. All I have to say, is, be very guarded. I am anxious for you to succeed. I want you to deliver your address in such a manner as to do you much credit. Manifest a Christian spirit. It matters not what is done or said, keep cool,—pray for grace to be given you. You will not lose anything by being kind and affectionate. But at the same time, I would add, be as firm to your purpose as the Rock of Gibraltar. Do not give one inch. If I ever thought you would be like some I could name — afraid to speak out your sentiments — I really would be ashamed to own you. But I thank God, you are not one of this kind. All things will work together for your good, if you will only continue in the same spirit that you have manifested from the beginning. I want you to have great success, and beat —, but I want you to do it in a gentlemanly way."



It must be admitted that this letter is written in a most excellent spirit, and could but be moulding in its influence.

It was not until the twelfth day of the session that the appeal was reached. On motion of Dr. Elliott, the appeal, which had been assigned for that day, was taken up.

Dr. Slicer doubted the propriety of entertaining the appeal, and moved that it be not entertained.

Mr. Winner agreed with Dr. Slicer.

Dr. Bangs argued that Mr. Inskip was entitled to an appeal.

Dr. Cartwright insisted that the appeal should not be heard.

Mr. Mattison thought the brother was entitled to be heard. Mr. Comfort and Dr. B. F. Teft made earnest speeches in favor of the appeal being heard.

Jacob Young, of the Ohio Conference, hoped the conference would hear Bro. Inskip.

Dr. Hodgson made an argument in favor of entertaining the appeal, which settled the question.

It was finally voted that the appeal be heard.

Mr. Inskip was called upon to present the grounds of his appeal. The writer has often heard him say, that for a few moments he felt as if he should die. His heart came into his throat, and he did not know that he would be able to speak. Then he collected his thoughts, and said to himself I know more about this case than all this body of men, and I will tell them what I know. From that moment his fears subsided, he became calm and self-possessed.

It was an hour of deep interest. The church, which then contained large galleries, was filled to its utmost capacity to listen to the man who had created so much stir in the West. The writer sat in the galleries, where we had a fine opportunity to see and hear him. No one who was present will ever forget that defence. It continued through two sessions

of the conference. The people listened with rapt attention to the end. The audience manifested their sympathy with the sentiments of the speaker by loud applause, for which Bishop Morris, who was in the chair, sharply reproved them, reminding them that they were not in a theatre.

It would be interesting to the reader, we have no doubt, to peruse that address. But the manuscript from which it was delivered lies before us, filling no less than seventy-six closely-written pages of foolscap. It would make not less than seventy-five pages of this book. He simply swept the field. "Father Taylor," who listened to the address, became greatly excited. He could not keep his seat, but moved about like a caged lion. When Mr. Inskip closed, the eloquent man of the sea handed him his chair, saying, "Be seated, sir. You have buried those fellows so deep that the sound of Gabriel's trumpet would not reach them in a thousand years." The day was won. Inskip had triumphed most grandly. He became the observed of all observers.

Dr. Moody at once commenced his reply, and hour after hour the giant of the West, for such he was, put forth all his powers to retrieve the lost cause. He did well, but the conference and the spectators were not in sympathy with the speaker. He was followed by Rev. G. W. Walker, a man of blessed memory, who, by his gentle and winning words, and seeming disinclination to press unduly his opponent, drew many hearts to him. But he could not turn the tide. Others spoke for and against, but all seemed to be of little avail. John S. Inskip had captured the minds and hearts of a majority of the conference; and when the pleas were ended, the conference voted to reverse the action of the Ohio Conference, and the youthful reformer returned to his western home gay as a lark, free as an eagle, and happy as an angel.

As soon as the action of the conference was known, Mr. Inskip, scarcely stopping long enough to bid his friends adieu, turned his face towards the West, and hastened to report the result to one in whom he had more interest than in all else, who was waiting and praying for his success and coming. His feelings toward all connected with this matter are well expressed in the following words : —

“*Saturday, 29.*—Great subject of conversation and rejoicing among us, is my success at Boston. I cannot by any means give utterance to the gratitude I feel to my Heavenly Father, and all my numerous friends, for this triumph. I have no disposition to exult over my discomfited opponents. This, I trust, I shall always be careful to avoid.”

## CHAPTER IX.

### HOW OPPOSITION LED TO PROMOTION.

SUCH had been the feeling in the Ohio Conference towards Mr. Inskip, that it was thought advisable, not only by himself, but by many of his friends, that he should take a transfer to some eastern conference. And there were not wanting openings in any number.

The Madison Street M. E. Church, connected with the New York East Conference, gave him an urgent call to become their pastor. Some church in the Troy Conference had put in a similar claim. He was sure that he should be transferred to some Eastern Conference. Jan. 1, 1852, he says:—

*Tuesday, 1.*—“In view of my contemplated transfer to some of the eastern conferences, of course I feel more or less unsettled. A movement of such consequence must, to a greater or less extent, excite the mind. Should it occur, I hope it may be for the best. But if it do not occur, I shall take it as an indication of Providence for us to remain, and shall be perfectly content.”

Four days later he received a letter from the stewards and trustees of Madison Street Church, New York, from which we make the following extract:—

“NEW YORK, May 31, 1852.

“*Rev. and Dear Brother,*—Having heard it intimated by several parties, that it was probable you would be transferred to some one of

the eastern conferences, and having heard your talents and piety highly spoken of by several of your brethren in the ministry, and others of your acquaintance, we have thought if it suited your views to be transferred to the New York East Conference, that your appointment as pastor of the Madison Street Church of this city, with which we are connected as stewards and trustees, would be highly acceptable to our membership and congregation. Not desiring to take any action in the matter until having ascertained your views in relation to transfer, we would feel obliged by your addressing a line in reply, to Bro. Stephen Barker, No. 301 Grand Street, New York, informing us whether it would meet your approval if we should make application for you to the bishop at the ensuing term of the N. Y. East Conference, which, as you doubtless are aware, commences its session a week or ten days from this; before which we should much like to hear from you.

(Signed)

“SAMUEL WATKINS, *Trustee*.

“J. W. BARKER, “

“STEPHEN BARKER, *Steward*,

“JOHN ELLIOT, “ ”

They encourage him by informing him that they have paid their former pastors one thousand dollars a year, and hope to do as well by him.

Mr. Inskip, regarding this as a providential call, responded, saying that he should “be happy to serve the Madison Street congregation if the authorities of the church so direct.”

He received a letter in a few days from Mr. Barker, informing him that the bishop would transfer him to the Troy Conference, unless he co-operated with them in effecting a change, and wishes him to telegraph John Elliot and Bishops Waugh and Janes, his preference for Madison Street Church. He at once did as he was asked to do, but was of the opinion that he should go to Troy. He had fears that his parents, who resided in Cincinnati, would be opposed to his removal East. But on the twelfth, he makes the following record:—

“Received a long letter from father. He is decidedly in favor of our being transferred East, and urges me to have the matter consummated at all hazards. This is pleasant to us, of course, for among the chief obstacles in the way of our transfer, the feelings and views of our parents have caused us more or less uneasiness, inasmuch as we have always supposed them to be opposed to our removing from this conference. The letter referred to has entirely relieved our minds in this matter.”

Two days later, a letter was received from Bishop Janes, saying that it was the judgment of the bishop that he should go to the Troy Conference. There was no disposition on the part of Mr. Inskip to rebel. He received the decision of the bishop with true Christian submission.

To this letter he makes the following response: —

“TROY, OHIO, June 14, 1852.

“BISHOP JANES, — *Dear Brother,* — Yours of the 9th inst., was duly received. Previous to its reception the friends at Madison St., New York, communicated with me, both by mail and telegraph, desiring me to consent that they should make application for me to the episcopacy, and to co-operate with them, and I, according to their wish, immediately forwarded to you and Bishop Waugh, both a dispatch and a letter, stating my views and feelings in relation to the matter. At the time I wrote, I had no *official* information of the decision of the episcopacy in my case. It had been currently reported, however, by some means, that Troy Conference would be our destination. This will explain why I felt at liberty to state somewhat freely my preferences, as well as those of my wife.

“Since then, having been informed by your letter of the judgment of the bishops, I deem it proper to say that Mrs. Inskip and I most cheerfully acquiesce therein. The difference in the case as presented by *direct communication* from Madison St., and that rumored in relation to Troy Conference, was two-fold. First, we have quite a number of acquaintances in the N. Y. East Conference, and secondly, the application was on the part of the *people*, whereas in regard to Troy, we would be almost entire strangers, and no application had



been made for us by the people. In the abstract, the Troy Conference is in every way as desirable to us as the N. Y. East Conference, and if upon further reflection, it has been determined that it will be improper to accede to the proposition of the brethren in Madison St., and better to adhere to the original decision of the episcopacy, we shall be perfectly satisfied. The matter we leave with you entirely. Shall be glad to hear from you again. Before closing, I would say, unless it has been settled to consummate the arrangement with Madison St., it seems to us it will be the order of Providence to go to the Troy Conference. As to the conference territory, location, and all similar considerations, no doubt that conference is among the very best in the whole work ; and judging from the kind expressions from the delegation from that body, I am sure we shall be very happy there, and, I trust, useful too. These brethren won my esteem and confidence, and I shall consider myself happy indeed to be associated with them in the promotion of the Divine glory and the interests of Methodism. My wife joins me in the kindest regards to you and yours. Hoping soon to hear from you again, I remain, respectfully and fraternally yours,

JOHN S. INSKIP.

“N. B. I presume there will be no difficulty in supplying our place here. With two weeks notice, so far as we are concerned, we can be ready to move at any time.”

Next came a letter from Rev. E. H. Pilcher of the Michigan Conference, urging him to take a transfer to that Conference and be stationed in Detroit, as his successor. On these invitations he says: “It really does seem to us that the persecutions to which I have been subjected are working out a very favorable result. But for these the people referred to in the above communication would never have heard of me, perhaps. This, indeed, would have been the case elsewhere. I suppose the people of New York and Troy never would have known anything about me, had I not been brought into notice by the impolitic course of the majority of the Ohio Conference.”

He declines the invitation to be transferred to Michigan, not seeing the path of duty in that direction. June 17, a

letter from Stephen Barker, informs him that after a hard, but successful struggle, he is to come to the New York East Conference, that Madison St. Church is left to be supplied, with the understanding that he is to be transferred and stationed there.

The following letter from Bishop Waugh settles the matter :—

“ MIDDLETOWN, CONN., June 18, 1852.

“ REV. J. S. INSKIP,— *Dear Brother,*— Yours of the 11th inst., was received last night. Madison St., New York, has been left to be supplied, and you are relied on to supply it. It was understood, however, by the brethren who waited on Bishop Janes, that the transfer would not take effect until after the next session of the Ohio Conference. As Bishop Janes will preside at your ensuing session, it of right belongs to him to make the transfer. This is all I have time to communicate, and it is all that is necessary. Present my remembrance to Sister Inskip.

“ Yours affectionately,

“ B. WAUGH.”

He received a letter from C. Moore, Cincinnati, urging him to remain in the conference. “ We want you at ‘ Union,’ next year, and must have you.” In view of what had transpired, Mr. Inskip says : “ We are very much comforted in the growing assurance of the interposition of Providence on our behalf in reference to Madison St., New York. Pray most devoutly that our appointment there may be attended with the Divine blessing. We have been much persecuted during our connection with the Ohio Conference, yet the Lord has favored us with great success at every appointment. We are not filled with vain-glory on this account, but are grateful, I trust. In humble dependence upon the Divine favor, we will continue in the path of duty. It would have been much more pleasant to us had we received the hearty co-operation of the leading members of the Ohio Conference, but for some reason this has been withheld,

and in many instances we have had to contend with direct hostility from them. Nevertheless, the Lord has been with us, and the God of Jacob has been our refuge. We have, however, many very warm friends, with whom it is painful to part. But I have no doubt it will be better, much better, for all concerned, for us to change our position. May God bless us all!"

The brethren of the Ohio Conference are not to be condemned for contending for what they believed was right. In the heat of the strife, neither party was able to correctly judge the motives of the other. But in later years we rejoice to know that victor and vanquished both viewed the matter very differently.

Mr. Inskip received the following testimonial, which is worthy of a place here: —

"TROY, OHIO, July 8, 1852.

"*My Dear Brother Inskip*,—Enclosed you will find a copy of a complimentary letter, which I am authorized, by the Dayton District Ministerial Association, to furnish you. I need not say that it affords me the greatest pleasure to be the medium of such a testimonial of regard from your fellow-laborers in the vineyard of the Lord. May the richest blessings of Heaven rest upon you and your estimable lady, whose Christian and social qualities have enthroned you in our hearts.

"Ever yours,

"W. P. STRICKLAND."

"*Whereas*, Our dearly-beloved brother, Rev. John S. Inskip, has been called by the authorities of the church to the pastorship of the Madison St. charge in the city of New York, and hence his relation to the Cincinnati Conference, and consequently his relation to the Dayton District Association, must terminate at the close of the present conference year; and

"*Whereas*, Bro. Inskip has, from the organization of the Association to the present time, taken the liveliest interest in all matters pertaining thereto, and

"*Whereas*, His intelligence, urbanity, and high Christian and ministerial character, have greatly endeared him to us,—~~therefore~~

“1. *Resolved*, That we sincerely regret the necessity, which, in the order of Providence, as connected with the economy of the church, removes him from our midst.

“2. *Resolved*, That we will ever cherish for our brother the warmest feelings of fraternal affection, and most devoutly pray that the same success may crown his ministry, in the new field to which he is called, as has attended it while in connection with us, and that God may bless him and his family with all spiritual blessings in Christ Jesus.

“*Resolved*, That a copy of the foregoing preamble and resolutions be presented to Bro. Inskip, and that another be furnished for the *Western Christian Advocate*, and that the *Christian Advocate and Journal* be requested to publish the same.

“W. P. STRICKLAND, *Secy.*

“WILLIAM HERR, *President.*”

When the church at Troy awoke to the fact that Mr. Inskip was to leave them, they addressed a very touching and stirring letter to Bishop James, imploring him not to transfer their pastor from the conference, but allow him to remain with them one year more. The letter gives a fuller view of his work in Troy than any account we have met with, therefore we give it in full:—

“TROY, July 13, 1852.

“TO BISHOP JAMES,—*Dear Sir*,—Having received intelligence of the intended removal of Bro. J. S. Inskip from this station, at the end of the conference year, we, the undersigned, including the official body and a large proportion of the membership, known as ‘Troy station of the M. E. Church of the Ohio Annual Conference,’ respectfully represent to you, as one of the bishops beloved, that the removal of Bro. Inskip from us, at the end of this year, will not only be unexpected and painful to all in this place, but will have an unhappy and withering effect on the interests of the church, and the entire community over which he has gained, and is now exercising, an influence not to be calculated, and which no other minister has attained here. This is not the uttering of mere feeling from favoritism, but a candid conclusion drawn from some facts, which, whatever may be done in this case, will stand very prominently in the history of this place and neighborhood, and for years to come will be referred to by many with

great interest. For some time past ours has been a feeble society,—hardly knowing whether we could respectably sustain ourselves as a station. But God has visited us in mercy and grace. He has made Bro. Inskip the means of bringing many into, and building up, the church, in a very remarkable manner. During last winter a revival of religion occurred here and in the adjacent country, under his ministry, which, all things considered, was without a parallel in the Miami Valley for many years, and the prospect of his usefulness is now more flattering than at any time before. Indeed, his large work is just now fully before him, and could you know all the facts as they are plainly before every one here, you would, we think, say he should *remain one year longer*. But after all we can say, you can have but a partial idea of the deep mental affliction which the removal of Bro. Inskip will give to this society. On yesterday, one hundred and forty names were called to be received into full connection, and most of the persons came around the altar, exhibiting in the house of the Lord a scene of religious interest not often beheld in this region, but most impressive and thrilling. But just at this time—(please consider it closely)—hundreds of hearts were made sad by the thought that their pastor was soon to be removed—removed at the most important time in his work,—the time of giving strength and permanence to the church,—made sad in a degree that would give mental exclamation like this, ‘Why must he leave us? He ought not to be removed! Can’t he be continued?’

“One thought additional, and we respectfully submit the whole matter. Not only do we believe that the state of things here constitutes an unusual demand for the services of Bro. Inskip one year more, but that he is of that class of men who should *remain in the western country*. The soundness of his physical constitution, and his intellectual strength and moral vigor, give a remarkable adaptation to the interests of the church in Ohio, where the population is so rapidly increasing, and every improvement moving on with such great speed.

“Respectfully and affectionately requesting that Bro. John S. Inskip may be returned to this station at the next annual conference, we add no more.

“Signed by the members of this station.

“SAMUEL JOHNSON.”

Mr. Inskip, learning what had been done, hastened to disabuse the mind of the bishop in regard to the pressing

claim of the Troy brethren, assuring him that the "brethren are by no means factious, but act under the influence of preference. They greatly over-rate the peculiarities of their position; nor are they to be blamed for so doing." He informs the bishop that he has disposed of his furniture, and has made every necessary arrangement to go to New York, and is only waiting for the conference which is to be held at Xenia.

The conference at last assembles, does its work, and adjourns. John S. Inskip is transferred from the Ohio Conference to the New York East, and stationed at Madison Street Church, New York City. He was highly pleased with the arrangement, and at once made ready to depart to his new field of labor, where he was destined to spend the most of his remaining ministerial life.

He was strongly attached to his Troy friends. He says: "I feel more and more in reference to leaving them. It seems to me I never had a greater number of ardent and confiding friends than I have here. May the Lord abundantly bless them and reward them for their kindness."



## CHAPTER X.

### PASTORATE IN THE METROPOLIS.

MR. INSKIP arrived in New York City on Sept. 25, 1852, and was most heartily received at the home of Bro. James Barker. The reception, also, that he and Mrs. Inskip met from the officary and membership of the Madison Street Church, was most welcome and encouraging. He found the people in the spirit of revival, and seemed himself to have but one desire,— the glory of God and the salvation of souls. The attendance at the regular church services soon began to increase, while the love-feast occasions were seasons of great rejoicing and spiritual power.

On Monday, Oct. 18, he attended a “ family love-feast for the whole church of New York and vicinity,” at the Allen Street Church, which had just been repainted and refurnished. Of this meeting, he writes: “ I never witnessed such a scene, nor heard such speaking and singing. The house was filled to its utmost capacity. The speaking was to the point, and without any interruption. It certainly was a time long to be remembered.”

The kindness of his own brethren, in providing for the temporal comforts of himself and family in the parsonage, is thus pleasantly and gratefully recorded:—

*Oct. 22.*—“ It scarcely ever happens that a Methodist preacher falls into such good hands. I feel grateful to my brethren, and humbled before my Heavenly Father. Oh,

that God may continue to pour His Spirit upon the congregation !”

The adaptation of Bro. Inskip to the work of the Christian ministry, was often seen in the grouping of events, in each of which he was perfectly at home. On Sunday evening, with a soul on fire, and the church crowded, he entered the pulpit, and preached on the “Day of Judgment.” After the sermon, very many came forward to the altar, and were converted, while the whole audience were deeply impressed with the sermon they had heard. On the following evening, though much fatigued with his Sabbath labors, we find him with a large company of little children, in the pleasant home of Bro. James Barker, holding a children’s meeting.

While profoundly devoted to his own church work, he was at the same time an observing “watchman on the walls of Zion.” Whatever interested his fellow-men, was of interest to him, especially on the line of their moral and spiritual welfare. Of the result of his observation, he writes : “In this large and wicked city, there is a multitude of corrupting influences at work. Theatres, balls, drinking and gambling saloons, conspire to lead the unwary into paths of error and crime. To meet the emergency thus created, we need a general and overwhelming spirit of revival,” and for this great end he constantly prayed, and as earnestly labored.

On Sunday evening, Nov. 28, Mr. Inskip preached on “The Superiority and Pre-eminence of the Priesthood and Sacrifice of Christ,” from Heb. vii. 20-25. After the sermon, twelve came forward for prayers, eight professed to find peace, and seven joined the church on probation. On the following Tuesday evening, sixteen more came forward, and many were converted.

So fully was his time occupied by the variety of calls made upon him, it was with difficulty that he could devote

regular hours for study. Dec. 22, he writes: "Since I came to New York, I have had unusual freedom in preaching, and the Lord has given me 'favor with the people.' To maintain my position, I am compelled to devote much time, and take great pains, in preparing my sermons. When laboring within the bounds of the Ohio Conference, especially at Dayton and Springfield, my time was so much occupied with financing, church-building, etc., that I neglected study, so far as to lose my relish for it. At present, however, circumstances furnish a necessity, and habit, the love of study. I think, also, that I am improving in spiritual enjoyments."

On Sunday morning, Dec. 26, Bro. Inskip exchanges with Rev. Hart F. Pease, of Willett Street, and preached upon the "Resurrection of Christ," and speaks of his theme as "a delightful subject," and of himself as having had "much freedom in preaching." At his post again in Madison Street, in the afternoon, he preached upon the text, "The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds." The day closed, with a sermon in the evening, from the text, "Without controversy, great is the mystery of godliness;" and no wonder that in recording the experiences of that Sabbath, he writes: "On the whole, I scarcely ever had such a day during my time here. The Lord has done much for me. I have been constantly and abundantly aided by His Spirit. Duty seems delight. Praise the Lord, O my soul!"

In tracing the life of Bro. Inskip, especially at this period, he seems so full of hope, and his labors crowned with such success — scarcely any meetings being held without some conversions,—that it is almost surprising, and possibly a comfort to those of his brethren whose lot seems to lie along the low-lands of life, to find that even he had his moments of discouragement; yet he, like others, had sometimes to think of himself as only another "prophet by the brook."

On Tuesday, Jan. 4, 1853, after recording a precious watch meeting, which closed the old year, crowned with the happy conversion of eight souls, he writes: "Weather cloudy and cold, slight fall of snow, commenced freezing in the evening. Preached at night; hard tug; my mind very much beclouded; faith severely tested; tolerable congregation. No one came to the altar."

Soon, however, the mental clouds passed away, and his heart was cheered and faith strengthened by the conversion of many; indeed, his peace of mind seemed only secured as he saw souls brought to Christ.

A note in his diary, Jan. 22, is worthy of insertion here, as showing not only his own, but the conviction of others, upon the subject of which he writes: "The people of New York have been accustomed, during the season of extra meetings, to send abroad for popular preachers. The excitement such produces, passes away with them, and a reaction ensues which is often disastrous to the interests of the church. The work now in progress among us, having occurred in connection with our regular services, promises to be permanent."

On Tuesday evening, Feb. 22, he accepted an invitation to spend the evening at Bro. ——'s house. A large company had assembled, and, to his great surprise, found among the amusements, that *dancing* was introduced; upon which he writes: "I immediately, with my family, withdrew from the company, and would at once have returned home, but for the interference of Bro. —— and others, at whose solicitation I consented to remain until after supper. No blessing was asked at the table, and the whole was a thoroughly irreligious affair. What we are to come to, if our people continue to ape the world of fashion, I cannot tell. I am not very rigid in my views,—not as much, perhaps, as I should be,—yet I cannot but deplore this tendency to folly and dissipa-

tion. The Lord enabled me, I trust, to act firmly and discreetly."

Much of the following spring and early summer were occupied in church repairs and improvements. On Monday, Aug. 8, Bro. Inskip, with others, started for the Northport Camp-meeting, of which he writes as follows:—

*Saturday 13.*—Returned from camp-meeting. The Lord was pleased to reveal Himself in a wonderful manner; such displays of mercy and power I never witnessed. About two hundred and fifty obtained peace in believing, many were sanctified, and both preachers and people were abundantly blessed of the Lord. My own soul was filled with the love of God. My wife was also richly rewarded; indeed, all who were there seemed to be filled with rapturous awe."

On Tuesday, Sept. 6, he again writes: "On Monday last, in company with a number of our members, went to the Sing-Sing Camp-meeting, and returned home the following Saturday. About one hundred and fifty were converted, numbers experienced a 'deeper work of grace,' and I have reason to count myself one of the happy number. This gracious work was wrought in my heart, after the meeting closed, while engaged with a company of others in singing. I never can forget that moment. My peace since then has been uninterrupted. On Sunday, I preached with unusual satisfaction and comfort, and during the day, at least seventeen were converted."

Wednesday, he writes: "My religious experience has been greatly improved since my return from camp-meeting. I endeavor now to live one day at a time. I find this a happy manner of life. I am looking for some trial of my faith. How or when it may come, I know not: but come when it may, I have no doubt the grace of God will be sufficient for me. My earnest prayer is, that I may be enabled to live in this 'good and right way.'"



Friday, 9, he adds: "I seem to walk in 'green pasture: I certainly have at last found the 'Land of Beulah,' a region of light and joy."

One week later, he says: "My attention, for some time past, has been directed to the importance of deep piety, as a qualification for the duties of the ministerial office. I am fully persuaded that without this, all other qualifications must fail."

And on the next day adds: Sept. 15: "I begin to feel very different in regard to this peculiar feature of Methodism. It seems to me now, nothing is so interesting as the narration of Christian experience. I never had such a continuation of joy and peace."

Nov. 10.— In recording the spirit of revival in his church, he thus alludes to himself: "My own soul shares largely in this blessed feast. Frequently, in times past, I have gone through a revival, and felt but a limited amount of religious comfort. But ever since I came to Madison Street, and especially within the last two months, my heart has been filled with the presence of God. Oh, how much I am indebted to my Heavenly Father! Everything goes on pleasantly with me, and I can truly say, 'Heaven is on earth begun.' All my duties are performed with great cheerfulness, and the 'light of God's countenance' shines continually on my pathway."

The annual conference having convened in May, 1854, in the Jane Street M. E. Church, New York, Bro. Inskip notes the services of the closing Sabbath of his pastorate in Madison Street: —

May 14. — "At night I delivered my 'valedictory.' The congregation was very large. Many of the people, as well as myself, seemed to regret that the hour of parting had come. I thank God, however, for His goodness toward us. The people have treated us with marked kindness and atten-



tion. Our labors have been abundantly successful. To God be all the glory. May He direct us to another field."

It was uncertain where Bro. Inskip would be stationed the next year; but at the close of the conference, on Friday, May 26, he writes: "We received our appointment, a little before ten o'clock, and were profoundly astonished when we learned that we were appointed to Fleet Street, Brooklyn. Our minds had never looked in this direction, nor had the brethren from this congregation even thought of us coming to them. However, we trust it is all of the Lord, and desire to go to them in the 'fulness of the blessing of the Gospel of peace.' During the next week, a social meeting was held by the church, appointed for the purpose of becoming acquainted with the 'new minister and his wife.'"

The conference year, at Fleet Street, was filled with many pleasant incidents, and many were converted and added to the church through his ministry. It was also a year of great excitement in the cities of New York and Brooklyn, between the Protestant and Roman Catholic populations. Mr. Inskip for a while filled the place of editor of the *True Freeman*, besides delivering many lectures on the side of Protestant liberty. In his church relations he formed many pleasant associations.

At the conference of 1855, held in Danbury, Conn., Bro. Inskip was appointed to the Centenary Church, Brooklyn, a change of appointment which seems to have been pleasing to him, and on June 5, he writes: "We are comfortably located in our new home. From present indications, we shall be much pleased with this people;" and again, on June 13: "From every quarter we have the most encouraging indications. I begin to feel the revival spirit. Since I came to this charge, the Lord has abundantly blessed my poor soul. Oh, that He may give me a 'single eye,' and great success."

During the month of August, he attended camp-meetings

at Sing-Sing, and at Northport, L. I. In the latter place he heard a sermon by Rev. J. B. Merwin, to which he alludes as follows: "Bro. Merwin preached one of the best sermons I have heard for many years. It is seldom we hear so much Gospel in one sermon. At night, I endeavored to preach on the 'General Judgment.' A number came forward for prayers, and several were converted." Returning to his charge in Brooklyn, his labors were crowned with great success.

The excitement concerning the spread of Roman Catholicism continuing, he took a deep interest in whatever pertained to the spread of the principles of Protestantism. In Newark, and Newburg, as well as New York and Brooklyn, vast crowds attended his public addresses. During the month of October, 1856, when General Fremont was nominated for the presidency, Mr. Inskip found himself in some doubt as to the course he should pursue in the coming election, and so outlines the dilemma in which he finds himself: "Great excitement in regard to the approaching presidential election. I scarcely know whom I shall vote for. Mr. Fremont is the candidate of the Republican party, whose 'principles and platform' I most cordially approve. But it is rumored that he is or has been a Roman Catholic. If this should prove to be true, I cannot vote for him."

After a two years' pastorate, at the Centenary M. E. Church, he was appointed to the DeKalb Avenue M. E. Church, Brooklyn, and he at once entered upon his duties there, with an enlarged desire and prayer for success in his ministerial labors. Finding the church finances, as well as the spiritual life of the church, in a depressed state, resulted in much anxiety and depression in his own mind. During the summer, however, he attended several camp-meetings, taking an active part in them, at all of which he says: "I was powerfully blessed," after which the work of revival

developed in his church. Very many were converted, and the general prospects of the church became brighter and more hopeful. Near the close of his one year's labor in DeKalb Ave., he writes:—

*Feb. 20, 1858.* — “ We have been graciously favored with a revival of religion. Over one hundred and twenty souls have been hopefully converted to God. Our members have greatly improved in religious experience, and our numerical strength has more than doubled. At present we have a most encouraging prospect. To God be all the praise !

On Thursday, May 22, 1858, Mr. Inskip was appointed pastor of the Cherry Street M. E. Church, New York City, and preaching the following Sabbath, “ was greatly favored of the Lord.” Almost at once, God graciously owned and blessed his labors — few meetings occurring without conversions taking place. This happy condition of the work, Mr. Inskip chiefly attributed to the comparatively large attendance at the class-meetings; and in a note upon this, he records his own long-settled convictions, that “ a Methodist Church regular at class-meetings, is certain to prosper.” He continued thus happy in his labors, until a shadow unexpectedly came upon his heart and home, by the death of his much-beloved and only son. A note in his diary tells of the favorable business prospects and the happy home of this loved son, and the high respect in which he was held by all who knew him; when suddenly the cloud gathered, and death took him away. On March 1, Mr. Inskip makes this sad record: “ We buried him on Thursday. A large number of sympathizing friends were in attendance. He rests in peace. We are afflicted, but we are also comforted. The joys of Christian hope sustained him in the trying hour, and he has gone to the realm of bliss. We would not bring him back to this world of sorrow. We will rather go on, and endeavor to meet him in our Father's home on high.”

Among the most pronounced anti-slavery men of that time, Mr. Inskip stood with the foremost. During the month of September, 1859, the question of slavery had been freely discussed at the New York Preachers' Meeting, and during the following month, some twenty-one or two spent the day with him at the parsonage. What then transpired, is not recorded, but the brethren are alluded to as "all of the right stamp, and generally confident of success at the ensuing conference," which was to convene the next spring at Stamford, Conn. The anticipated conflict is outlined by Mr. Inskip, as follows:—

"Oct. 7. — There is a deeply laid scheme of the enemy to disturb our peace. Some of our ministers and laymen, have been induced to form an association, the professed object of which is to prevent all action, looking to a change of our 'General Rule' on the subject of slavery. It is contemplated by this association, to introduce the subject for consideration in our several churches. The agitation that must ensue, will be, of course, very violent. I shall use my best endeavor to prevent it. My views are well known to the world. *I am a thorough abolitionist*, yet I most seriously deprecate the introduction of the subject among our lay-brethren. Our opponents will see their mistake, but not, I fear, until it will be too late to remedy it."

Oct. 12, he adds: "It begins to require some effort to resist the controversial spirit, upon the question of slavery. It is my most earnest prayer, that I may be preserved from undue excitement. I don't want anything to divert my attention from the great work to which I am called."

When events are reviewed from the distance, their outline is the more easily traced; but in their very midst, Bro. Inskip seems to have caught the prophetic meaning of their significance, for on Oct. 19th he writes: "Great excitement all over the country, produced by an outbreak at Harper's

Ferry, Va., headed by a certain man named Brown. It seems that he has been influenced by a spirit of revenge; however, there are indications that he sought the freedom of the slaves. This method of securing the abolition of slavery, is not only treasonable, but likewise impracticable. No doubt the time will come — indeed it may now be upon us — when violence and bloodshed will follow as the legitimate result of the fearful wrongs of slavery. Jefferson might well say, ‘I tremble for my country, when I think God is just.’ The retributions of Providence may mete out to the slaveholders a fearful recompense. Every right-minded Christian and patriot, must regret all such measures. We may, however, regret many things that we cannot prevent.”

Having received an urgent invitation from the brethren of Ninth Street M. E. Church, he became their pastor at the ensuing conference, May, 1860. Notwithstanding his fears of great excitement, he afterwards speaks of the conference session as “a delightful time,” and of his new appointment as “highly satisfactory to us.” Among the early intimations of a successful year, he writes of a social visit on the part of the “stewards and leaders” to the Sunday-school teachers’ meeting, after which all went to the parsonage, and Mr. Inskip writes: “Our prospects for a good time are very encouraging. It seems to me, that I will endeavor to make this the best year of my life. The Lord aiding me, I will do more for His praise and glory than ever. Oh for grace, to make a full consecration to God!”

That he was very happy in his new charge, in both preaching and pastoral visitation, is frequently alluded to by him in his diary. But beyond this, he often alludes to his deep interest in the great question of the hour, and on May 11th writes: “Went to Cooper Institute, and heard speeches by prominent anti-slavery men. Came away with the impression that ‘Methodist anti-slaveryism’ is a very feeble



affair. We are far — very far — behind these men in the advocacy of the right. I hear nothing special from the General Conference; presume that upon the slavery question they will do little or nothing, except to make a great noise.”

In his own religious experience, there was at this time a marked improvement. He expresses himself as beginning to feel as in former years, in preparation for his pulpit labors. “I trust,” he writes, “that the Lord will continue to bless me. Life is so short and uncertain, that I must improve every opportunity for doing good. The work of a minister of the Gospel is really a privilege, as well as a duty. The multitudes around us who are in the broad road to ruin, should excite us all to most earnest and diligent efforts. The attention of the church must be directed more to this matter, or we shall have the ‘blood of souls’ upon us.”

The steamship *Great Eastern*, being in New York harbor, about two thousand persons made an excursion in her to Cape May, Mr. Inskip being among the number. The excursionists returned after an absence of three days, and although the trip was much enjoyed by him, after his return he writes: “Very much fatigued. Such sport is very laborious. There is nothing so delightful as to keep steadily on in the regular duties of life. The recreative seasons are apt to leave unpleasant influences, and injure our souls.”

August 10, 1860, was the anniversary of his birth, and is observed with the reflection: “To-day, I enter upon the forty-fifth year of my age. Time is fearfully rapid in its flight. It appears but a short period since I was a boy in the city of Wilmington; but how many changes have been wrought since then. More than twenty-five years I have been endeavoring to preach the Gospel, and I never loved the work more than I do now. I would consecrate the remaining part of my time here below, to God.”



During the summer of 1860, Mr. Inskip visited the camp-meetings at Sing-Sing, Falls Village, and Paulings, on the Harlem R. R., at each of which he preached, and from which he usually returned to his Sabbath services in Ninth Street, where he speaks of "the power of God visiting the people, and many conversions taking place as the result."

The nomination and election of Mr. Lincoln to the presidency of the United States, occurring in the fall and winter of 1860-61, was attended with great excitement, both North and South, and the war of the rebellion was ushered in. During all these stirring events, Mr. Inskip took a deep interest in public affairs, and especially in the maintenance of the authority of the national government. At the conference of 1861, he was returned for a second year to the pastorate of the Ninth Street M. E. Church, and after a brief reference to this, he writes: "The war has commenced, and the sensation that has followed cannot be described. No language can convey an adequate idea of the movement among all classes of citizens. The whole North seemed instantly to spring to arms. Hundreds of thousands of men seem ready to respond to the call of the president; and we are now in the midst of preparations for the mighty struggle. The South will not recede, and the North cannot. We shall put into the struggle the whole power of the North—all our men and money—for the support of the government. We hope to be victorious. What then will follow, we cannot tell. Slavery, however, will be destroyed."\*

After Mr. Inskip's return, in enfeebled health, from his chaplaincy in the army, he spent some time at the home of his father, in Brooklyn. On Aug. 20, 1862, he writes: "I experience some difficulty, in resuming my relation to civil life. It appears strange, yet I hope soon to find it perfectly

\* An account of Mr. Inskip in the Army, we have reserved for a separate chapter, which is to follow.

natural. I deem it a great privilege to go to the 'house of prayer' and either hear or preach the Gospel." During the succeeding months, he occupied his time, either in preaching or in public addresses in the interests of loyalty to the government, and on the first day of January, 1863, was especially strengthened in his faith in the final triumph of the Union Army, by the issuing of Mr. Lincoln's emancipation proclamation. Prior to this act of the president, Mr. Inskip held the conviction that not until a death-blow had been given to this great national evil, would the tide of battle turn in favor of the Union cause; but after this, he looked upon the triumph of the national cause, and the return of peace, as only a question of time.

On Sunday, Jan. 25, 1863, his venerable and Christian father died in great peace, aged seventy-five years.

At the annual session of N. Y. East Conference, of 1863, Mr. Inskip was appointed pastor of the church at Birmingham, Conn., to which place he had been previously invited. Arriving at the place of his new charge, he was first made welcome at the hospitable home of Bro. Cheeseman and family, and afterwards by the whole church. Glad to return to the regular work of the pastorate, he entered upon its duties with great zeal and earnestness. He at once adopted a systematic course of study and pastoral visitation, and endeavored to adapt himself to the more staid habits of the New Englanders, which were somewhat different from those to which he had been for years accustomed. After laboring here for one year, during which time many were converted, and the church maintained a good spiritual condition, he was invited to the pastorate of the South Third Street M. E. Church in Brooklyn, which invitation he accepted, and where God seemed to open up for him a field of enlarged usefulness, attended with an experience which was, doubtless, the greatest event in his life.

## CHAPTER XI.

### ARMY CHAPLAINCY.

To patriotic men, especially men of high-blood born, there is a strange fascination in the perils and exciting vicissitudes of military service. But while Mr. Inskip was a patriot of the most pronounced type and character, possessing a nature strong with lightning forces, he entered the army as a minister of the Lord Jesus, with no animosity towards the South; but in his great soul of sympathy he felt that the men who were ready to lay down their lives for their country's cause, had a just claim upon his most earnest labors for their spiritual welfare.

Mr. Inskip was constitutionally and religiously opposed to slavery. Soon after his marriage, through his and his wife's influence, her mother (of Maryland) was induced to make provision for freeing her slaves. In later years, whenever the question was up in his conference for discussion, he was always on the side of the weak and the oppressed. It is very evident, therefore, that he comprehended the nature of the conflict between the North and the South, as involving this vexed question; for it was asserted by Mr. Stephens, the political genius of Georgia, to be "the chief cornerstone of the New Republic." To him it was like a vision. When the first gun, fired on Fort Sumpter, awoke the nation from its slumbers, the leaders of the confederacy regarded it as the signal of their triumph and the funeral knell of

the Union; but he interpreted it as the announcement of a new era of enlarged freedom, and of a more permanent peace throughout the broad realm of our national inheritance.

Mr. Inskip's feelings, and the motives that prompted him to accept the chaplaincy of the Fourteenth Brooklyn Regiment, are intimated in a letter written to his father, from Washington, D. C., May 22, 1861, as follows:—

“*Dear Father*, — We are just about starting to go to our encampment, and I embrace the opportunity to write a few lines to you. I have been strangely and wonderfully favored of the Lord.

“The novelty of my position is very great, almost too great, indeed, for me to realize. Yet I am conscious of being in the line of duty. God is with me, and graciously favors me with His presence and blessings. I expect to win many stars for my crown of glorification in the kingdom of heaven. No motive influenced me in this movement but an earnest desire to do good. I have made great sacrifices in coming here. But sacrifice in these times is glory!”

After reaching Camp Wool, near Washington, a letter written to his wife, May 25, expresses his feelings and motives more fully in going to the war. He says:—

“*My Dear Wife*, — After leaving you at Jersey City, I felt for a time sad enough. It was really a season of the most pungent grief. It was not until then that I fully realized our temporary separation. We have so long and so pleasantly toiled together, that I scarcely know how to act in my isolated condition. Yet I felt assured of Divine aid, and deemed it a privilege to make the sacrifice for the cause of my country and the glory of God. Of the fitness and propriety of my course, I have never had one moment's doubt or hesitation. My mind in this respect is as clear as the light of noon-day. I have a steady, peaceful sense of the presence and blessing of God.”

After speaking of the route of the regiment from New York to Philadelphia as a continued ovation, and at other places (excepting a few that need not be mentioned), he

mentions the first dress parade on Pennsylvania Avenue, which attracted great attention, and won for the regiment universal applause.

In a vein of pleasantry he wrote :—

“ I wish you could have seen the officers mess at their first supper. It was about half-past eight in the evening when some thirty of us, weary and hungry, sat down to our homely repast. The moon was shining brightly upon us, as we took our tin plates and cups in hand ; but amid the clatter of knives and dishes, and the hearty mirth and jollity of the moment, there were occasional pauses of deep thoughtfulness. A glance around suggested that the brave, war-clad heroes were thinking of home and loved ones far, far away. These pauses were protracted and long enough to hear angels whisper — “ Remember the star-spangled banner, and vow it shall wave o’er the land of the free and the home of the brave.” Again the work of the moment would be resumed ; and again the *pause*, and solemn reflection would return. What strange extremes that half hour included !”

Thus after speaking of the peculiarities of camp-life, he closes his letter by a statement that the regiment is a happy and united band, bound together by high patriotic sentiment and brotherly love.

It may not only be a matter of interest, but it may also give a fuller view of his purpose in taking his position as a chaplain in the army, by giving some extracts from a letter written from Camp Wool to the Ninth St. Church, New York City, of which he was pastor. May 28, 1861, he writes as follows :—

“ *My Dear Friends and Brethren,*—By a strange providence I have been called to the field of strife. My business is to preach the Gospel of peace to mankind, and to induce men to love each other, and to do good even to their enemies. To accomplish such a work, at a great sacrifice, I have come hither. What a work it is ! I presumed it to be important, before an opportunity occurred for me to judge of it by present observation. Now that I am here and the whole matter is plainly presented to my mind, I really cannot tell how



I am burdened with the magnitude of the enterprise. The thousands who have come here prepared 'to do or die' for the honor of their country's flag and the constitution and laws of the land, should most certainly be cared for. Whoever else may be neglected, those noble souls must be cared for.

"You will, however, naturally expect a detail of my circumstances and operations. No opportunity has occurred for any definite religious movement until we reached our encampment. Prayer-meetings have been held in many of the tents. Sometimes you could, without much effort, conceive yourself at a camp-meeting. Prayer and praise may sometimes be heard in almost every direction. For such an exhibition of moral courage as is implied in this, great determination is required. Of course the men who thus hold up the banner of the cross, are in the minority. Surrounded as they are, it is a striking demonstration of the high tone of moral sentiment by which they are governed, that they stand up for Jesus. In the ordinary congregations of Christian worshippers at home, men may readily acknowledge Christ; but here, when there is so much to distract and annoy, only those who have the root of the matter in them can muster courage to be on 'the Lord's side.' Such persons need a leader and a guide. God has called me to this work. May I have grace to perform it.

"Our first Sabbath service was held in a grove contiguous to our camp. The troops were formed into a hollow square; the flag and officers in the centre. All joined in singing,

'Blow ye the trumpet, blow,  
The gladly solemn sound,'

to the good old tune 'Lenox.' I never heard so sweet a sound. Earnest prayer was offered up to God. All hearts seemed united in one, when we came to the mercy-seat and implored the Divine blessing upon those we had left behind, the cause we had come to defend, our country and the world."

Then he adds:—

"The Lord gave me much freedom in speaking from the 108th Psalm and 13th verse, — 'Through God we shall do valiantly.' The deep seriousness and general attention given by all present were truly remarkable. The showy costume of the soldiers, the glitter of arms, the waving flag of stars, the song of praise, and the almost oppressive solemnity of the hour, rendered it an occasion never to be forgotten.



The three who were with the Redeemer on the Mount of Transfiguration, could not have felt holier joys than many felt who were present and participated in the first public religious service of the Fourteenth Regiment. In the afternoon we held a highly interesting prayer-meeting; all denominations of Christians were represented. The day's labor resulted in a number of remarkable conversions."

Then, with the spirit of a prophet, he proceeds to say:—

"How long the war will last, I cannot tell. I will, however, venture to predict that it will not cease until the 'star-spangled banner' shall wave in triumph o'er all the land, and everywhere,—North and South, East and West,—this soul-inspiring symbol of our national strength and glory, will be respected and sustained. When that good time will come, I know not; but it *will come*. The Lord hasten it! There will be no peace till then. Pray for the soldiers,—especially those under my care."

In his second letter to the same church, June 5, he writes:—

"I have not had either time or disposition to go beyond the immediate neighborhood of our encampment. All my interest is centred here. My thoughts are occupied by the one fearful and startling fact that we are at war! What an awful truth is this! Were the war conducted against a foreign nation it would be hard enough. But we are here to fight our brethren!

"The exposure and perils incident to a campaign such as we have entered upon, give great weight and responsibility to the relation I have assumed. This responsibility sometimes almost overwhelms me. The hundreds of souls committed to my charge must be faithfully warned and earnestly taught the way of life. The opportunities for doing this are not the most favorable. The intervals between the times assigned to military duty are brief, but when they do occur, I cheerfully embrace them to do what I can to promote the spiritual welfare of these noble-hearted men. The officers of the regiment appreciate the importance of promoting morality and religion; and they cheerfully give their countenance and co-operation to my efforts."

On the eleventh of June he wrote:—

“You are at home, surrounded by all the endearments of domestic bliss. I am in the midst of a company of armed men. You sit down quietly in the sanctuary. I worship God with the instruments of death on every hand. You listen to the sweet songs of Zion. I hear the howlings of the ‘dogs of war.’ In all, however, I am wonderfully supported by the grace of God. My mind was never more peaceful. My faith in the Almighty was never more firm. I am unspeakably happy in the Rock of my salvation. I most truly deprecate the calamity that has befallen our country. The storm cloud gathers with fearful aspect, and soon the dreadful work of death must begin. If it please God to permit it, I most earnestly desire to follow the dying warrior until his noble soul shall pass away. As I have often said, my mission is one of peace and kindness. I am here to heal rather than to wound, — to make alive rather than to kill.

“It is a matter of gratitude to God that many of these high-souled men are truly devoted Christians. The object of such in coming here was not to slay and destroy, but to sustain the constitution and laws. They are not so much the enemies of the South, as they are the friends of good government. They do not hate their foes, but rather love their country and its glorious flag of stars. To sustain this symbol of our national sovereignty and glory, no effort should be spared, no sacrifice is too great.”

On the twenty-fifth of June he wrote:—

“I would not exchange my position with any living man. I am here where God has placed me. The glorious flag of our country protects me, and a thousand true-hearted men stand ready to die that its honor may be vindicated. No man ever felt more proud that he could say, ‘I am an American citizen,’ than I do. The Lord continues to bless me in the discharge of my duty. Every day brings fresh encouragement to further effort in my Master’s cause. I am glad that it is my privilege here to proclaim the glorious Gospel of Christ. I pray constantly that our enemies may see the error of their ways, and be converted into good and loyal patriots.”

This little prayer reveals the true inwardness of the man.

During the time of his active relation to the Fourteenth Regiment, no chaplain in the army was more devoted to the

welfare of those under his spiritual supervision. No opportunity for religious services was neglected. Prayer-meetings were held, and personal advice and admonition were given on all suitable occasions. And for the greater encouragement and protection of the morals of the regiment, he organized a society, designated "The Chapel Association of the Fourteenth Regiment of the New York State Militia."

The object of this Association was as follows: "The object of this society shall be the promotion of morality and religion among its members, and to persuade others to turn from the error of their ways."

We mention this association to show how, in every way, Mr. Inskip labored to benefit the members of the regiment under his charge. This association, together with a library and tent, as a reading-room, with conveniences for writing, to accommodate and encourage the soldiers, was a means of diverting the attention of many from dissipating associations and habits. Also, a large tent given by the Young Men's Christian Association of Brooklyn, furnished with ample accommodations for the meetings of the whole regiment, was often the scene of wonderful displays of the power and presence of God. Not infrequently the officers and their staffs, from head-quarters, were present at the services. Prayer meetings, temperance meetings, and concerts of instrumental and vocal music, were given, with recitations and discussions, once a week, so that every evening was occupied in these ways for the improvement and entertainment of the regiment, and all others desiring to attend. But one of the most interesting meetings of the week, was a meeting for religious experience, in which all denominations participated. Mr. Inskip's journal shows, also, with what tender solicitude he sympathized with the soldiers. Their long and heavy marches, their exposure to storms and cold, greatly

oppressed him. Though he was often drenched with rain, and chilled with biting frosts, he seldom spoke of himself; but his pity was excited for the men. It often occurs in his diary: "Terrible rain-storm all day, — worse at night. How much our men must suffer! Poor fellows, I am very sorry for them." His heart was tender as a woman's, and his love poured out streams of pity, and inspired deeds of kindness to all.

A few extracts from a letter respecting the battle at Bull Run, may be of interest.

July 23, 1861, he wrote to his wife as follows: —

"Of course you have heard of our disaster. The struggle was a fearful one, and many, very many, of our poor fellows, are now sleeping that sleep from which there is no waking.

"The battle commenced on Sunday at about half-past eleven o'clock. The roar of the artillery, and the discharge of musketry, was perfectly terrific. We occupied as a hospital a good farm-house, which was contiguous to the field, and being surrounded by beautiful shade trees, was eminently well calculated for the purpose. The yellow flag was hoisted in front of the house. Soon the fearful work began, and the wounded men were brought in. It was a sad sight; — one, indeed, I hope never to see again.

"At first the Confederate forces gave way, and but for some singular mismanagement we would have won the battle. We really had more than half succeeded. But for some cause, I know not what, our success was not followed up, and the fortune of the day turned against us. A panic spread among our forces, and it was impossible to rally them. Our colonel was wounded and brought from the field on a litter. I found him in a small house with a few of our regiment. I proposed that the surgeon and I would remain and take care of him; but the suggestion was considered unadvisable. So he was carried by our noble men about seven miles. We then got him into an ambulance wagon. I continued with the ambulance for three or four miles further, when we came to a bridge which was glutted by men and teams crowding across, and which was also enfiladed by the enemies' artillery. As for myself, I saw it was of no use to wait to cross the bridge, so, with many others, I forded the stream, and thus escaped to the other side, beyond the reach of the missiles of death.

After resting a short time in the camp of the Garibaldi Guard, some two miles further on, I gave God thanks for my single biscuit and a drink of water, and said to myself, My wife is praying for me: I shall get through. Though scarcely able to stand, I trudged along about two miles more, and found to my dismay that the regiment had left. I had then marched about *forty miles* that day, and saw at once I must have help, or give up. Just then I saw one of the heavy wagons belonging to the regiment, standing a little way ahead, which had strangely got behind the rest. I hailed it, and got in and rode the balance of the way. This deliverance, I firmly believe, was in answer to prayer. Praise the Lord! We thought at first, that half of our regiment had been killed or wounded; for they were in the thickest of the fight! But seventy-five will doubtless cover the number of both the killed and wounded. Our camp is near Washington. I have a great work here to do, by encouraging the men, and attending to the sick, and writing letters to the friends of the poor fellows that fell upon the field of strife. Indeed, now is really the time for me to be of essential service. A golden opportunity to do something for the glory of God, is now before me."

Soon after the battle of Bull Run, Mrs. Inskip having heard that her husband had returned from that terrible conflict very much prostrated from the long and exhaustive marches, hastened to join him near Washington, where the regiment was encamped. His joyful surprise may be imagined, when entirely unéxpected, her carriage drove into the camp about nine o'clock in the evening, and she announced herself at the door of his tent. But her coming proved a great blessing to many poor sufferers. For the next day, as the wounded men were brought in from the field, she, with her husband, devoted herself to the work of caring for them and for the sick.

Mrs. Inskip, at different times, and in different camps, spent in all some nine months with her husband; laboring with him to promote, in every way, the temporal comfort and spiritual welfare of the regiment. She was especially helpful in the religious services. Speaking of the wonderful



meetings held in chapel tent, she said: "I never, no, never, shall forget one meeting where hundreds rose for prayers, many of whom experienced the forgiveness of sins, and the evidence of their acceptance with God."

When orders came for the regiment to move, March 10th 1862, Mrs. Inskip returned to Baltimore.

Mr. Inskip remained with the regiment, devoted to his duties, after the engagement at Bull Run, until the following spring, hoping for something more active and effective in restoring peace to the nation, than marching and counter-marching. His natural love of excitement, his ambition to be doing, was provoked almost beyond endurance, by long delays and continued suspense. Thus camp-life became irksome and a weariness to him. At the same time, the exposure to storms and climatic pressure, together with long and heavy marches by night, as well as by day, made serious inroads upon his general health. These facts appear in the reasons assigned for his resignation presented July 14, 1862, while in camp near Fredericksburg, Va. He says in his communication to Lieut.-Col. Fowler commanding: —

"I am led to adopt this course for two reasons: First, my health will not justify me in making any further attempt to endure the fatigue and exposure of camp life; and secondly, the necessity of my services at home, arising from the severe affliction of my aged father, which refers to me certain important interests, that imperatively demand my attention.

"Respectfully yours,

"J. S. INSKIP,  
Chaplain 14th N. Y. S. M."

A similar communication was forwarded to the Secretary of War, accompanied by the recommendation of Col. Fowler.

On the 22d of July he received the following honorable discharge: —



“HEADQUARTERS 3D ARMY CORPS, ARMY OF VIRGINIA, }  
WARRENTON, July 21, 1862. }

[SPECIAL ORDER No. 29.]

“The following named officer having tendered his resignation, is hereby honorably discharged from military service of the United States, to take effect from the date set opposite his name : Chaplain J. S. Inskip, 14th Regt., N. Y. S. M., July 21, 1862.

“By command Major Gen. McDowel.

“S. F. BARTOW, *A. A. General.*”

Thus closed the fourteen months' chaplaincy of Mr. Inskip; during which period his labors were incessant; and few, if any, were more successful in their spiritual work, and none more esteemed and beloved.

## CHAPTER XII.

### “WHOLLY AND FOREVER THE LORD’S.”

THE subject of entire sanctification, as held and inculcated by the Methodist Episcopal Church, early engaged Mr. Inskip’s thoughts. At the time of his ordination, he became profoundly interested in the doctrine. When the solemn questions were addressed to him and others, by the presiding bishop, “Are you going on to perfection?—do you expect to be made perfect in love in this life?—are you groaning after it?”—he could but feel, as an honest man, standing before God and His church, that such questions meant more than official holiness, or its mere observance as a perfunctory duty. He assures us that at that time he came very near to the reception of the great salvation. A little encouragement from one who knew the deep things of God, and had skill in directing an honest inquirer, might have led him into the experience of that grace which would have so moulded his subsequent life, as to have greatly increased his power with God and usefulness with men. A similar crisis occurred several times in his life, but alas, these crises were allowed to pass without the conscious reception of the blessing, leaving him still only on the border of

“The land of rest from inbred sin,  
The land of perfect holiness.”

In two instances, according to his own statement, he did receive the great blessing.

A variety of influences combined to modify his views on some important aspects of the subject, more especially the experience. He firmly held the dogma, as a part of his Methodistic creed. His denominational pride led him to tenaciously contend for the doctrine, while he virtually discarded the experience. The doctrine he found clearly taught in all the standard authorities of his church, and knowing it to be the central doctrine of Methodism, he was constrained to protect and defend it on all suitable occasions. Notwithstanding his acceptance of the doctrine, he became exceedingly hostile to a profession of its experience. This hostility did not develop itself in the form of doubt or skepticism simply, it assumed a more reprehensible form — a deep-seated and unyielding prejudice, leading to the most bitter and at times uncharitable criticisms upon those who professed the experience, as well as the methods employed for its promotion.

In a book written by him in 1851, entitled, as we have before seen, "Methodism Explained and Defended," he attempts a defense of the doctrine of holiness. It is described as "that in which we teach the possibility of man's attaining a state of grace in the present life, in which he will be made free from sin."

After a few lines more of explanation, he proceeds to describe the abuses of the doctrine by those who profess it. Their "practical inconsistencies have given great occasion of stumbling to others." They are "wild and deluded enthusiasts." They "possess all the pride, irritability, and petulancy incident to persons of their temperament." They "cannot endure contradiction." "In the most uncharitable manner possible, they pass judgment upon all who do not happen to be as they are." He finds also, that there is great want of harmony "in the numerous theories that have been published."

“Whether such a state may or may not be obtained at the time of justification; whether instantaneous or progressive; and many other similar inquiries, which have been discussed with unusual vehemency, are questions of but little consequence.”

These crude and unscriptural views, as well as un-Methodistic teachings, plainly show that in his experience he was far from the enjoyment of perfect love. His remembrance of this presentation of the subject, and his manner of treating those who professed the experience, was, in after life, the occasion of great humiliation before God and his brethren. And when others spoke of him and his associates in the same manner, he would often say, “Let us bear with them, for we did the same thing.” His only relief was in the fact that he did it “ignorantly in unbelief.” Still he regarded the error a very grievous one. But God graciously forgave all.

He seems to have entered into the experience of heart purity at Dickinson College, in 1832, and also at Sing-Sing Camp-meeting in 1853. These experiences, in later life, he would have accepted as entire sanctification. We have no doubt but that he so regarded them at the time.

He failed to confess frankly what God had done for him; he put his light under a bushel, and it went out, as has been the case with thousands.

The experience of 1853 did not long continue. Changes in pastorates, various forms of excitement, and a failure to confess it, dissipated the sweet sense of “Beulah” life which had charmed him so much, and for some twelve years he says little or nothing upon the subject except to complain of those who professed the experience.

But for nearly two years prior to the time it pleased God to bestow on him this grace, he had been living, he tells us, a more devout life than for many years before. His per-

sonal religious state occupied more of his attention than formerly, and he was seeking and receiving a deeper work of grace.

On the thirteenth of April, 1864, Mr. Inskip received an appointment from the New York East Conference, which held its session that year in Hartford, Ct., to South Third St., Brooklyn (E. D.). He seems from the beginning of his pastorate in this church to be improving in his spiritual state. Frequent references to his religious experience are made in his journals of this period.

May 3, he says: “The Lord is favoring me with a good state of mind. My heart is in the work. Oh that I may have grace and strength to labor for my Master!”

May 19, he says: “Had a profitable day in my study. Seem finally to have come back fully to former ministerial habits. These had been so seriously interfered with by my operations as chaplain, that I feared for some time I would never be able to resume them. However, through the Divine blessing, I have at last got all right again. My work is now interesting and pleasant. My heart is in it. I really love to work for the Lord. Oh, may He grant me success! A wide and promising field is open before me. Oh that I may labor efficiently and with a single eye!” The following evening, speaking of his prayer-meeting, he says: “The Spirit of the Lord was evidently in our midst, and all felt the place to be the ‘house of God and the gate of heaven.’” He speaks of his soul’s being “much refreshed,” the following Sabbath, while preaching on the “Pentecost.”

June 1, he says: “Find the experience of some of the dear old saints belonging to my class, very interesting and profitable.” He says of his prayer-meeting, June 10: “Our meetings all are so spiritual that we must certainly, ere long, reap some fruit.”

July 10, of his Sabbath services, he says. “I had a good

day. It kept getting better and better all day. The Lord was with me in great mercy."

Referring subsequently to this period, he says: "During my time at Birmingham, and especially during the five months I had labored here, I was living closer to Christ than I had done for many years. It has sometimes occurred to me that during this period I might have been in a certain sense, 'preparing the way of the Lord.' If this, however, were the case, I was not conscious of it. Upon the subject of entire sanctification my prejudices were as strong as ever. My mind was in the dark. I had no conviction — that is, no special conviction. I was in no proper sense awakened upon the subject, until within a few moments of the time when I received the blessing."

It must not be forgotten that the country at that time was passing through the greatest excitement ever before known. Mr. Inskip had been in the army, and was deeply interested in the movements of our troops. Gen. Grant was at this time before Richmond. The country was vibrating between hope and despair, not knowing what a day would bring forth. A man of Mr. Inskip's temperament would not be likely to remain calm.

August 15, in company with his wife, he went to Sing-Sing to attend the annual camp-meeting. Mrs. Inskip had been seeking a higher and richer experience, and hoped that God might lead her into the enjoyment of perfect love at that far-famed religious resort. On Friday, the 19th, she was Divinely assisted to claim the blessing, and by faith rejoiced in its realization. It was a day of great joy to her heart, and the beginning of a new life.

The intelligence of her experience soon reached her husband, who, though not surprised, was, as he confessed, "greatly afflicted and mortified." To the brother who communicated the fact to him, he returned an answer of the



most decided disapprobation. This, he confessed, only increased his embarrassment, and added to his disappointment. Mr. Inskip had, for some reason, become greatly prejudiced against the experience of holiness. He felt his need of "more religion," a "deeper work of grace," and a "baptism of the Spirit." But the idea of entire sanctification had become repulsive to him.

On their return to Brooklyn, Mrs. Inskip gave a clear and ringing testimony in the church at the public prayer-meeting. One of the leading members of the church approved her testimony, and expressed the conviction that it was what the whole church, not only needed, but should seek at once. Mr. Inskip makes the following record of the meeting: "Glorious prayer-meeting at night. Looks as if the Lord was about to do a great work among us. Members came forward for prayers." He did his best to encourage the people to go on, but, as he often said, he did not know where they were going. The impression made upon Mr. Inskip's mind was such as to lead him to call upon God for a larger measure of the Spirit, that he might the more successfully lead souls to God. His whole soul seemed stirred within him, and he became wonderfully quickened. And yet he had not definitely determined to seek the blessing of holiness. He seemed fully convinced that his wife's experience was not only genuine, but in harmony with the Word of God, and that, should he attain unto this grace, his usefulness and enjoyment would be greatly increased.

Matters continued in this indefinite state until the following Sabbath, Aug. 28. He was led to preach, much against his feelings, from Heb. xii. 1: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us," etc. He had unusual liberty, and his appeals were uncommonly pointed and direct. He urged upon his

people the duty and importance of immediate and decisive action. The culminating point was reached, and in the most vehement manner he exclaimed: "Brethren, lay aside every weight! Do it now. You can do it now, and therefore should do it. It is your privilege, and therefore your duty at this moment to make a consecration of your all to God, and declare you will henceforth be wholly and forever the Lord's!" He sought to make this point very clear, and emphasized it with increased earnestness. "Let us *now* lay aside every weight," he said, "and the sin which doth so easily beset us." He dwelt upon the thought; and as he continued to urge the admonition, a voice within said, "Do it yourself." He paused a moment, and the admonition was repeated, "Do it yourself, and do it now." Must he turn away from his own teaching, and urge others to do what he would not do himself? He could, consistently, do nothing else but obey. He believed most fully in the correctness of the views he had presented, and urged his people to adopt. As an honest man he could not do otherwise than lead in their practical observance. He was not long in deciding what course to pursue. In the same earnest manner he said: "Come, brethren, follow your pastor. I call Heaven and earth to witness that I now declare I will be henceforth wholly and forever the Lord's." Having gone so far as to give himself to God in an "everlasting covenant," his faith gathered strength, and "looking unto Jesus," he exclaimed with unutterable rapture, "*I am, O Lord! wholly and forever thine!*" In this act of mingled consecration and faith, the great work was accomplished, and he was then and there divinely assured of its consummation. The bliss, the peace, the triumph of that hour, he never lost sight of. It was to him a new life.

He records in his journal: "My soul was indeed wonderfully blessed. I cannot tell when I was ever more filled

with the Spirit." As yet he had not formulated the blessing received. He only knew that he had given all, and that God had come in and filled the human temple. In the evening of that memorable day, he witnessed about twenty souls at his altar seeking salvation, eight of whom found peace. He says: "It was truly a wonderful time." He attended the Preachers' Meeting the next day, but does not seem to have found any special pleasure in it, or in the political movements of the hour. "Matters of this sort," he says, "do not so much interest me just now. My mind and heart are absorbed in the great work of God which has commenced among us. This fills my soul with wondrous delight. My mind, I trust, is in good condition to labor. I have laid all upon the altar. The sacrifice through Jesus my Advocate will be accepted. Praise the Lord!"

Up to this time there had been no marked indications of a revival among the people. But, as we have seen, the same night after God had fully sanctified his soul, eight persons were converted. The revival continued until more than three hundred were converted, and a large number fully sanctified, and a special meeting for the promotion of holiness established and held weekly in the parsonage. The change came upon him so suddenly, and in some respects unexpectedly, that at first he did not seem to be able to adjust himself to his new experience. He does not say that God had perfected him in love, or sanctified him wholly. "Wholly and forever the Lord's," seemed to, as indeed it did, cover the whole ground. But his joy became so great, and his peace so deep and abiding, and his heart so filled and fired with love, that he could not refrain. He seeks the company of the holy, and confesses the Lord Jesus as his perfect Saviour.

A few extracts from his journal, will give the reader some idea of his enraptured state of mind.

*August 31.* — “Oh, how my heart rejoices in the love of Christ! Of course I must look for severe assaults from the enemy. But I feel unspeakable comfort in consecrating myself to the service of God and the duty of my calling.”

*Sept. 2.* — “My soul is on fire. Praise the Lord!” The next day, he says: “Oh, how my soul does rejoice in the Rock of my salvation!” The following day, being the Sabbath, he writes: “My soul was filled with Divine love and joy. Language can give no adequate idea of the raptures I was permitted to feel. Fifteen found peace in believing.”

On the ninth, he was “indisposed all day;” and yet he says: “My soul was truly blessed. Peace — sweet peace — holy peace! I have been happy and joyous before, but never so peaceful. The sensation of triumph and exultation I have often felt, but I never knew so well the ‘rest of faith.’ I love God’s cause more and more. My whole heart is in this work.”

*Sept. 13.* — “Attended Dr. Palmer’s meeting for the first time, and wonderfully,” he says, “did the Lord bless me in bearing testimony to the great work wrought in me by this grace. What peace and joy I felt!” The next day, he called on Dr. and Mrs. Palmer to engage them to come and hold meetings the following week in his church, for the promotion of holiness. He describes the interview as of the “most delightful and satisfactory character.” He then proceeds to say: “How the fire of Divine love burns in my soul! Such near access to God — such tranquil joy — I never knew before. My soul has often been filled with transport, but I never before had such peace. Oh, sweet peace! Holy calm! How my heart is thrilled! I wish I could put my experience into words. But language is too feeble for such a use. Oh, why have I not long since attained this grace? Because I did not make the consecration. My mind had long been prejudiced against the efforts made by a few

godly brethren and sisters to keep this flame alive in our church. I said not much against them, it is true. Indeed, I could not. The doctrine I knew to be of God. But their manner of promoting it was made to me, by the enemy, a 'stone of stumbling and a rock of offense.' It has pleased God, however, to reveal His grace to me, and what I say, I know by experience to be true. Two weeks ago last Sabbath morning, preaching on 'Lay aside every weight and the sin,' etc., I came to the point at which I urged my dear people to say, 'Lord, from henceforth I will be wholly and only Thine.' I importuned them to follow their pastor, and added, 'I call Heaven and earth to witness that I will be henceforth wholly the Lord's,' and finished the declaration by exclaiming, 'I am, O Lord! wholly and forever Thine.' The work was then done, because fully the Lord's. The humble offering I made was accepted, and I was at once introduced into a new life. Glory and honor to God forever! I praise and magnify His mercy and power. 'He is all and in all.'"

The following day he writes: "I went into all the classes and gave my testimony." He further says: "The Lord has graciously enabled me all day to use faith at every point. Oh, what a glorious thought, 'we are saved by grace through faith!' By faith I came to the knowledge of this grace, and by faith I continue. My faith fixes my attention on the infinite merit of Christ—the righteousness of my glorious Saviour. He is the 'Lamb of God that taketh away the sin of the world.' Precious Lamb! Glorious Redeemer! My soul is filled with Thy love, and satisfied with Thy presence."

On the sixteenth of September, he writes: "I will not, I cannot, dishonor God by doubting. It seems to me I never shall doubt again. I live by faith. Every moment I need, and every moment I have, the merit of my Saviour's death."



The following day he says: "I feel unspeakably happy, in that my mind is in a state of perfect peace. The Word shines with increasing brightness upon my pathway. I have such a sense of the truth. Everything connected with religion now appears to me so much more substantial and true. Sometimes the adversary suggests, 'Suppose you believe that Christ saves you and it turns out that you are deceived?' But will He deceive? He has said, 'Believe, and thou shalt be saved.' I believe,—I am saved. That is the uniform experience. I wonder everybody does not at once become a believer. But why should I wonder? How long I hesitated and doubted! I must be ready to make all allowance for those who halt and hold back. The way, however, is so delightful! Occasionally I find that my *will* has much to do with my faith. I perceive more than I ever did before the propriety of the *chorus*, 'I *will* believe! I *do* believe.' The *will* and the *do*—the determination and the act—are closely allied. What a man sincerely and earnestly *wills*, that he is most likely soon to do. Hence, if a man can truthfully sing, 'I *will* believe,' in a little time he can also sing, 'I *do* believe.' I live one day at a time. I fully accredit the Divine promises. I believe them all. The Lord will make all things work together for my good and His glory. I *can* trust Him—I *do* trust Him. I can but rejoice for being a *believer*. I never saw such a beauty in the way of faith. My utter unworthiness now only leads me the more highly to prize the great merit of the Redeemer. My feebleness and peril make me feel all the stronger and more secure, in hiding myself behind the cross. I am surprised that long ere this I did not come to this glorious state. I would that all Christian ministers felt as I do."

Thus, from day to day, he proceeds, more and more assured of his salvation to the uttermost. Before this wonder-



ful change, his journals teemed with war news. But now, he seldom makes any reference to the fearful struggles which were shaking the land from north to south. His theme is *salvation*, and the wonderful deliverance which had come to his soul, and his anxiety to see others saved. The same is true in regard to politics. He says: “The world seems to be a great deal excited on the subject of politics, etc. Things of this kind, just now, interest me very little. Matters of greater moment occupy my mind. So far as I am concerned, at present, the world must look after itself. Of course I am interested in the government of my country. Our political institutions must be looked after and preserved. Nevertheless, I do not feel myself particularly called to that work. My business is of another character entirely. I am called of God to proclaim a glorious Gospel and a glorious Saviour. This business will occupy all my time, and call out all my energies. The remainder of my life I propose to use in crying, ‘Behold the Lamb of God that taketh away the sin of the world!’ I deem it a mark of great favor and wondrous mercy, that to me this grace is given, and I have the honor of bearing the standard.”

Mr. Inskip, for many years, had been an inveterate user of tobacco. Few men, it is believed, used more. In referring to the practice, he used to say, that he used as much, or more, than any other man of his time. Up to the time of his entire sanctification, he had attempted in vain to abandon it. Nor did the question of its abandonment come to his mind until several days after the great change occurred. Some twenty days after, he writes: “My mind has been exercised in regard to the use of tobacco. I have for many years been an inveterate smoker. I now feel disposed to abandon the practice. My only difficulty relates to the effects which may follow. My system has been so long under the influence, that I fear giving it up all at once may

prove such a shock as will be difficult to bear. For Christ's sake I can most cheerfully make the sacrifice. Praise the Lord, He will direct me!"

A few days later he says: "I believe the Lord has given me the victory over tobacco. The inclination to use it as a mere luxury has been entirely overcome. Indeed, in one or two instances, in which I deemed it proper to use it medicinally, my system seemed disposed to reject rather than enjoy it. I deem this a wonderful triumph. Of course I must expect to be severely tried, yet I know I shall be powerfully sustained. Divine grace will make ample provision for each and every emergency that may arise. I have, indeed, given all to Christ. Praise the Lord!" It is only needful to say, that the appetite never returned, but the practice became more and more offensive to him, until he actually loathed it. He could not even endure the smell of tobacco. Nothing but the power of grace could have so changed a man's appetite after so many years of indulgence.

About two months later, he says: "Until I received the blessing of perfect love, I did not deem it possible to live without tobacco. But how easily I have laid it aside! It has cost me little or no effort, and certainly no suffering. I have made the sacrifice with perfect ease. The reason of this is, I have done it for Christ's sake. It was not so much for health, for I could not perceive that it was to me a damage in this respect. Nor did considerations of frugality determine me. I looked at the influence it would have upon the unconverted, and my brethren. I asked myself the question, 'Can I consistently profess the blessing of sanctification, and smoke?' My answer was, 'I cannot.' So I made the sacrifice. And the pleasure afforded by the idea that I have done it for Christ's sake, has far exceeded the gratification its use afforded me."

His church was in a flame of revival. Sinners were being

converted daily, and believers were entering into the experience of perfect love. He speaks of his members being "in full pursuit of the great baptism," and of the "whole congregation" being "under the influence" of the "overwhelming power" of the "Spirit of the Lord."

In meeting a few friends socially, he rejoiced greatly that "the Lord enabled" him to keep himself "free from the ordinary damaging influences of social intercourse."

At another time he says: "Took tea in company with a number of friends, with Bro. W. Had a pleasant interview. Endeavored to keep from the usual evils of social communications. On such occasions we are apt to throw off at least a measure of moral and religious influence, and indulge in foolish jesting and unbecoming mirth. Such things have a mournful influence upon the soul. I earnestly prayed for the Lord to guide and control me, and He graciously answered my prayer. We spent a pleasant evening, — had an agreeable talk — a warm, friendly time, and came away happy and grateful."

Any one familiar with the mirthful, jesting spirit, in which Mr. Inskip and others were accustomed to indulge when together, can fully appreciate the change indicated in the foregoing extract.

At first, he was cautious in regard to professing the experience. Such had been his prejudices against all testimony of this kind, that his was given in general terms. He was soon led to see the inconsistency of such withholding. "I find it needful," he says, "to bear testimony regarding the great work of grace in my heart. For a short time after receiving this blessing, I was inclined to speak of it in general terms, and rather avoided the use of definite terms and modes of speech. Probably this was owing to certain prejudices my mind had formed before I enjoyed the blessed influences now reigning within. It, however, has been made

clear as my duty on all proper occasions to tell the wondrous story that the 'blood of our Lord Jesus Christ cleanseth from all unrighteousness.' 'He sprinkles with clean water,' and we certainly ought not to hesitate to own the fact, when we know it is accomplished in us. Numerous objections are urged against bearing testimony, but they may all be urged with equal propriety against our testifying to the work of justification. If it be right and expedient to own God's grace in the one case, why not in the other? The case, to my mind, is a very plain one. I hope the Lord will aid me to declare the wondrous power of perfect love. It is true that injudicious persons may in a boastful and unbecoming manner speak of this blessing. But do not persons do this in speaking of a lower state of religious experience? We must not on this account abandon the duty of speaking for the Lord. We are to 'overcome by the blood of the Lamb and the word of our testimony.'"

Few believed that the work would long continue. Some of his ministerial associates urged him not to make any rash promises, or pledge that he would never more use tobacco, etc. "Poor Inskip," they said "he is a jovial, good-hearted fellow: what a pity that he should have gone among those holiness fanatics! But he will be over it soon. It is a religious spasm." But these were false prophets. It was not for a day, but for life.

For eight years, subsequent to the time God fully sanctified his soul, Mr. Inskip kept a full journal, in which his daily experience is minutely recorded. This journal covers many hundred pages. At the top of each page was printed in large, beautiful letters, as those who are familiar with his chirography, will understand, these words: "*I am, O Lord, wholly and forever Thine!*" This was his daily thought, and his daily declaration. He never forgot to repeat the words which opened to him a new and higher life.

## CHAPTER XIII.

### FULL SALVATION IN THE PASTORATE.

A FIRE had been kindled in the soul of John S. Inskip, which could not be extinguished. He told his story of deliverance to his brethren of the New-York Preachers' Meeting, producing a profound impression upon all. Everywhere he proclaimed the great salvation. It very soon became impressed upon his mind that God had called him to special work, in the spread of scriptural holiness. He saw clearly that its spread in the churches meant the salvation of the world. He established a holiness meeting in his own church, to which he refers frequently, as a meeting of unusual power. He says, September 29: "Our meeting for the promotion of holiness among believers was larger than last week. An excellent feeling prevailed. My soul was abundantly refreshed and edified. The importance of the work before me is truly great. I must manfully meet my responsibilities. The Lord has done wonders for me, and also for my dear wife. We must, therefore, endeavor to do all we can to promote His glory. This work I am confident must spread in the church. The baptism of fire will become general. It is needed for the conquest of the world. Our relation to the movement here is such as will require us to be firm and fearless. We must take up the cross and cheerfully bear the reproach of Christ. At all times and everywhere we must hold up the banner of salvation — salvation



complete and full. We may not expect that all will view our movements with favor. Of course, the humble and faithful will bid us God-speed, while the lukewarm and formal professor will criticise and be offended. But no matter, so that God is glorified." This feeling of personal responsibility increased as the years passed away, and as the work broadened.

Mr. Inskip was always ready for debate. He gloried in a sort of a moral gladiatorial combat, and his sharp and withering retorts were long remembered. The grace of entire sanctification wrought in him a marked change in this respect. He says: "I have pretty much lost all relish for controversy or debate. I formerly enjoyed very much a well-conducted debate, and relished full well a sharp reply or a keen retort. But these edged tools are rather dangerous weapons. Those who use them are sure to be wounded. My interest in the ascendancy of truth and the prevalence of righteousness, was never so great as it is at the present time."

He became more and more interested in the necessity of a holy church, and especially a holy ministry. We could fill pages with extracts from his journals, like the following: "Our people, in spirituality and power, at one time were in advance of all others. I regret that we cannot say this now, but that I rejoice at the advanced improvement others have made. Praise the Lord for this! But *we* ought to have advanced, also. Instead of this, we have retrograded. The declension among us in this respect has been too marked to escape the attention of the most casual observer. It is to be hoped that we will seek to restore the 'old land-marks.' We must revive the old doctrine of Christian holiness. However much this blessed truth has been abused, we must again, and with renewed earnestness, press it upon the attention of the people. The Lord will have a holy people



among men. Among our preachers the matter is attracting attention. Oh, how much more could be done if we all would come up to the standard of the Gospel, and live in the enjoyment of the baptism of fire!"

Notwithstanding the great joy, the deep peace, which like a river filled his soul, he was not without his conflicts. He often speaks of assaults from Satan. October 21, he says: "Satan insinuated that very likely I would soon be called upon to endure some serious trial. For a brief space he seemed very persistent in his purpose. But he soon yielded when I brought my faith into exercise. I can expel him better by leaning on Christ than in any other way. I cannot successfully argue with the adversary. In an argument he is more than a match for any of us. But when we use our shield of faith, he can do us no harm."

Again he writes: "During the day I have been frequently and sorely assaulted by the enemy. Yet I have not yielded, but have had grace to resist him. Of course we must expect to 'fight if we would reign.' The cross and the crown are closely allied. Whoever faithfully bears the one will triumphantly wear the other. My temptations have been rather general than definite in their character. That is to say, I have not been allured by any particular enticement, nor have I been pressed into any doubt of the genuineness of the great work wrought in me. A sort of languor, or rather, weariness and prostration, has come upon me. I attribute this to the undue tax upon my strength, made by the labors of the past few weeks. The wily foe seeing this, has sought to annoy and distress me by a kind of restlessness and uneasiness. But remembering it is my privilege to cast my burden on the Lord, I have done so, and I find that He sustains me."

On visiting Greenwood, to observe the monument he had erected over the remains of his departed son and father, and

beside which he now rests, he says: "Much pleased with its appearance. Took mother and the 'boy' with us. We shall all soon rest in the tomb. I look upon the grave without any unpleasant feeling. There is, of course, something disagreeable in the thought of lying down in the dust. It is, however, only the body that does this. The soul will, after death, be with Jesus. We love life, but we are more than willing to be 'absent from the body,' that we may 'be present with the Lord.' The world has lost all its charms. My leading and central aspiration is to be made like Christ. I love to think of His merit, to meditate upon His character, and to utter His name. The infinite fulness of Jesus has made ample provision for all my need."

One is at a loss to know what to transcribe from his journals, and what to omit. Every page glows with seraphic rapture, — such expressions as, "Oh, praise the Lord that my eyes have been opened, and that I have had a view of the unseen — a glimpse of the invisible! My work will soon be accomplished." "Oh, how my soul exults in the fact that I can now, from experience, proclaim a full salvation and a perfect Saviour to all mankind!" "I here record it to the honor and glory of God, that I am saved — thoroughly saved — saved from sin and filled with joy and peace. My soul is on the wing for immortality." "My soul was in a blissful state all day. Glory to God, I find this 'living by faith' a precious way," etc. Similar expressions appear on every page of his journals.

The motive governing him in preaching the Gospel, seems to have been greatly modified. "For some time past," he says, "I have not had an opportunity for much pulpit preparation. The Lord has strangely led me in this respect. In several instances, when I have prepared to preach on certain texts, just before going into the pulpit, or after getting there, my mind has been drawn to some other topic, and I have

been constrained to use another, and perhaps entirely different subject. My labors, nevertheless, have been wonderfully blessed. The great object of preaching, is to lead men to Christ. So far as I can do this, I deem myself successful. Whatever else I do, I regard my work a failure, unless this result be reached. I never saw such emptiness and worthlessness in the applause of men. I think I fully appreciate the good opinion of my brethren; but at the same time, as a motive to action — as a reward of effort — human praise, to my mind, is utterly valueless. For many years, I suspect, I paid considerable deference to it. But now, higher and nobler impulses prompt me. ‘*The love of Christ constrains*’ to labor for souls. It is a blessed constraint, and equally blessed labor. Oh, it is delightful to work in such a frame of mind! Praise the Lord, there is nothing irksome in my task. I am wonderfully helped — wonderfully, indeed. Frequently I am compelled to pause and ask myself the question, Is all this a dream? The revolution is so complete, the change is so thorough, that I can scarcely realize that I am the same person. Glory to God in the highest! My soul shall triumph in the Rock of my salvation.”

He had reached a state of settled peace. His former state had been one of change — now rejoicing, and now in doubt and anxiety. On the second of December, he says: “I do not have those seasons of barren coldness which formerly marked my experience. The Lord has mercifully saved me from all this sort of thing, and I am enabled to press forward in the path of duty with increasing peace and joy.”

The revival in his church continued with unabated interest. He speaks of “four,” “five,” “six,” and even “ten,” coming into the enjoyment of pardon, and large numbers finding a “clean heart,” from night to night. In the midst of this work, he often utters the prayer, “Oh that the whole

membership may be baptized from on high, and that salvation may cover the gates of Zion with praise!"

His views of consecration and faith were clear and scriptural. The great work wrought in his heart drove all mist from his intellect, and enabled him to see clearly the way of faith. He quotes: "'Therefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, etc.' 'Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.' If we 'separate' ourselves, and 'touch not the unclean thing,' we shall be received. When, therefore, we have made the consecration, which must be complete, embracing our little all, and which is an act involving a good share of 'will force,' though it cannot be consummated without Divine aid, — yet when it has been done, it remains for us to take God at His word — to believe the promise 'I will receive you.' This being fully accredited, because God has declared it in His Word, we shall go forward, 'perfecting holiness in the fear of God.' The plan is so easy — we may all so readily comply with the requirements upon which the 'wondrous grace' is tendered to us, that it is passing strange that so few, comparatively, obtain it. It must be because the subject is so little understood. Oh that the Lord may enable me to give my testimony distinctly and intelligently! I pray that the Lord may make me bold and successful! Oh for help and guidance from Him!"

As he comes to the close of 1864, the year of jubilee to his soul, he says: "In some respects this has been the happiest year of my life. The fact that during this year, I became wholly the Lord's, must ever render it a most important era. I have seen scores — yea, hundreds — converted. The church has gained strength amazingly. Souls have been sanctified, and in all respects it has been a prosperous

year. God has graciously preserved my life, bountifully supplied all my wants, kindly supported me in every trial, and dealt so mercifully with me, that I feel it alike a duty and a pleasure to be humbly grateful. If the Lord permits me to live through another year, I am resolved to be more faithful and more diligent. I pray that I may be able, through the aid of the Divine Spirit, to go forward, increasing in wisdom, influence, and success. I earnestly desire to be useful. Of late, this idea of being useful, has brought me the most exquisite joy. It includes God's glory and man's happiness. Oh that I may be useful in uplifting men to God!"

In the experience of Mr. Inskip, we have a most striking example of the power of Divine grace. A more impetuous nature has seldom been possessed by mortal. No man was more conscious of this fact, than himself. He says: "I have most earnestly and long desired to bring my impetuous disposition under control. Occasionally I have hoped I had succeeded. But, unhappy experience soon discovered to me my mistake. Now I see where my error lay. I depended too much on my own strength, and had not the proper measure of Divine influence. Now, 'I am fully the Lord's.' 'Yes, I am 'wholly His.' I have consecrated all to Him. I am not my own. I belong to Christ. I wait for His Spirit to lead me. I submit to His control, and oh, how pleasant to be thus controlled and led!"

Mr. Inskip, as yet, had no conception of the work for which God was evidently preparing him, and to which the Lord, without doubt, specially called him — the work of spreading Scriptural holiness over these lands, and all lands.

Speaking of his meeting on the subject of holiness, and of his own desire to help others into the light of full salvation, he says: —



“*Thursday, Jan. 12.*— Our meeting in the afternoon for the promotion of holiness, was larger than any we have yet held. The interest on this subject is evidently increasing. Several new, and some of them, humanly speaking, important cases, are developing. We have many — very many — good brethren, who are much interested on the subject, yet they cannot appreciate ‘the shorter way.’ The attainment of such a state they believe to be possible, but this blissful result they defer to a very late and indefinite period in life. They cannot understand the ‘way of faith.’ For these I most earnestly and devoutly pray. Oh, how I desire to lead them to Jesus, that they may enter into the ‘fulness of the blessing of the gospel of peace!’ Some such persons were present at the meeting this afternoon. At night, preached at Hanson Place, by special request of the preacher, Bro. Woodruff. My remarks were directed to the subject of all subjects most important to believers, the “way of holiness.” The Lord wonderfully blessed me in giving my testimony to the truth that the blood of Jesus cleanseth from all unrighteousness. One of the principal difficulties in this whole matter, is its amazing simplicity. Men are willing to do anything and everything except the essential thing — ‘*Believe on the Lord Jesus Christ and thou shalt be saved.*’ Such is the Divine message to every believer, as well as to every soul that is seeking pardon. As we put on Christ, so must we walk in Him. To learn how to *proceed* in this way, we have but to remember how we *started*. We found the Saviour by faith at first, so must we look after Him now. In answer to our faith He received us into favor, and in like manner will respond when our faith has reference to ‘entire sanctification.’ We are slow to learn this fundamental truth. It seems to me that during the remainder of my life I shall employ all my energies in endeavors to set before the people the glorious



doctrine of 'salvation by faith.' I am persuaded that this doctrine will immensely increase the moral power of Christianity. The resources of the church of this age are very great, yet in the absence of the 'gift of power' from on high, these resources are frequently unavailing. What mighty results might be achieved if believers generally were filled with the Holy Ghost! My spirit is stirred within me, and sometimes I can hardly contain myself. It seems I must go forth everywhere and proclaim the 'great salvation.' The Lord, I think, has called me to arouse the church on the subject. I begin to feel I am specially called to such a work, so far as my duties to my charge will allow. I shall embrace every opportunity to go forth and proclaim 'full redemption' through the blood of the Lamb."

"*Monday, Jan. 16.*— Had an opportunity to-day to test the strength of my principles, in regard to the nature and enjoyment of perfect love. I learned from Bro. Woodruff, pastor of Hanson Place Church, that some very rough criticisms were made by a member of his congregation, on me personally, and on my sermon. They were of so offensive a character, that ordinarily my feelings would have been aroused, and I should have said some bitter things. But I remembered that they said of my blessed Master, 'He hath a devil.' Of course I must not complain when I am called on to bear my cross. How cheerfully have I gone through the day doing this. Every time the matter has come into my mind, I have prayed earnestly that God's blessing may be poured upon him. I most earnestly and devoutly commended him to the Divine mercy. I intend to pray for him whenever his case shall come into my mind. In this whole affair, so far as I am concerned, I have gained a complete victory. My soul has gone forth in joyous and humble thanksgivings to my Heavenly Father for the power of His

grace. Every now and then something transpires to show me what a glorions and complete revolution this 'great salvation' has wrought within me. 'Glory to God in the highest!' All my tempers, thoughts, words, and actions, are sweetly controlled by Divine love. I now can indeed, 'love my enemies, and do good to those who speak evil of me.' The luxury of making sacrifices for Christ is truly great."

Touching his failure to confess blessings formerly received, he writes thus:—

"*Friday, 20.*—I can now recall many instances in which, I fully believe, if I had come out and confessed Christ, I would have had the testimony of the Spirit to the fact that I was all the Lord's. But by prejudice I was robbed of the advantages of the special seasons of Divine favor, and soon relapsed into my ordinary state of experience. My present experiences are so different from my former beclouded way, that I often regret my failure at a much earlier period to have my eyes opened. But thank God, 'I now see!'"

He contrasts the present with the past thus:—

"*Saturday, 21.*—Religion has become with me a more real and substantial verity than formerly. I used to be so much in doubt. Some things were enveloped in a sort of cloud, which at times very much obscured them. Now all is clear and plain. My mind is disenthralled. I think I can truly say now, I am a believer. I rejoice in believing. I feel the joy of faith. I cannot get any farther along as to the doctrine, than that I am saved by grace through faith."

On Sunday, Jan. 29, 1865, a great sorrow fell upon Mr. Inskip. His mother, who had been feeble for some time, but whose immediate departure he did not anticipate, was suddenly called to her reward. He had just closed his Sabbath evening meeting, and was engaged in singing some joyous hymns, when, as he relates, "a messenger came and

said to me, 'They want you at home — your mother is dead.' I was never before so startled. Yet the Lord sustained me. I hastened immediately to the house, and found that mother was indeed gone. She died without a struggle — peacefully falling asleep in Jesus."

Martha Swanel Inskip was born in Bedfordshire parish, England, June 5, 1792. She was married to Edward S. Inskip in her eighteenth year. She seems to have been a woman of great force of character, and, in many respects, the perfect antipodes of her husband. He was rash and impulsive; she, calm and collected. He rushed inconsiderately into ruinous speculations; she, with superior intuitive perceptions, calmly warned him of peril, only to see her predictions fulfilled by the results. He used to say, "My wife always knew better than I did. If I had only followed her advice at all times, I should have been saved from all my losses in business, and from many a trouble into which I fell. She was always right."

Though Mrs. Inskip continued unacquainted with experimental religion until late in life, and until after her husband's conversion, she seems to have possessed all along a most profound veneration for the Word of God, and the observance of religious worship. She could ill endure her husband's infidel life and unholy associations; and her firm but gentle deportment was a standing rebuke to their godless insincerity. Yet she was not lacking in decision when the occasion demanded it. On one occasion, her husband informed her that Robert Dale Owen and Fanny Wright were invited to lecture before the "Literary" (meaning, "infidel") club, of which he (Mr. Inskip) was president; that they were to be his guests, and that he wished her to prepare a good entertainment for them, and to lodge them for the night. Very mildly, but very firmly, she replied: "My dear, if you bring such people into your

house, you must entertain them yourself, I shall not have anything to do with them, nor see them." In relating the circumstance, he said: "I looked at her and saw that she meant it, and so I had to succumb." The visitors were entertained at the tavern.

She never allowed an infidel book to be placed in the hands of her children, but ever kept before them the importance of reading and obeying the Holy Bible. Notwithstanding her strong desire to see her children trained in the nurture and admonition of the Lord, she seems to have felt great grief when they became Christians. It was not, however, so much her opposition to their becoming Christians, as to their becoming Methodists. The Methodists, in those times, were a people everywhere spoken against, and she, with many others, from sheer ignorance of their character and principles, had formed strong prejudices against them.

From the time that Mrs. Inskip became a Christian, to the day when God took her, she never faltered in her faith, or devotion to Jesus. She was never emotional, but her religious convictions were deep and abiding. She became a Methodist from conviction and choice, loving most ardently all the institutions of the church. Her last sickness was brief, and not particularly distressing. She had a slight attack of erysipelas, which continued for a day or two. On Sunday, twenty-ninth, she was so comfortable that her daughter, with whom she resided, left her in charge of her grand-daughter, while she attended evening worship at the church. The grand-daughter, during the evening, as she was accustomed to do, read to her from the Scriptures. After a while she said, "Belle, my dear, you need not read in the usual place tonight. Read the fourteenth chapter of John. I like that so much." She turned to the chapter and read, "Let not your heart be troubled," etc. After listening to the reading, she quietly laid herself down, and almost without the

notice of those in attendance, she calmly folded her hands over her breast, and without a contortion of a feature, or the whisper of a sigh, passed to her everlasting rest. She was seventy-three years of age.

Mr. Inskip often made reference to his mother in terms of greatest admiration. From all we are able to learn of her character, she was worthy of his highest praise. He was remarkably sustained by the grace of God, and seems to have been filled with the spirit of praise.

*Monday, Feb. 21.* — “I was so filled with the Spirit that as I walked through the streets I frequently was constrained to call out, ‘Glory to God!’ For some time past I have had some conflicts with the enemy, and occasionally they have been so sharp as, in a measure, to modify my joyous emotions. I cannot say that I regret this; for although no such intention was contemplated by the adversary, yet I have been really benefitted by my trials. My propensity to exultation, is so strong, that I need often to be sobered by some test or trial. I am amazingly blessed in being able to discern the intent of all my trials. I cannot call them ‘blessings in disguise.’ The blessing they bring is so obvious and immediate that there is no ‘disguise’ about it. I had a blessed time at Dr. Palmer’s meeting. My soul is full of glory. We had truly a time of power and victory. At night our ‘experience meeting’ was well attended. The Lord continued to bless, and my soul was overwhelmed with rapture. Oh, how the streams of joy have come upon my soul this day! I cannot tell when such glorious manifestations have been made to me. I can say of a truth, my soul is ‘full of glory.’”

*April 29.* — Of the effect on the popular mind produced by the assassination of Lincoln, he writes: “The great excitement of the past two weeks has not been favorable to religious enjoyment. So far, however, I have been wonder-



fully sustained. In ordinary circumstances I should have been entirely carried away with the torrent of feeling. I must admit that unusual vigilance has been required to preserve my mind in a peaceful frame. That in every instance I have been entirely successful, I cannot claim. Perhaps occasionally I have been surprised into a momentary impropriety of feeling and expression; but not so much as for any length of time to weaken my hold upon, or suspend my communion with my blessed Master."

On the eighth of May, Mr. Inskip was elected president of the New York Preachers' Meeting, which position he held with great credit to himself, and profit to the brethren. It is doubtful if the meeting was ever more religious than during the period of his presidency.

He is afflicted with drowsiness, which he fears is ominous of something serious. He has an impression that his life will have a sudden termination. But he rejoices that to him, "sudden death will be sudden glory."

*Monday, 15.* — There was an earnest and somewhat prolonged discussion in the preachers' meeting on the subject of "Amusements." Of this matter he says: "Many of our people are becoming, in this respect, strangely worldly. It is lamentable to what an extent the follies of life find countenance among professors of religion. It is easy to discern the cause of the weakened moral energies of the church. We are too vain and worldly. This matter did not impress me till recently. Indeed, I formerly rather sympathized with the careless spirit of many. But praise the Lord, my soul has been lifted into a higher life. I see things from an entirely different standpoint. What once would have only excited a smile, now awakens solemn anxiety. I am prompted to cry out, Oh, that the people of God would become holy! More than ever we at this time need holiness in the church."



Speaking of the holiness meeting at his church, he says: "It did seem as if the 'gift of power' had come upon all present. Dr. Palmer and Mrs. Palmer, and Mrs. Hamline, were present with us. It was truly a great privilege to hear their testimonies. I am not at all inclined to 'man-worship;' but certainly these precious friends have merited the affectionate confidence and esteem of all the churches. They have labored long and faithfully to keep alive the flame of holiness. When we were well-nigh asleep, they were at the post of duty, earnestly defending the 'faith once delivered to the saints.' They are even now having their reward in what they behold around them. But their full recompense will not come until this 'mortal shall have put on immortality.' Then — but not till then — will be seen and appreciated their extended labors and success."

This is a deserved tribute to worthy laborers in the vineyard of God.

He speaks of a wonderful baptism which came upon him and his wife. "I felt it wherever I went, and whoever I met my soul appeared drawn toward them by cords of love and tenderness. I shall henceforth speak of this as *the baptism of love and tears*. My dear wife shared my joy. God is gracious to fulfil His promise, 'Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify Me.'"

In November of this year, Bishop Scott tendered to him the superintendency of one of the missionary departments in the South; but after seriously considering the matter, he came to the conclusion that he ought to decline, and wrote to the Bishop to that effect.

On the twentieth of December, he received a private note from Orlando McClain, of Green St., New York, informing him that the official members of that society had passed a unanimous resolve, asking for his appointment to that church for the coming year. This would necessitate his

removal, by transfer, from his conference. His term of pastoral service at South Third Street was near its close. It had been a time of great blessing to pastor and people, and yet he complains that the people had not received the truth as fully as they should.

Upon the opening of the new year, as he returns from the watch-meeting, he makes the following record : —

CONSECRATION.

“*Monday Jan. 1, 1866.*— Upon returning from meeting, I feel that before retiring to rest I must record my consecration. I am devoutly thankful to God for His many mercies during the year that has passed away. I praise Him that He has enabled me to continue in the way of faith. If spared, I intend to live nearer to Jesus. Afresh I dedicate myself to the service of God. I give to Him my little all, and solemnly declare that I am and will be forever the Lord’s. All my faculties and powers — my life, influence, substance, and reputation, I renewedly devote to God, and declare that henceforth I will love and glorify Him forever. I will labor to promote His glory, and trust in Him for grace to guide, comfort, and support me. I again, and, if possible, in a fuller sense than ever, consecrate to Him all I have and am. My wife, home, and all, I give to Thee, O Lord, to be Thine. In testimony of which I hereunto affix my hand and seal, on **this** the first day of January, in the year of our Lord one thousand eight hundred and sixty-six.

[L. S.]

“JOHN S. INSKIP.”

In the latter part of the month, Mr. Inskip assisted Rev. L. R. Dunn, of Newark, N. J., in some special religious services in his church in that city. “The Lord wonderfully blessed our humble endeavors,” he says. “About fifty were converted, and many of the church, including the pastor and some of the leading members, were filled with the great baptism.” Dr. Dunn, from that time, became a special advocate of full salvation.

Mr. Inskip’s services were in great demand. The people were anxious to see how a man of his known radical and im-

pulsive character, would appear in the garb of holiness ; how a "meek and quiet spirit" would suit his fiery nature. He was not without his trials on these lines. To these he often refers with a subdued spirit. "For some time," he says, "I have felt that exultant joy may not, as a prevailing form of experience, be best for me. *I need to learn patience and resignation.* My impetuous nature needs to be restrained. For the past eighteen months I have been in circumstances of peculiar trial. Sometimes I have been scarcely able to discern the design of this. But now the matter begins to develop more clearly. Every day, indeed, I can see more and more the wisdom and goodness of God in permitting some things to transpire. I discover, also, that my will is more completely lost in the Divine will. I seem to be a child, with everything to learn. When I consider my opportunities and privileges, I am surprised that I know so little and have had such limited success. What I am and what I have done, never appeared so insignificant and unimportant. I experience no special comfort, only in looking to Jesus."

With these feelings he closed his labors at South Third Street, and with the New York East Conference, for the present.

Tuesday, April 19, 1866, his conference closed. "I felt sad at the thought that my connection with the body must soon terminate. Nevertheless, being fully assured of its providential ordering, I was pleased to have appended to my name in the list of appointments, the sentence, 'transferred to New York Conference.' This had been long understood and settled by the authorities of the church. On Friday, the thirteenth, I reported myself at Tarrytown to the conference. The brethren received me with great cordiality. As soon as my certificate of transfer was read, the kindly feelings of the body became apparent. The bishop (Ames) informed the conference that my transfer

had been made at his request, and he had requested it because he deemed the interests of the work demanded it. This announcement was received with the most decided marks of approbation, and after passing a unanimous resolution welcoming me as a 'fellow laborer,' the members came around me and greeted me with the greatest warmth and kindness. I have never had a more pleasant expression of 'good will' than this. Under the circumstances, it was specially gratifying to my mind."

Tuesday morning the conference closed, and Mr. Inskip, according to previous arrangements, was appointed to Green Street. The Green Street Church was located in what would be regarded a highly unfavorable neighborhood. It was emphatically a "down-town" church. The house was very large, and the society small, and constantly diminishing, and everything indicated that Mr. Inskip had a most unpromising field of labor. But he went trusting alone in God. "If God will help and bless us, we shall succeed. Praise His name! it is not a matter of conjecture. He has given us many 'exceeding great and precious promises.'"

The first Sabbath was a day of mercy. At night, after preaching from "Behold, now is the accepted time," etc., the people responded to an invitation to come to the altar, "and they all seemed to be in the Spirit."

On the following Monday he was re-elected to the presidency of the preachers' meeting, of which he says: "I have deemed it one of the greatest honors I have ever had from my ministerial brethren, inasmuch as the meeting has become so large and influential. That this should have been continued, was certainly more than I had a right to expect."

Mr. Inskip's pastorate at Green St. was marked by unusual manifestations of Divine power. He was not, how-

ever, without his trials. His health seemed more seriously impaired than he supposed, which brought him into new experiences, requiring new measures of grace. The brethren of the church received them cordially, and were ready, he says, "to take all our burdens from us." Moving, which had greatly annoyed him in the past, seems not to have perplexed him now. Everything had gone on in great harmony.

*Saturday, May 19.* — "A most singular providence occurred last night in regard to my sickness. We had been talking of calling in a physician, and regretted that we knew not whom to call, being among entire strangers. When evening came yesterday, and I had written up my journal, I was about to retire much oppressed, when in came Dr. Palmer and his wife. A visit from angels would scarce have surprised me more. We supposed they were hundreds of miles away. They brought joy and gladness with them. At once the doctor gave me medicine, and in a few moments I felt decidedly better. I passed a comparatively comfortable night. Hence, when the doctor called this morning, he found me so much better, that he did not deem it necessary to prohibit me from filling my pulpit to-morrow. I have no doubt I will need to be very careful in doing the work before me for the day. It is a difficult lesson to learn — *to be laid aside*. I find no difficulty in being employed for Christ. I must, however, at some time in my life, I presume, be laid aside. These seasons, therefore, have their uses."

"The great lesson for me to learn," he says, "is patience. I am, however, by no means a rapid learner."

He expresses his feelings about controversy: —

*Monday, June 11.* — "Our preachers' meeting was numerously attended. The discussion was rather sharp and bitter, I could not affiliate with its spirit and tone. My taste in



this respect has been completely changed. Formerly the state of things present this morning would have been enjoyed by me. Now my spirit is drawn in another direction entirely. I do not like to associate with any one, or mingle in any movement, by which the quiet of my soul is likely to be disturbed. These heated controversies I cannot relish. I would much prefer to hear the brethren tell how they get along in the Divine life. I am more and more interested in the subject of experimental religion. My soul is sick of the strifes in which I once took so much pleasure, and such an active part. It is my purpose to devote the remainder of my short life to the all-important work of spreading scriptural holiness among men.

He speaks thus of definite testimony:—

*Friday, July 20.* — “I find it exceedingly profitable to make the subject of holiness a topic of conversation, as a definite and distinct work. The method of generalization is a snare. If I would keep up the tone of my experience, *I must be definite and clear in my testimony.* Sometimes it has been suggested to my mind that to avoid collision with the prejudices of men, it would be better to use an accommodated method of expression. This course, however, does not conciliate those opposed to this doctrine, and involves in difficulty and embarrassment those who take it. The best way, because it honors God the most, is to come out fully and proclaim the wondrous grace bestowed upon us. The adversary would persuade us to do otherwise. May all have courage to stand up for Jesus.”

Mr. Inskip devoted much time to a careful study of the doctrine of full salvation. He read all the books on the subject which came in his way. His views were purely Wesleyan, as will be seen by the following extract:—

*Thursday, Feb. 7, 1867.* — “Have been engaged for some time past in looking over the ground of the doctrine of sal-



vation from all sin. It seems to me there are three points of the utmost importance which should often be presented to the people. First, it is needful to show that the work is in addition to regeneration; secondly, that it must be obtained by faith; and thirdly, when obtained, it should be acknowledged. To an extent much greater than many imagine, the opinion gains among our people that 'sanctification' and 'regeneration' are synonymous terms, and when men are converted they are completely sanctified. Others think sanctification is the result of growth and development, and that therefore time is required to obtain it. It is, however, the work of God, and may therefore be looked for at any moment, and will be wrought the instant our faith accredits the Divine promise. Then, still others allege that if we obtain the blessing it is not necessary to make definite avowal of it; leaving it to our life and conduct to proclaim our religious condition to the world. Of course our actions must always be in accordance with our profession. Yet it becomes the duty of us all to acknowledge the work of grace in our hearts. This we should do as a debt of gratitude. Those who fail to do it, uniformly, like Mr. Fletcher, lose the blessing. These points should therefore be frequently and earnestly pressed."

He considers the question of reputation. Hear him: "It was suggested that while the people had greater confidence in my piety, I had lost as a preacher. I don't think this is true. But if it were true, I must remember that for my welfare the blessed Saviour made himself of 'no reputation.' It may therefore be my lot to make such a sacrifice. No matter how great the cost, I am resolved to be wholly the Lord's. It is, of course, pleasant to have the smiles and approval of men, and especially of good men. It may, however, not be the best for me to be thus favored. I cheerfully leave all to God. Still, *I have an intense desire to be useful.*"

It is known to all, that Mr. Inskip's usefulness, as the result of his experience of perfect love, was greatly augmented. In the spring of 1867, Mr. Inskip was reappointed to Green St., and was re-elected president of the New York Preachers' Meeting. He records a touching incident of the death of a preacher at the conference, Rev. Mr. Brakie. He was taken sick while at the conference, "and just as the bishop was about to read the appointments, it was reported that he was dying. Soon after, the intelligence came that he had gone to his reward. A short time before he departed, he said to a ministerial friend, 'I shall have this year a *city appointment*, in the New Jerusalem.' Just before he ceased to breathe, he looked smilingly on his wife and said, 'Come to Heaven.' These were his last words. The sensation produced in the conference, and among the congregation, cannot be described. I certainly never can forget it. I trust it will be sanctified to our good."

It was during the month of April of this year, that the subject of holiness camp-meeting, was first brought to his mind by Rev. W. B. Osborn, an account of which will be given more fully in the next chapter.

July 10, 1867, he enters upon his fifty-second year of life, and on that day makes the following record: "This day I enter upon my fifty-second year. It seems to me incredible that I have come to this period of life. I want more than ever to live, that I may work for God. Life is now chiefly interesting because it affords an opportunity to do something in the vineyard of the Lord. I am sometimes inclined to deplore its brevity. Oh, how soon I must cease to work and cease to live! I feel like binding myself anew to the altar, and consecrating afresh all my ransomed energies to the service of God and the salvation of men. The last year has been one of exceeding great delight and success. Praise the Lord, O my soul! I begin this new year

with a determination to be more than ever devoted to my calling."

His second year in Green Street was in all respects equal to the first. Revivals were a marked feature of the work. It was during this year, that under a sermon which he preached, Mrs. Amanda Smith, the world-renowned evangelist, was brought into the experience of perfect love. No one is able to estimate the far-reaching influence of that experience. It has been felt in four continents where she has successfully proclaimed the power of Jesus to save to the uttermost. If his ministry in Green Street had accomplished nothing more than the full salvation of this "elect lady," it would yet have been a grand success.

The following document will show the high estimate placed upon the labors of Mr. and Mrs. Inskip in Green Street Church : —

" GREEN STREET M. E. CHURCH, NEW YORK, }  
March 28, 1869. }

" REV. JOHN S. INSKIP,—*Dear Pastor*,— In behalf of the congregation and by order of the quarterly conference of this church, the undersigned are called upon to address you on the eve of your departure for a new field of labor.

" It is now more than three years since the official members, by unanimous action, applied for you as pastor, being fully persuaded that in no other way could they be so well provided for as by the services of yourself and your esteemed lady. And now that your first full term of three years has come to a close, none can doubt the wisdom of the choice then made. You were not invited to a splendid church with a rich congregation, where you might spend your time in ease, with fashionable society, but, on the contrary, you were informed that it was a field for labor, where the poor needed the Gospel, and where work—hard work—was to be done; and it has not required a very close observer to perceive that you fully understood the situation. And not only have you labored, but your beloved wife has shown an energy and zeal in the work such as has been displayed by no other pastor's wife in the history of our church. Since you came to us, by your united efforts, under the blessing of

Almighty God, our church has prospered against apparently adverse circumstances; the membership has increased; the spiritual condition of our people has been raised to a higher standard; hundreds of souls have been converted to God, and our church is now in a healthy spiritual state, with peace and harmony in every department, and all financial obligations are fully met. Sister Inskip, in addition to her other arduous labors, has taken a lively interest in the Sunday-school. By her individual exertions, she has succeeded in organizing and keeping in flourishing condition a Bible-class numbering nearly one hundred members, a large proportion of whom she has had the satisfaction of seeing happily converted, and many of them are now filling positions of usefulness. And now that you are about to leave us for a distant station, be assured that our earnest affections will follow you, and that our prayers will continually ascend to our Heavenly Father that His blessing may rest upon you and yours, and that He will give you increased success in your great life-work, wherever your lot may be cast. We do not understand that we are to see your faces no more, but as your names will remain enrolled on our church records, you will ever have a warm place in our hearts and a welcome in our homes; and when life and its labors are ended, we hope to join you in eternal companionship in our Father's home above.

ORLANDO D. McCLAIN,  
CHARLES S. SHRIMPTON,  
NOAH WORRALL,  
*Committee."*

## CHAPTER XIV.

### NATIONAL CAMP-MEETING MOVEMENT INAUGURATED.

THE year 1867 must ever be regarded as an epoch in the history of the subject of entire sanctification. It was the inauguration of the National Camp-meeting movement. It must be confessed that the need of such a revival was imperative.

We had just emerged from the most gigantic rebellion which the world had ever witnessed, and the churches had become greatly demoralized. War never fosters piety, and in this case, the churches were weakened spiritually in every part of the land. Many a good conscience was shipwrecked in seizing upon favorable opportunities to amass wealth by unjustifiable means. A few of the true and the tried still wept between the porch and the altar, and prayed for the salvation of Israel. Camp-meetings, which had been a great power in the Methodist Church, and in which tens of thousands had been converted and sanctified, had so far fallen into disrepute, that the church papers were earnestly discussing the propriety of wholly abandoning them. The bishops of the Methodist Episcopal Church, in their Address to the General Conference of 1864, speak mournfully of the low state of spirituality. They say: "It becomes us, dear brethren, to humble ourselves in the dust, in view of our manifold sins, individual and national. We are yet, it may be feared, a haughty and rebellious people, and God



will humble us. There can be no good reason to expect the restoration of order and unity until we properly deplore our sins, and turn to God with deep self-abasement and fervent prayer. A gracious revival of religion, deep, pervading, and permanent, is the great demand of our times. We beg you, brethren, turn your most thoughtful and prayerful attention to this demand. Let God, our Heavenly Father, behold us in tears of contrition before His throne, pleading night and day, through the Redeemer, for the outpouring of the Holy Ghost upon the Church, the nation, and the world. This is our only hope: let our faith command it, and it shall be."

For several years prior to 1867, it was evident to all careful observers that there was not only this sad declension in spirituality in the churches, but that there was a growing opposition to the subject of entire sanctification as a distinct experience. This opposition came from both pulpit and pew, and was often met with at the local camp-meetings. The opposition became at times so violent that in many places the professors of this experience found little or no sympathy or encouragement at these annual meetings. There was a growing feeling among the friends of holiness, that this ought not so to be. Rev. John A. Wood, an earnest advocate of "perfect love," while on his way to a small camp-meeting held at Red Bank, N. J., August, 1866, expressed his feeling on the subject to Mrs. Harriet E. Drake, of Wilkes Barre, Pa., insisting that a camp-meeting for the special promotion of holiness ought to be held, where they would not be subject to such annoyances. Mrs. Drake, being in full sympathy with the idea, having recently entered into the experience of perfect love, and opened her house for a meeting on the subject, remarked to Bro. Wood, that if he would start such a meeting, she would, if necessary, pay half the expenses.



During the camp-meeting, Bro. Wood suggested the matter to Rev. W. B. Osborn, informing him also of Mrs. Drake's proposal, in case such a meeting should be held. Bro. Osborn revolved the suggestion over in his own mind, until the project seemed not only feasible, but a necessity. It was not until the following April, that he broached the subject to Mr. Inskip. In his journal for April 16, we find this record: "Bro. W. B. Osborn, of the New Jersey Conference, spent the night with us. The evening was occupied in talking over a proposition to hold a camp-meeting for the special purpose of promoting the work of entire sanctification. It strikes my mind with favor. It is a new idea, yet it forcibly impresses me. The Lord direct in this matter."

Mr. Inskip, subsequently, gives a fuller account of this meeting. He says: "Bro. Osborn was so full of the matter that he could no longer contain himself. His mind was so aroused and excited that he hastened to New York, and coming to my study, said, with great emphasis, 'I feel that *God would have us hold a holiness camp-meeting!*' His manner of speaking gave the fullest assurance that he was persuaded of the truth of his statement. To his impassioned utterance he received a sympathetic and cordial response. We knelt together, and in all godly sincerity, implored Divine guidance and help. We prayed, waited, wept, and believed, and the heavenly glory came upon us. It was to our minds no longer a question of doubt as to whether we should hold a camp-meeting for the promotion of holiness. As we arose from the mercy-seat, we took each other by the hand, and pledged eternal fidelity to God and holiness, and separated with the understanding that at the contemplated camp-meeting there would, by the permission of Providence, be *at least two tents.*"

These were the first buddings of the National Camp-

meeting movement. Bro. Woods' suggestion needed Bro. Osborn's sanguine and enthusiastic spirit to push it forward, and Bro. Inskip's still greater enthusiasm and acknowledged generalship to make it a grand success. The suggestion was from above, and it fell into hearts well fitted for such a work. A number of brethren, whose views were known to be purely Wesleyan, were invited to meet and consider the question. They did so, and at once issued a call for a larger meeting, to be held in Philadelphia, June 13. In this call, signed by thirteen ministers; viz., A. E. Ballard, P. E., H. M. Brown, R. V. Lawrence, W. B. Osborn, J. A. Wood, B. M. Adams, Dr. Geo. C. M. Roberts, A. V. Street, G. Hughes, J. S. Heisler, J. S. Inskip, A. Longacre, and A. Cookman, they were careful to invite only such "ministers and laymen," as were "favorable to holding a camp meeting, the special object of which should be the promotion of the work of entire sanctification." The holding of a camp-meeting was no longer an open question. That had been settled. The "call" was published in the church papers, and, as might have been expected, attracted considerable attention, and called forth more or less criticism. It was looked upon by many, as schismatic in its spirit, and as being certain to result in church division. The presiding elder, who headed the list, was appealed to, in order to induce him to withdraw his sanction; but without success; while the lovers of holiness looked upon the "call," as a voice from God to the church to "go forward."

Thursday morning, June 13, the brethren met at 1018 Arch St., Philadelphia, the "city of brotherly love." One who was present, says: "It was an auspicious morning. A holy atmosphere seemed to pervade the room. Every face was bright, and every spirit joyous. Never did good men grasp each others hands more warmly."

The venerable Dr. Geo. C. M. Roberts, of Baltimore, a

man of blessed memory, was called to the chair, as president of the meeting. Rev. John Thompson was elected secretary. Their first business was prayer. The president, Dr. Roberts, led in prayer. He is said to have "poured out his soul in thankfulness that he was permitted to see that favored hour. He was like a patriarch talking with God."

Rev. J. S. Inskip followed. "His voice was tremulous with emotion. His soul was feeling the mighty responsibilities of the occasion. He besought the Lord not to carry his servants up hence, unless His presence should go with them." "For a time," writes Mr. Inskip, "the consciousness of the revelations of the Divine glory were almost overwhelming. It was a most extraordinary season, — one, indeed, that will never, never be forgotten."

The president, in a few well-chosen words, stated the object of the meeting, and declared his entire confidence in the movement; counselling all to commit the whole matter to the God of holiness.

The venerable Anthony Atwood moved, "That we hold a camp-meeting for the special work of promoting Christian holiness." The motion was at once unanimously passed.

The place for holding the camp-meeting, which some thought would be a difficult question to settle, by a singular unanimity, was decided in favor of Vineland, N. J. In this, as in all other matters, they were unanimous. It was finally determined, on motion of Rev. John A. Wood, that the meeting commence Wednesday, July 17, and close on Friday, 26.

At this meeting they gave a name to the movement — "The National Camp-meeting for the Promotion of Christian Holiness." The necessary committees were appointed, and a "call," prepared by the Rev. Alfred Cookman, was read, and ordered to be published. The call sets forth in simple and impressive terms the nature and object of the meeting, as follows: —

“A general camp-meeting of the friends of holiness, to be held at Vineland, Cumberland County, N. J., will commence Wednesday, July 17, and close Friday, 26th instant.

“We affectionately invite all, irrespective of denominational ties, interested in the subject of the higher Christian life, to come together and spend a week in God’s great temple of nature. While we shall not cease to labor for the conviction and conversion of sinners, the special object of this meeting will be to offer united and continued prayer for the revival of the work of holiness in the churches; to secure increased wisdom, that we may be able to give a reason of the hope that is in us with meekness and fear; to strengthen the hands of those who feel themselves comparatively isolated in their profession of holiness; to help any who would enter into this rest of faith and love; to realize together a Pentecostal baptism of the Holy Ghost,—and all with a view to increased usefulness in the churches of which we are members.

“Come, brothers and sisters of the various denominations, and let us, in this forest-meeting, as in other meetings for the promotion of holiness, furnish an illustration of evangelical union, and make common supplication for the descent of the Spirit upon ourselves, the church, the nation, and the world.”

Mr. Inskip writes: “I never saw such a company together before.” That was the feeling of all present. Rev. Alfred Cookman, in writing to a friend, said: “You have doubtless been advised of our Vineland Camp-meeting enterprise. It is rather a bold movement for the friends of holiness, but I believe it is in the order of God, and will be accompanied and followed by blessed results. Associated with the originators of this enterprise, I can bear a most emphatic testimony to the purity of their motives, and the thoughtfulness, care, and earnest supplication to God, that charac-

terized all their deliberations. Indeed, the day we spent together in this city (Philadelphia) making arrangements, was one of the blessed days of my life." \*

As the time drew near for the holding of the camp-meeting, Mr. Inskip became more and more interested in the movement. June 27, he writes: "The Vineland Camp-meeting has been upon my heart all day. I have felt the responsibility of the movement. I am more than ever persuaded of the necessity of such a meeting. I rejoice that the people seem to understand and appreciate it more generally than any of us anticipated. It is my desire and hopeful prayer that it may be a time that shall never, never be forgotten."

On the sixth of July, he writes: "The Vineland Camp-meeting is on my heart continually to pray for its success and prosperity."

The morning of July 17, 1867, was beautiful and clear, as the worshippers gathered at Vineland to unite in the services of the first holiness camp-meeting ever held since Pentecost. It was a new thing under the sun, but it was of God's appointment. The services opened at 3 P. M. Rev. J. S. Inskip announced the hymn, "There is a fountain filled with blood," which was sung with such spirit and power that it was adopted as the battle-hymn of the movement. Mr. Inskip then led in a prayer, which will never be forgotten by those who heard it. Rev. Andrew Longacre read some selections from the Scriptures, and Messrs. Inskip, B. M. Adams, R. V. Lawrence, and A. E. Ballard, P. E., made brief and appropriate addresses.

Mr. Inskip said: "I am just as sure that this movement is of God, as I should be had it been written as a specific command in God's Word, that the people should assemble



on this day, in this very place, and for the particular purpose for which we are come; and I confidently believe that the object of our assembling will be accomplished. There are bound up in the religious interests of this extraordinary camp-meeting, influences which, we trust, shall extend over Christendom."

Rev. B. M. Adams said: "I believe this camp-meeting will prove an era in the history of Methodism, and will be a tidal mark of that onward wave for which the church has been praying and laboring for eighteen centuries. The depths of hell are stirred already against us, and all Heaven is interested for us; and if we do our duty, this meeting will be pre-eminently successful, and all will go away filled with the Holy Ghost."

These addresses were followed by earnest prayers by Revs. B. M. Adams, S. Coleman, Alfred Cookman, and others, and the first service of the first National Camp-meeting closed.

Ten of the sermons preached at Vineland, have been published. They are clear, scriptural statements of the doctrine of entire sanctification, and must have produced deep conviction upon the subject. No ordinary sermons were preached by such men as J. W. Horne, Geo. C. Wells, S. Coleman, R. V. Lawrence, B. M. Adams, J. A. Wood, John Parker, B. W. Gorham, Alfred Cookman, B. Pomeroy and John S. Inskip,—especially under the inspiration of such an occasion, and of the Spirit of God. Bishop Simpson, though in feeble health, was present with his family, and followed Rev. Geo. C. Wells' sermon with a powerful exhortation. The testimonies, so far as we are able to judge, from the reports which have come to us, were rich and inspiring.

"The proportions of the meeting," writes one who was present, "were great, and the spirit wonderful. The reader



who was not present can hardly realize how the great deep of human souls was moved by the breath of the Lord. The results of the presence of the All-powerful Spirit were, excellent order, deep humility, holy trust, heavenly fervor, godly zeal, brotherly love, childlike simplicity, and a Divine unction that sweetened and sanctified all things."

One incident we must not omit to relate. Bishop Simpson had brought his family to the camp, and with them his son Charles, still unconverted — a son for whom many prayers had been offered. The Bishop had spent the Sabbath at Cape Island, officiating at the re-opening of a Methodist Church. As he returned to the camp on Monday morning, some one informed him that he was wanted at the Kensington tent. On reaching the tent, he saw his son, in the midst of a group of friends, earnestly seeking pardon. The bishop made his way through the crowd, and with tearful eyes knelt beside his penitent, broken-hearted boy, and sought to point him to Jesus. He prayed as only a Christian father can pray for his son. The whole company were moved with deepest sympathy. Charles was converted, and returned to his home a happy Christian. A few months passed, and that son lay sick — sick unto death. A little before his departure, turning to his weeping mother, he said: "Mother, I shall bless God to all eternity for the Vineland Camp-meeting."

An effort was made to keep account of the numbers converted, but the work went on so rapidly, and in so many tents, as well as at the stand, that it was impossible. But the number was very large. At the close of almost every sermon, the people seemed so eager to seek pardon or purity, that it was impossible to accommodate them before the stand, and often the whole enclosure was turned into a mourners' bench, and filled with earnest seekers of salvation. There were many remarkable instances of conversion and entire sanctification.

The camp-meeting closed on Thursday evening, with a sacramental service, amidst the great joy of the worshippers. They retired saying one to another, "We have never seen it on this fashion."

By a rising vote, the people expressed an earnest desire that a meeting of a similar character be held the next year, and a committee of arrangements was appointed, consisting of twenty-one persons. So many of the committee as were present were called together at the close of the camp-meeting. Rev. J. S. Inskip was appointed chairman, and Rev. G. Hughes, secretary. It was voted to hold the next camp-meeting, commencing second Wednesday in July, 1868.

It was while the members were on their knees that the "National Camp-meeting Association for the Promotion of Holiness" was formed, and John S. Inskip was chosen its first president, which position he held until death removed him. The Association was born of prayer. When the business was concluded, Alfred Cookman offered a prayer of almost unexampled fervency. No one present will forget how mightily he prayed for God's blessing on the work to which he fully believed they were Divinely called. We are told that all business at that meeting was transacted while the brethren were on their knees. Then joining hands, they pledged fidelity to God, to the subject of holiness, and to each other. Alfred Cookman, in writing to Mrs. Skidmore, says: "Vineland was, as you know, quite on the verge of Heaven, and had only one disadvantage—it made every other service seem tame by comparison."

There is this peculiarity about the "National Camp-meeting Association for the Promotion of Holiness,"—it never had a constitution or a by-law. For all the years of its history its members have been bound together by bonds stronger than constitutions or by-laws—the bonds of love. Its members have ever been ministers of the Methodist

Episcopal Church, and yet it has been as free from a sectarian spirit or bias, as any organization of modern times. While its chief object has been to awaken a deeper interest on the subject of personal holiness in the Methodist Church, it has not been for that church alone that it has labored. All the evangelical churches of this land, and others as well, have felt the influence of National Camp-meetings. They may not all confess their indebtedness, but eternity will fully reveal the facts. "No society," writes Dr. H. B. Ridgeway, "was ever more in accord with primitive Christian custom as to its organization, or could be more simple and exact in its aims, or more Catholic in its animating spirit." \*

Vineland has passed into history. The "National Camp-meeting Association" has become a fact. Some of the most popular and useful camp-meetings on the continent would never have had a being, but for national camp-meetings. And many of the most successful workers in God's vineyard, received their fit-out at National Camp-meetings.

A further account of the meetings will be given in these pages as we proceed.

\* *Life of Alfred Cookman*, page 324.

## CHAPTER XV.

### NATIONAL CAMP-MEETINGS.

CAMP-MEETINGS, for nearly a hundred years, have been a peculiar institution of American Methodism. They were attended at first, and for many years, with very remarkable results. Bishop Asbury was wont to call them "our harvest seasons." The subject of entire sanctification was made, at nearly all these gatherings, as prominent as the conversion of sinners. There are left us authentic records of camp-meetings held in Delaware and Maryland, which give us some idea of the wonderful work of God among the people.

Rev. Henry Boehm, in his "Reminiscences," tells us that at a camp-meeting held on Dover Circuit, in 1805, there were eleven hundred conversions, and six hundred sanctifications. At a similar meeting held near Dover, there were 1320 conversions, and 916 sanctifications. "I give the figures," he says, "just as I wrote them down in my journal in July, 1806. Shall these eyes, before they are closed in death," he exclaims, "ever witness such scenes again? Shall these ears ever hear such cries of distress, such shouts of joy, such songs of victory? Shall this aged heart ever feel such shocks of Divine power as I felt on that consecrated ground?"

National Camp-meetings were mainly a revival of the spirit of the camp-meetings of early times. They have not

been, and were never intended to be, confined exclusively to the sanctification of believers. It would not be difficult to show that more sinners have been converted at National Camp-meetings, though held in the special interests of entire sanctification, than have been converted at camp-meetings held exclusively for the conversion of sinners. Up to the time of Mr. Inskip's death, there had been no less than fifty-two national camp-meetings. At forty-eight of these, he presided. Taken as a whole, they have been the most remarkable camp-meetings ever held on the American continent. They have been held in sixteen states of the Union, viz., Maine, Massachusetts, New Hampshire, New York, New Jersey, Pennsylvania, Maryland, West Virginia, Ohio, Indiana, Illinois, Tennessee, Wisconsin, Iowa, Kansas, and Nebraska. In every instance save two, these meetings have been held under the auspices of the Methodist Episcopal Church, and on camp-grounds consecrated to such special religious services. The first two — Vineland and Manheim — were selected and arranged by the National Association. In every other instance they have gone by special invitation. They have never foisted their services upon any community where they were not urgently invited. No year has passed in which they have not been obliged to refuse nearly as many invitations as they have accepted. Instead of fifty-two, they might, had they been able to command the time, have held one hundred National Camp-meetings. But it must be remembered, that during all these years, most of the members of the Association have been regular pastors, and could only command the time usually allowed them for summer vacation.

We present here a tabulated list of these meetings, with the time and places of holding them :—

NATIONAL CAMP-MEETINGS.

1. Vineland, N. J.	July 17, 1867.	27. Bennett, Neb.	June 28, 1876.
2. Manheim, Pa.	July 14, 1868.	28. Milwaukee, Wis.	July 12, 1876.
3. Round Lake, N. Y.	July 6, 1869.	29. Loveland, Ohio.	July 23, 1876.
4. Hamilton, Mass.	June 21, 1870.	30. Shelter Island, N. Y.	July 30, 1876.
5. Oakington, Md.	July 12, 1870.	31. Newburgh, N. Y.	Aug. 23, 1876.
6. Desplaines, Ill.	Aug. 9, 1870.	32. Orchard Beach, Me.	Sept. 6, 1876.
7. Round Lake, N. Y.	July 4, 1871.	33. Clear Lake, Iowa.	July 11, 1877.
8. Urbana, Ohio.	Aug. 7, 1871.	34. Chester Heights, Pa.	July 25, 1877.
9. Oaks Corners, N. Y.	June 12, 1872.	35. Framingham, Mass.	Aug. 15, 1877.
10. Sea Cliff, N. Y.	July 3, 1872.	36. Clear Lake, Iowa.	July 10, 1878.
11. Richmond, Me.	July 24, 1872.	37. Newcastle, Pa.	July 24, 1878.
12. Urbana, Ohio.	Aug. 8, 1872.	38. Epping, N. H.	Aug. 26, 1878.
13. Williamsville, Ill.	Sept. 4, 1872.	39. Lawrence, Kan.	June 24, 1879.
14. Knoxville, Tenn.	Sept. 21, 1872.	40. Bennett, Neb.	July 9, 1879.
15. Cedar Rapids, Iowa.	June 26, 1873.	41. Sewickly, Pa.	July 18, 1879.
16. Landisville, Pa.	July 23, 1873.	42. Douglas, Mass.	July 23, 1879.
17. Moundville, W. Va.	Aug. 30, 1873.	43. Summit Grove, Md.	July 31, 1879.
18. Knoxville, Tenn.	Sept. 17, 1873.	44. Urbana, Ohio.	Aug. 13, 1879.
19. Sterling, Mass.	June 17, 1874.	45. New Castle, Pa.	Aug. 16, 1879.
20. Orchard Beach, Me.	Aug. 12, 1874.	46. Round Lake, N. Y.	July 12, 1880.
21. Joliet, Ill.	Sept. 2, 1874.	47. " " "	June 12, 1881.
22. Fernwood, Pa.	June 23, 1875.	48. Warsaw, Ind.	Aug. 5, 1881.
23. Cedar Rapids, Iowa.	July 8, 1875.	49. Round Lake, N. Y.	July 6, 1882.
24. Urbana, Ohio.	July 22, 1875.	50. Lincoln, Ill.	Sept. 6, 1882.
25. Orchard Beach, Me.	Aug. 5, 1875.	51. Pitman Grove, N. J.	Aug. 7, 1883.
26. Newburgh, N. Y.	Aug. 25, 1875.	52. Orchard Beach, Me.	Aug. 28, 1883.

Mr. Inskip was not present at National Camp-meetings Nos. 27, 29, 42, and 50, but he conducted all others held, up to the time of his death.

It would extend this volume far beyond the limits assigned to it, to notice all these meetings, and attempt to give anything like a satisfactory account of them. We can do little more than name them, and note a few of the more



striking incidents connected with them. And in doing this, one scarcely knows which to select, or what particular incidents to relate. A good-sized volume could be written on any one of the forty-eight, and do no more than justice to it.

No one, who was present, will ever forget

### MANHEIM.

This meeting was held July 14, 1867, in the old Dutch town of Manheim, Lancaster Co., Pa. The weather was oppressively hot; dust was abundant; water scarce, and board most miserable. These disadvantages would have well nigh crushed most camp-meetings. But notwithstanding these unpropitious circumstances, the meeting was a perfect triumph from the beginning to the end. Representative men and women were there from nearly every state in the Union. The tents, extemporized for the occasion, numbered about six hundred

The Sabbath was a great day. Not less than twenty-five thousand persons were on the ground, including about three hundred ministers. Bishop Simpson was present, and preached one of those remarkable sermons for which he was noted. Text: Rom. viii. 14. At least twelve thousand eager hearers drank in the word which fell from those eloquent lips. Mr. Inskip preached in the afternoon on Christian perfection. It was one of his inspiring sermons, and greatly moved the vast crowds which thronged the place.

Rev. Alfred Cookman, in the evening, instead of preaching a regular sermon, did what was vastly better — related his experience. It was a day of power.

One who was present, gives his impressions of the meeting in the *Daily Spy*, of Columbia, July 20. Speaking of Sunday and its services, he says: —

“*Mr. Editor,*—We have been permitted to spend a Sabbath at camp-meeting, and truly it was a day long to be remembered for the crowds of people and clouds of dust. The atmosphere was like Egyptian darkness—an atmosphere ‘that might be felt.’ The streams of dusty humanity which flowed along, from early morn till late in the evening, seemed to have but one object in view—to see what was to be seen, and raise, or keep up, the already thick clouds of choking dust that pervaded tents, eyes, ears, hair and clothes of all. I would not, after all, have been absent for a valuable consideration. To have the privilege of attending the experience-meeting at the stand at eight o’clock, in itself would compensate for all the sweltering and crowding to which we were exposed. There were nearly, if not quite, five hundred witnesses for Jesus, who gladly stood up and declared, in the face of Heaven and the vast crowd by which they were surrounded, that the blood of Jesus Christ had cleansed them from all sin. This was the largest experience-meeting I ever saw, and such a holy feeling pervaded the assembly that happiness, peace, and joy were portrayed on every countenance. Again and again could be heard the loud cry of ‘Glory to God!’ It required no stretch of imagination to liken them to the hosts of the Most High, while going up to possess the goodly land. Truly the Lord of Hosts was among His people. These exercises were continued nearly to the preaching hour—ten o’clock. A few remarks of caution and advice were made by Presiding Elder Gray, in his usual clear and decisive manner, telling the people that Bishop Simpson, who was to preach, could be heard by all, if perfect stillness was observed. At the appointed hour the bishop advanced to the stand, and, looking over the sea of upturned faces, gave out the hymn commencing with, ‘When I survey the wondrous cross,’ etc. After prayer, he read for the first lesson the nineteenth Psalm, and for the second the eighth of Romans. The text was Romans, eighth chapter and fourteenth verse—‘As many as are led by the Spirit of God, they are the sons of God.’ The sermon was all that expectation could hope for or the heart could desire. The time occupied in delivery was one hour and twenty minutes, and, although on many heads the sun poured down his fierce and sickening rays, the attention was constant and the interest unflagging. The good bishop opened up a vista of happiness and glory to many anxious souls, knowing that in heaven they have a ‘more enduring inheritance.’

“In the afternoon Rev. Mr. Inskip occupied the stand. This dis-

course I did not hear ; but in the evening, at half-past seven o'clock, the Rev. Alfred Cookman, with all the earnestness and Christian sympathy for which he is distinguished, kept that assembly interested, while he showed the deep necessity of making a full surrender of *all* to God.

“The afternoon children’s prayer-meeting in the Columbia tent was to the ‘little ones’ a happy time. I felt for the children ; the warm day was quite enough to bear, but to be inclosed by a wall of unthinking men and women was quite too bad. The exercises were well worthy of attention, but a thought for the comfort of the children should have been enough to scatter the crowd that walled up both ends of the tent.”

But the most remarkable service at Manheim, was held on Monday evening at the stand. It will ever be remembered as a “Pentecost.” At the close of an impressive sermon on “Hindrances to Holiness,” preached by Rev. John Thompson, of Philadelphia, the people were exhorted by Mr. Inskip to look to God for the baptism of power. Two thousand earnest hearts bowed, and engaged in silent prayer. After a few moments, Dr. G. W. Woodruff commenced praying, when, all at once, as sudden as if a flash of lightning from the heavens had fallen upon the people, one simultaneous burst of agony, and then of glory, was heard in all parts of the congregation ; and for nearly an hour, the scene beggared all description. It was the most sublime spectacle we ever witnessed. Those seated far back in the audience declared that the sensation was as if a strong wind had moved from the stand over the congregation. Several intelligent people, in different parts of the congregation, spoke of the same phenomenon, as it appeared to them. Sinners stood awe-stricken, and others fled affrighted from the congregation.

A minister, writing of the occasion, says : “The writer left the stand in the midst of the scene, and went up along the left-hand outside aisle. Such a sight he had never seen

before. Thousands were in the attitude of prayer. An awful presence seemed to rest upon the multitude. There were suppressed sobs, and praises, too.

“There were those who insisted that at one time they heard a sound, a strange sound, as of a rushing mighty wind, and yet as if subdued and held in check over that prayerful congregation. The writer went to his tent, far back from the circle, but God was everywhere. It was an awful season. Souls were wrestling with God, who was unrolling to many the long, long list of their sins. Unfaithful church members were looking and shuddering over the dreadful past. The people were face to face with God.” (*Penuel*, p. 260.)

Scores were converted and sanctified, and we are sure that no one who witnessed that scene need regret their not being present at the “Pentecost.” It was Pentecost, with some of its external symbols wanting.

During the progress of the meeting, a brother remarked that he had just witnessed a little Pentecost. He was asked to explain. He said he had come from a testimony meeting, where Methodists, Baptists, Presbyterians, Dutch Reform, Congregationalists and Quakers, had spoken of the work of God in their hearts, and from the testimony given, he was utterly unable to distinguish the one denomination from the other. This was Pentecost.

A correspondent of the *Methodist* said of Manheim: “The entire meeting was wonderfully well managed. I never saw such excellent generalship as that displayed by them. This meeting must tell on the entire church of the present with power. Ministers and people humbled themselves that God might exalt the church with His wonderful power, and clothe it with the glory of God that rested upon the ancient altars.”

It was generally admitted by those who were present, to

have been the most remarkable meeting ever held on the American continent.

### ROUND LAKE, 1869.

The services of this great camp-meeting opened with an extraordinary sermon by Mr. Inskip, from 1 Thess. v. 23 — “The very God of peace sanctify you wholly.” Under the preaching of that sermon, and during the altar services, many were able to claim the fulness of salvation through faith in Christ. The number in attendance was very large. Though expressly stipulated with the railroad company that no trains should run to the ground on Sunday, there were present on that day not less than twenty thousand people.

All the services were of an extraordinary character, and the testimonies and sayings were full of inspiration.

“Camp-meeting” John Allen said: “This is the 199th camp-meeting I have attended, and it is the best one of all.”

Following a most powerful sermon by Bishop Peck, from Heb. xii. 14, Rev. B. Pomeroy said: “This camp-meeting is one of the kingdom slopes, where the children come to sun themselves. I am glad I was not born before I was, and I am glad God has spun me out to reach this day; and I see how God is going to bear me over every terrestrial summit without brushing. I have a big programme before me, for I begin to see how God is going to spread His work by the instrumentality of a holy church. And now, men of God, don't let up a hair in this work. Keep too upright to be bought, and too shrewd to be sold, and I will stake Methodism on the issue of ‘Holiness to the Lord.’” He continued to say: “This is a wonderful meeting. It seems I could afford to stay out of Heaven for this. This meeting has rolled the world a hundred years towards the millenium! We are coming to Isaiah's holy visions. I see the multitude of camels are coming, the dromedaries of Midian

and Ephah, with the flocks of Kedar, are coming up to God's altar, and holiness is to be written upon the bells of the horses. This is the outflow of heavenly influence, — God's great Amazon, — which is to flow around the globe. Let the nations make way for the coming of God."

In the love-feast, there were testimonies from twenty-nine states, the District of Columbia, Canada, and Great Britain. As these testimonies were being given, no language can properly describe the deep interest manifested among the great crowd who were present. "Amen!" "Glory to God!" and "hallelujahs," leaped forth on all sides, like the sound of many waters.

The closing services of this remarkable camp-meeting consisted in the administration of the

#### LORD'S SUPPER.

The table was arranged, and Bishop Simpson sat on one side and Mr. Inskip on the other. The preachers, in large numbers, were gathered around them, while on the outside, to the farthest limit of the canvas, sat the people. Dr. Lore read a hymn, and Dr. Wright, of Cincinnati, led in prayer. It was a prayer which was answered, in a sweet and yet powerful baptism of the Spirit. As the people flocked to the table of the Lord, it was observed that Methodist, and, hitherto, close-communication Baptist, Churchman, Congregationalist, and Friend, bowed together to receive the symbols of that "body which was broken for us," and that "blood" which "cleanseth from all unrighteousness." At the close, Bishop Simpson, who seemed imbued with "unction from the Holy One," made a brief address. He said: "Dear ministers of Jesus, if there is anything you have not given up, now is the time to consecrate fully your all to Christ. You need, and may have, a fresh anointing just now. O Holy Ghost, come now upon us all!



We see no visible tongues descending, but the *fire is here!* The refining flame is in our hearts. Brethren, there never was a day when we needed more power than now. We are called to meet, in this land, the tide of heathenism rolling in upon our shores. Infidelity is making its fiercest onset. We need and must have apostolic power. O Lord, clothe us with salvation! Help up to preach Christ as we never preached before — a present, a full, a precious Saviour. Let us have Him in our hearts, in all the glory of His name, and ever realize that He saves — that His blood cleanseth, *cleanseth, CLEANSETH.*” (“Me!” shouted many voices.) “Yes,” continued the bishop, “the blood of Jesus cleanseth *me from all sin.*”

Turning from the ministers to the people, whose faces were bathed in tears, and whose hearts were well nigh to bursting with holy joy, he said: “We raise a monument to the living Jesus. When our friends die we erect a tomb-stone, and inscribe their name and our love there; but our Lord and Master needs no tomb-stone! He is not here. The grave could not hold Him. He ascended up on high! Let our monument be believing hearts, sanctified hearts, united in one, built up in Him. The base on this earth, but the top reaching to the Heaven of heavens!”

No one can describe the deep emotion, the soul-rapture, of that congregation, during this address.

A veteran editor said of Round Lake National Camp-meeting: “This meeting has already grown to mammoth proportions. It now wields a powerful influence in the Methodist Episcopal Church. No one present at the late meeting at Round Lake, could for a moment doubt this: representatives were present from almost every State in the Union, and they returned by the hundred and by the thousand, carrying with them the spirit and influence, and peculiarities of this meeting, for it was a meeting of **shaping and moulding power.**”

A minister from Philadelphia, said: "By the grace of God, I have been at the Third National Camp-meeting, at Round Lake, in the State of New York. I expect to thank God for it through the everlasting ages. The effect of the meeting was Pentecostal. And who but an infidel will wonder at it? The Holy Ghost fell on that vast assemblage, time and again, in such marvellous and evident revealings of the glory of God, as were, perhaps, in advance of the previous experience of the oldest and most favored children of God, who witnessed and felt these heart-cleansing and life-giving shocks of love, and joy, and peace. None went wild. There was no case of trance. At times, emotion became so uncontrollable, as to make a Pentecostal shout like the voice of many waters. Never have I seen such uniform decorum and propriety of behavior."

As the vast crowd were about to separate, they were called to the stand for a parting word. Mr. Inskip made an appropriate address, giving the people such counsel as he judged to be proper and useful.

Bishop Simpson followed Mr. Inskip in some exceedingly appropriate remarks. Speaking of the meeting, he said: "I have been exceedingly pleased with this camp-meeting. Standing as I have, apart from its management, that being in the hands of the committee, I could note carefully its general working, and I have been highly pleased with it, and with the oversight and general arrangement. Indeed, I do not know that anything more could have been done than has been, to promote harmony, and add to the efficiency and spiritual results of the meeting," etc.

The doxology was sung, the benediction pronounced by the bishop, and a procession was formed, the ministers walking arm in arm, headed by Bishop Simpson and Mr. Inskip. These, as they walked around the ground, were followed by a "great multitude," male and female, singing

as they went the most inspiring music. They continued their march until they had compassed the camp three times, then deployed in front of the stand, the ministers forming a line and the laity passing before them, shaking hands as they passed; then dispersing over the ground rejoicing in the peace of God that passeth all understanding. Thus closed the Third National Camp-meeting.

Up to 1870, there had been but one National Camp-meeting a year. But such had been their success, that invitations began to multiply. In 1870, three meetings were held — at Hamilton, Mass., Oakington, Md., and Desplaines, Ill. At Hamilton, the great tabernacle was first erected, which was secured at an expense of some \$1800. Size 90x130.

The meeting was held too early in the season for the latitude of New England, and the weather was exceedingly unpropitious. The meeting, though not a financial success, to the extent the local association anticipated, was glorious in its spiritual results. It was attended by a large number of ministers from all parts of New England, and beyond. It is doubtful if at any of the National Camp-meetings, more ministers entered into the experience of perfect love than at Hamilton. Dr. Dorchester said, at the Oakington Camp-meeting, "that the late National Camp-meeting at Hamilton was a great success. The fire is spreading. Unitarians and others were holding special meetings," as the fruit of that meeting. Many date their entire sanctification from Hamilton.

The Oakington meeting, which immediately followed Hamilton, was in some respects the most remarkable of any held up to that time. The grounds were new, the weather oppressively hot — a furnace could not have been much more uncomfortable. And yet it seemed to produce no perceptible effect upon the meeting. Nothing seemed so much needed at the opening, as rain. The people asked for rain,

Father Coleman had earnestly prayed that heaven would "kindly mitigate the heat, and send rain." The prayer was answered, and the opening service was broken up by a copious shower. Still the heat continued, until it seemed utterly unendurable. One writer, in speaking of the close of the fifth day of the meeting, says: "Never did the sun go down upon a grander scene than was witnessed at Oakington, at the close of this week. Some of the tents were so exposed to the burning rays of the sun that the occupants could not remain in them in the middle of the day; but they were uncomplaining, and sought a better shade in the woods, reading the Scriptures, meditating, and praying, when not engaged in the public services. God's ministers, working under an outward pressure which it seemed human nature could not sustain, were marvelously helped. They preached with the thermometer above one hundred degrees, with mental clearness, propriety of utterance, and far reaching power. The people were in high spirits; no wearying, no sign of exhaustion; closing up the week with a courage which said: 'We are well able to go up and possess the land.'"

The Sabbath at Oakington was a most trying day, on account of the intense heat; but a day crowded with gracious victories.

A scene in the morning love-feast, will never be forgotten by any who were present. As the sweet and soul-inspiring testimonies came from hundreds of hearts all aglow with perfect love, such as: "As at Manheim two years ago, so at Oakington, Alfred Cookman, washed in the blood of the Lamb," — Rev. W. H. Boole stepped to the front of the stand and said: "In all probability, at this very hour they are proclaiming the dogma of *papal infallibility* at Rome; and I propose that we, here and now, proclaim Jesus as the only infallible Head of the Church, the true, the only Saviour of men, and that we crown Him King Eternal, Lord of all."

The proposition was electric in its effects. Every heart was ready. He proposed that we sing one verse of

“All hail the power of Jesus’ name,” etc.

No sooner was the request made than that vast crowd sprang to their feet, and poured forth such a volume of song as earth has seldom heard. Not content with *one* verse, they sang the *second*, and the *third* and so on to the end. Such was the deep and mighty feeling which filled every heart, that they could not be content with singing the hymn once, but commenced it again, with vastly increased spirit and power, so that Heaven seemed to unite with earth in paying joyful homage to the world’s Redeemer.

One should have seen Mr. Inskip as he entered into this grand service. He shouted, he sang, he gesticulated, in such a manner as he only could do. We doubt, if taken as a whole, that scene has ever been duplicated or ever will be.

The sermon which followed this remarkable service, was preached by Mr. Inskip, and greatly was he aided in proclaiming entire sanctification. All through that day, not only at the main stand and tabernacle, but in outside places, sinners were arrested by the earnest words of God’s servants, who pushed the battle to the gate. Thus the work went on for ten days, and concluded as usual, with the sacrament of the Lord’s Supper, an altar service, a procession, a final hand-shaking, closing with the benediction.

Oakington closed July 22, and Desplaines, Ill., eight hundred miles away, commenced Aug. 9.

Desplaines was in no respect inferior to any National Camp-meeting before held.

Mr. Inskip’s opening address, setting forth the object of the meeting, was clear and appropriate. Scenes of thrilling interest were witnessed at almost every service. The seasons of silent prayer, when ministers and people were pros-



trate before God, with their faces in the dust, were such as few could witness without deep conviction, and none could participate in without such heart-searchings as brought them to a better life. But our space will not allow of their record here. The closing scene was without a parallel in the history of camp-meetings. It had been arranged to close with short addresses. But Mr. Inskip, as he came upon the stand, at half-past seven in the evening, as if by a sudden inspiration, for which he was noted, seemed to lose sight of the addresses, and commenced by exhorting the brethren on the stand to keep the fire brightly burning; and called upon the people to come from their tents, declaring that a great battle was to be fought that night, under the banner of Emmanuel.

The altar was cleared, and quickly filled with sinners who were crying for mercy, and with believers seeking perfect love. Not less than five hundred, including many ministers, prostrated themselves before God; indeed, the whole congregation were at the mercy-seat. Silent prayer followed, — deep, earnest and mighty. Then vocal pleadings, which seemed to move all hearts and bring heaven and earth together. After this first season of prayer, some fifty persons arose and testified that they had there found Christ. Prayer again followed, and some scores more gave similar testimony. Thus the meeting continued far into the night. Then two or three brief addresses were made; the people marched around the ground in procession, while singing and shouting filled all the air. It seemed a heaven on earth.

Dr. Reid, editor of the *Northwestern Christian Advocate*, wrote of the meeting: "Silence was a wonderful power with them; the vast assembly waiting on God, just waiting. Oh! we shall never forget it. Not a word said, but every heart opened heavenward, and God pouring His blessing in. The results in bringing souls to Christ, estimating no



other good that was done, marks the meeting a signal success. It has evidently marked an era in the religious experiences of Northwestern Methodism; and thus far there is in it great promise of good, and little promise of evil."

A minister, writing from the Northwest, to the *Home Journal*, Philadelphia, says: "The whole Northwest is in a blaze of salvation. Holiness is the theme in every direction. I have heard from every quarter that God is among the people in great power. I have heard from several places that the ministers have gone home covered with sanctified power, and whole churches are at the altar seeking holiness. Praise God for Desplaines Camp-meeting!"

Rev. Henry Bannister, D. D., writing of Desplaines Camp-meeting, which he attended throughout, says: "Of the camp-meeting at Desplaines, I can speak from personal observation. Hungering and thirsting for righteousness, I entered into warm sympathy with its object, attending from beginning to end. It is enough to say, that as to scenes of victorious grace which occurred among thousands there, I have never experienced the like in all my religious life of over fifty years. As compared with other gatherings, extravagances were rare. The hours of awful silence and consecration in those vast assemblages (every one on bended knee), hushed all curious comers into stillness and respect, and so overpowered scores that they rushed forward to be prayed for and were converted."

It was estimated that not less than three hundred were converted, and one thousand believers wholly sanctified. Thus ended the Sixth National Camp-meeting.

## CHAPTER XVI.

### THE PASTORATE CLOSED.

WE are not able to follow Mr. Inskip from this period in his life to its close, through all the details of his remarkable labors. To do so would fill many volumes. When it is remembered that he conducted forty-two National Camp-meetings, the records of any one of which were sufficient for a volume, it will be seen that such an attempt is not to be thought of.

As he closed his labors at Green St., April, 1869, there was a sharp contest between Baltimore, Wilmington, Del., and Lexington Ave., New York City, for his services. Wharton St., Philadelphia, had also given him an urgent call. He was personally in favor of Wilmington. It was his early home. He believed he ought to go to St. Paul's, Wilmington, but was ready to go where the appointing power might send him. "The bishops," he says, "manifest a disposition to shift the responsibility of the affair, and more than one attempt has been made to induce me to take it. If I do not get bewildered, the attempt must still prove a failure. They can make my appointment where they will. I have so informed them, and there I leave the case." He is quite sure that Wilmington will succeed, but thinks that Baltimore makes a strong case. But on the eleventh of March, the Baltimore Conference having closed, he says: "Upon examining the list of appointments, find my name

appended to Eutaw St. So the question is settled. May God make it a better year than we have ever had!"

Mrs. Inskip was in very feeble health, and it seemed quite impossible for her to be moved.

Sunday, March 28, he closed his labors with the Green Street Church. "I never had such a closing up before," he says. "It was the most pleasant affair of the sort I ever had anything to do with."

April 3, they left New York for Baltimore, arriving there early in the afternoon. They were received "with a kindness and warmth," which made them feel perfectly at home. It is doubtful if in any church he ever served, his labors were more appreciated or the fruit more abundant. Revival followed revival until hundreds were converted, and hundreds more fully sanctified to God. It would be impossible to give a full account of this work. We can but glance at its more prominent features.

In the fall of 1870, during the second year of his pastorate at Eutaw St., Mr. Inskip announced in a meeting for the promotion of holiness, that there would be "a celebration of the feast of Pentecost" at his church. Many went forth among their friends and acquaintances to urge them to attend, and prayed much for the success of the meeting. As the time drew near, the people seemed drawn nearer to God. No programme, or special arrangement, was decided upon. It was simply stated that there would be "watching, waiting, praying, and believing, interspersed with singing and occasional preaching." And when the people assembled they were reminded that they had come "to watch, and wait, and pray." It was also urged, that the great need of the church was heart purity. Their success depended upon this. It was claimed that if we had a *holy church*, we should soon have a converted world. A widespread desire for the mighty baptism of the Spirit was soon manifest, and

prayer was almost immediately answered. The condition, character, and surroundings of those for whom they prayed, seemed to present no obstacle to their faith. They "laughed at impossibilities," and believed in "omnipotent grace." Their cry was to the mighty God of Jacob. Some were led to pray for their friends at a distance, and to receive marked answers to their prayers. A list of requests was kept on a roll prepared for the purpose, and at one time it was reported to contain 852 separate requests, referring to and describing 2670 persons. Each one making a request, solemnly promised to pray for each person on the list. Here was union of faith.

Some of the answers received were truly marvelous. A sister was impressed to ask prayers for an aged, embittered opponent of the cause of Christ, whose good wife was an earnest, devoted Christian, that God might so influence his mind as to open the way for them to come to the meeting. The wife said that she believed if her husband could be induced to come, he might be converted. Two days afterward, while seated at breakfast, the husband said: "Let us go to that meeting." In a few moments they were on their way, and reached Baltimore the same afternoon. The next evening the man was converted to God.

An old lady, in great distress, asked prayers for her son, who was far away. Within the next four days, a letter was received from him, bringing the cheering tidings that the Spirit of God had awakened him, and he had determined to lead a religious life. Another elderly lady, who had made request for her son, received an answer to her prayer in his conversion in a western city. A sister became greatly distressed for the salvation of her brother, whose residence was some distance from the city. So great was her distress that she was obliged to leave the church and return to her home. Her anxiety so prostrated her that she concluded not

to attend the evening meeting. The family had all gone to church, when greatly to her surprise, her brother arrived. He could find no rest at home, and by an influence he could not comprehend, nor well resist, came to the city to attend the Pentecost. He went directly to the church, was at once induced to seek God, and after a season of almost unexampled agony of spirit, yielded to Christ and was saved. He seemed literally transfigured, so wonderful was the change.

Rev. John Thompson, in a letter to the *Home Journal*, gives an account of the Sabbath service. It is an example of what occurred daily, during that meeting. "At 11 o'clock, Mr. Inskip announced his text: 'Thou shalt arise and have mercy upon Zion, for the time to favor her, yea, the set time is come.' The sermon was full of faith and the Holy Ghost, and appropriate to the occasion.

"One of the prominent indications that the time to favor Zion was come, was found in the very remarkable interest felt for the salvation of friends and relatives. While Bro. Inskip was dwelling upon this point, he earnestly prayed for the baptism to come upon the congregation. In an instant, very many in the audience began to weep. In a few moments, Bro. Inskip was lying in the pulpit, with his face to the floor; and, at the same time, the congregation fell upon their knees, some rejoicing, others in an agony of prayer for their friends, others pleading for purity of heart; and without singing or exhortation, the congregation continued in this position until near 1 o'clock. When the meeting closed, those who had been burdened for the welfare of Zion felt that victory was indeed on the Lord's side. At a few minutes past three, the house was again crowded, now to enjoy a prayer-meeting. But it was no time for experience; and with only a brief exhortation, penitents were invited to the altar to seek pardon, and believers to seek purity. Very soon the altar was crowded. In a little time Bro.



Inskip announced that one soul had been converted, and said: 'Let us sing the doxology.' A brother called out, saying, 'Bro. Inskip, you must sing the doxology three times, for three of my children have been converted.' While this was being done, a number of faithful teachers, in tears, started for the gallery to talk with the children of their classes. Some of them soon returned, bringing their trophies with them. All the afternoon, as fast as one soul was converted, another was ready to occupy the vacated place at the altar. One youth, seeing no place outside the rail, came inside, but had not been noticed as a seeker. In a short time he was on his feet praising God that he had found the Saviour. This was a most interesting sight, and much impressed many minds. A few minutes after, a brother who had received the blessing of perfect love was on his feet, telling the congregation, that the blood of Jesus Christ had cleansed his heart, and filled him with love. He told us that his wife had lived in the enjoyment of this experience for a year, and he had been watching her; and from her life, he was satisfied there was reality in it, and that he had resolved to have the blessing if it was for him. His looks thoroughly endorsed his profession.

"I presume no one thought of counting the number converted or sanctified in this meeting, so I cannot make any report on this point."

Mr. Inskip reported at one time three hundred and fourteen conversions, with the work still progressing.

In the month of January, he assisted in revival work at Caroline St., Baltimore, and also at Union Square. In both churches the work was deep and far-reaching. Scores were converted and sanctified.

As the year drew towards the close, he became deeply interested in his contemplated evangelistic work. Frequent calls for such service impressed him with the duty of devot-



ing his whole time to that work. "It looks to me," he says, "as if I shall be compelled to take a different position at our next annual conference. I fully believe, if I had no pastoral charge, I could do much more for the cause of the Master than in my present relation. I do not wish to break over any church regulations; but I must, it seems to me, have a wider field."

It was no small matter for a minister, who had taken regular work from the conference for thirty-five years, to turn aside from that work, to go he knew not where, and to receive for his hire he knew not what. But he had fully settled all these questions, and was moved to this peculiar work by motives that touched only his duty and his usefulness. He believed that God had called him to this work, and later results fully confirmed the earlier conviction.

The conference met in March, and he took a supernumerary relation, without an appointment, and on the sixth day of the month, left Baltimore for the West. This was done by the advice of Bishop Ames, who seems to have been in full sympathy with all his plans for evangelistic labor. For twelve years Mr. Inskip did, mainly, "the work of an evangelist," travelling through all sections of America, and finally "around the world;" witnessing everywhere, to small and great, that "the blood of Jesus Christ cleanseth from all sin."

## CHAPTER XVII.

### EVANGELISTIC WORK. — ACROSS THE CONTINENT. — SACRAMENTO.

FROM the time Mr. Inskip advanced to the higher state of Christian experience, he was burdened with an increasing conviction that greater effort should be made to bring the doctrine of Christian holiness more prominently before the churches at large. His great success in advancing the cause in the respective charges where he labored, in New York and Baltimore, also impressed him very deeply, that he should devote himself especially to this work. This, however, he could not do while as pastor he had charge of a church, with all the numerous and varied duties of the pastorate upon his hands. He resolved, therefore, to give his whole time and strength to the promotion of the doctrine and experience of "the higher life." Such purpose seemed consistent to him, inasmuch as entire sanctification must be regarded as the distinguishing doctrine of Methodism, taught by the standard authors of the church.

He says, in a letter to the *Advocate of Christian Holiness*: "For many years past, the conviction on my mind, that the Lord called me to a larger field of operation than that furnished by the regular pastorate, has been increasing in clearness and strength. Many of my most devoted and confiding friends, both of the clergy and laity, have frequently urged that I ought to move upon a line of evangel-

istic effort, insisting that I could serve the cause of the Redeemer better in that way than any other. Yet in view of the fact that, in our ecclesiastical polity, there is no provision for anything of the kind, I have hesitated and declined. But I can do so no longer. The pressure upon me is so great that I cannot do otherwise than yield, and, as God may help me, endeavor to answer the call. Of course, I can hardly expect that all will understand and approve my course. I rejoice, however, to believe that my motives will be fairly appreciated by those who know the circumstances. \* \* \* The recent invitation to the Pacific Coast, and a call from the other side of the Atlantic, and numerous other urgent solicitations for special service, presented to the minds of the members of the National Association a state of facts which convinced all, that some of us were divinely called to meet the emergency. Upon looking candidly and prayerfully into the peculiar qualifications, circumstances, and surroundings of each, all seemed to be perfectly agreed that I ought to give myself to this special work. This was further confirmed by a similar opinion freely and repeatedly expressed by some of our chief ministers, and a large number of influential laymen." The letter closes with an earnest appeal to the friends of the cause, "that he might be guided in this matter by the blessed Holy Spirit, and that great success might attend his humble endeavor to spread the doctrine and experience of Christian holiness throughout the world."

From the intimations given in this letter, it is apparent that Mr. Inskip was fully aware, in making this subject a *specialty*, that a technical ecclesiasticism might criticise the movement as a self-appointed agency with schismatical tendencies. But in his estimation, this higher form of Christian doctrine and experience was not only *the* spiritual standpoint of the Methodist Church but it is the most

significant and powerful impulse leading to the speedy conversion of the world. Therefore, loyalty to Methodism and the complete qualification of the church for her great mission, seemed to him to require a special effort to urge upon the church this intensified form of spiritual life. That he was not mistaken, appears in the fact, that not only great numbers of ministers and thousands of church members have been quickened in their religious experience, and sanctified; but multitudes of sinners have also been converted and added to the church, and by means of this revival of spirituality and fuller consecration to the cause of Christ, large amounts have been given to the work of missions, and the various benevolent institutions of the church. Thus it appears, that vital force in the church is the real root and spring of all her great achievements in extending the kingdom of Christ. It was in full view of all these important facts that Mr. Inskip retired from the pastorate, for the work of an evangelist.

#### FIRST FIELD OF LABOR AS AN EVANGELIST.

Mr. Inskip's first great work as an evangelist, was on the Pacific Coast, and in Salt Lake City. The Association of which he was president, had received frequent and pressing invitations from influential ministers and members of the church in California, to hold a series of tabernacle services in that State for the promotion of Christian holiness. The low spiritual condition of the church was urged as a reason for these special services. Experimental religion, with some honorable exceptions, was to a great extent ignored, and worldliness seemed to have full scope and sway.

It no doubt appeared quite absurd to many good people, that Mr. Inskip, and others of the Association, should go

three thousand miles to hold special services for the promotion of holiness, under such circumstances. It would rather be thought more fitting to make some grand effort for the conversion of sinners. But to those acquainted with this work, it was clear that this holiness movement was the only thing that could effectively reach the case.

The unconverted were familiar with the old methods of "getting up revivals," and were almost entirely uninfluenced by them. Ministers could go into a drinking saloon and preach and pray to their heart's content; the company would quietly listen and give respectful attention; but when the services were concluded, the drinking and card-playing would be resumed as though nothing uncommon had transpired.

In response to the invitation before mentioned, Rev. Wm. McDonald, vice-president of the Association, Revs. Seymour Coleman, Wm. H. Boole, and Wm. B. Osborn, were appointed to accompany and aid Mr. Inskip in holding ten-days' meetings in Sacramento, Santa Clara, and in San Francisco (if it should appear advisable). They also accepted the invitation of Rev. G. M. Pierce, and others, to hold a similar meeting in Salt Lake City. Mrs. Inskip, Mrs. McDonald, and Mrs. Boole, accompanied their husbands. Arrangements were also made to use the large tent, or tabernacle, owned by the Association, in which to hold the contemplated meetings, it being of suitable capacity—holding about four thousand persons.

Mr. Inskip, having been invited by Bishop Ames to accompany him on his official visits to several conferences in the Southwestern States, arranged, accordingly, to take the southern route, and meet others of the company at Omaha. In relation to this part of the trip, Mr. Inskip states: "On Monday, March 6, we left the Eutaw St. parsonage, and our numerous friends in Baltimore, and started on our journey

westward. Nothing of special interest occurred on our journey until we reached St. Louis. On our arrival there, we were greeted with the most fraternal reception. Preachers and people did all they could to make us feel at home. The object of our visit seemed to be understood; and hence we proceeded at once to our work without embarrassment. At every service holiness was the leading theme. The religious influences of the occasion were of a most marked and decisive character. Many entered into the valley of blessing so sweet. In one instance nearly the whole conference came to the altar seeking the baptism of fire. It was an inspiring scene; one, indeed, that will never be forgotten." He adds: "We were kindly received, also, by the M. E. Church South, and enjoyed some precious seasons with them."

The following resolution was passed by the St. Louis Conference:—

"ST. LOUIS, March 13, 1871.

"*Resolved*, That we tender our thanks to Rev. J. S. Inskip for his visit to this conference, and for his earnest and effective service during our session. We humbly express our hearty sympathy with him in his evangelistic labors, and shall follow him with our most sincere prayers and good wishes in his future course.

"LEROY M. VERNON, *Sec'y St. Louis Conf.*"

From St. Louis they proceeded to Paola, Kansas. From *here* he writes: "We also received a most hearty welcome at Paola. The brethren of the Kansas Conference gladly and warmly responded to our humble efforts to promote the experience of true holiness. The spirit of prayer prevailed, and many felt the conference to be a means of grace. The whole community seemed to be roused and interested."

The following resolution was passed by the Kansas Conference:—



“PAOLA, March 17, 1871.

“*Resolved*, That Rev. J. S. Inskip and his co-laborers in camp-meeting work, are cordially invited to visit our field of labor; and we will heartily co-operate with them in the work of extending the Redeemer’s kingdom.

“R. S. HOFORD, *Sec’y.*”

After spending the Sabbath in Kansas City, they journeyed to Savannah, the seat of the Missouri Conference. The conference, as Mr. Inskip wrote, “was truly a Pentecostal season. All appeared to earnestly desire a knowledge of the ‘more excellent way.’ Several of the preachers were led into the enjoyment of full salvation. The members of the conference were greatly quickened and encouraged. It was a rare occasion of spiritual comfort—much more like an old-fashioned protracted meeting than an annual conference.” “Finally,” he adds, “we reached Lincoln, Nebraska. Our brethren of this conference, like all the others, cheerfully bade us God-speed. By special request, as elsewhere, religious services were held an hour prior to each session. The Lord poured His Spirit upon the people, and many learned to walk in the highway of holiness.”

From Lincoln they came to Omaha and Council Bluffs. Here, also, God gave them some fruit of their toil, which will appear in the day of the Master’s coming.

Mr. Inskip closes his account of this part of his evangelistic tour by saying: “Mrs. Inskip and I have greater confidence in the church than ever, and are more fully assured of success. Praise the Lord forever!”

#### ACROSS THE CONTINENT.

The company from the East arrived at Council Bluffs late Saturday evening, the train being several hours behind time. The next morning, part of the company crossed the

river to attend worship in Omaha. Rev. Messrs. McDonald, Boole, and Osborn, spent the Sabbath at Council Bluffs, preaching greatly to the edification of the people there. Mr. Inskip preached in both Methodist Churches in Omaha, — giving an account in the evening, of the holiness movement in the East.

An accident occurred after the evening service, that threatened to mar the enjoyment, and embarrass the plans, of the campaign. The night was very dark, and as some of the party were returning from church, the driver mistook the way, and drove the carriage off the bridge, precipitating the occupants down a deep ravine into the creek. All escaped serious injury, except Rev. Mr. Coleman. The brave old man said: "The devil was trying to kill me, to prevent my going to California, but the Lord would not allow him to do it." By the assistance of the brethren, and a good pair of crutches, he was enabled to proceed on the journey.

On Monday, the tenth of April, the whole company mustered at Omaha. Besides those of the National Camp-meeting Association, there were in the party — Rev. J. E. Searles and wife, of the New York East Conference; Rev. R. M. Stratton, of the New York Conference; Rev. W. C. Judd, of the India Mission; Rev. A. B. Leonard, of the Pittsburgh Conference; Mrs. A. T. Briggs, of New York. There were also on the same train, Rev. Dr. J. H. Vincent, Philip Philips and wife, D. L. Moody, Rev. C. Nichols, Rev. J. G. Miller, and Orville Gridley, Esq., all bound for the "Golden Gate." A rainstorm that commenced the night before, had changed to snow, and when the train had proceeded some eighty miles, it came to a halt at a little village called Schuyler, where it was compelled to remain fourteen hours, by the violence of the storm, and the interruption of telegraphic communication, by which the trains were regulated west of Omaha. During this delay, some of the big tent's

company visited the scattered houses in the little village. The people seemed amazed when these strangers approached their dwellings, but were more surprised when asked the privilege of singing and praying with them; especially in the billiard and drinking saloons. The people listened with a degree of astonishment, as though some visitants from another world had dropped down among them. After going from house to house, and giving a few words of kindly exhortation, the company returned to the train; soon after which, the storm raged with great fury.

This incident is mentioned to show how the Lord is ready to acknowledge the faithful labors of his people. A year or more after, Mr. Boolé received a letter stating that from the good seed sown by the wayside, a gracious revival of religion sprang up, and many of the people in the place had been converted; and as the final outcome, they had a church and stationed pastor.

The journey across the plains was relieved of weariness by singing, reading, family worship, a sermon, and the most exuberant social intercourse; also by amusing incidents, and by new and entrancing scenery.

But hold! the train is slowing down, — every heart is palpitating with excitement. Yes, here they are, at the beautiful city of Sacramento, the capital of the State of California. But what means this crowd of people? The mystery is soon solved, — the big tent company are expected on this train. And there is no mistaking their coach, for far over mountain and plain it had echoed with the glad songs of Zion, and now entered the grand depot resounding with “the old, old story.”

Then there was a fraternal rush and greeting that beggars description, and quite amazed observing strangers, bringing to many eyes unbidden tears. Rev. Messrs. Newton and Heacock, and the leading men and women of the churches,

boarded the car, expressing the warmest welcome, and supplying the company with refreshments.

The meeting at Sacramento having been appointed to commence the twenty-second, the company proceeded with the train, to spend the intervening time in San Francisco. Rev. Dr. Cox, Rev. Mr. Bentley, and others, as well as a deputation of laymen, met the company at Oakland, the terminus of the road. From there, by ferry, they crossed the beautiful bay, some six miles wide, to the metropolis of the Pacific Coast.

The company were very kindly entertained by the ministers and members of the churches. All the Methodist pulpits were supplied on Sabbath by the visiting ministers from the East. On the following Monday evening, an informal union reception meeting was held at the Powell St. Church, characterized by the highest type of Christian fraternity and brotherly love. The meeting was of great interest, and its influence upon all was of the most delightful character.

#### THE MEETING AT SACRAMENTO.

As before mentioned, the meeting was appointed to commence at Sacramento on Saturday, the twenty-second of April. All the preparations were completed according to previous arrangements. The tabernacle was pitched on the public piazza—a beautiful park in the midst of the city. To an observer the scene was at once attractive and full of interest. The whiteness of the great tent, with a capacity to hold some four thousand persons, was a picture never to be forgotten. But beyond its symmetry and beauty, it had a special significance: though there was no visible pillar of cloud or fire resting upon it, an *invisible* presence which one could feel, was there, and pervaded the place. The air seemed thronged with visitants from another sphere, who

had come to witness, if not to take some part, in the battle between sin and holiness about to be waged. Prayer had been offered unceasingly, over all the land, by the friends of holiness, for months previous, that this movement on the Pacific Coast might be a signal success; and many spiritually weary ones were looking forward to these meetings with longing hopes that they might find the sweet rest of faith; and many others were awaiting the same with curious questionings as to what would be their peculiar character and results.

The meeting was opened at 2 o'clock P. M. Most of the clergy of the city were present and took seats on the large platform. The congregation was respectable in numbers and intelligence. Rev. Mr. Osborn read, and the people sang, the "battle hymn," —

"There is a fountain filled with blood,"

after which he offered an earnest prayer for the special aid of the Holy Spirit in the services then commenced. Rev. Wm. Boole read the thirty-fifth chapter of Isaiah; after which another hymn was sung. Mr. Inskip preached a deeply impressive sermon from Acts ix. 31 — "Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified: and walking in the comfort of the Holy Ghost were multiplied." At the conclusion of the sermon, at the invitation of Mr. Inskip, a number came forward as seekers of heart-purity.

In the evening, a large congregation assembled in the tabernacle; many of the rougher sort were present, and were inclined to interrupt the services. But Mr. Osborn's sermon told with great power upon the more thoughtful of the audience. After the sermon, Mr. Inskip delivered a thrilling, heart-searching exhortation, and a large number responded to the invitation to seek the baptism of the Holy



Spirit. Thus the first day closed with a decided gain to the cause of Christ. The initiative had been taken, the key-note sounded, and the Spirit of the Lord had evidently come upon the people.

It would be superfluous to say the Sabbath was a bright and sunny day, for in California they have no clouds in their summer skies. But, "the prince of the power of the air" raised a breeze, and seemed bent on blowing down the tabernacle; but unseen hands of *good* angels held it up, so that it stood firm amidst the blast. The Sabbath services commenced at 9 A.M., with a love-feast. The testimonies generally indicated a low state of spirituality in the churches, but gave evidence that many hearts were aroused to feel their need of the great salvation. Some of the more aged Christians seemed to catch the spirit of the meeting in advance, and recognized it as resembling periods of power which had distinguished their better days of Christian experience; and with tearful eyes, thanked God for a sound that awakened the bright memories of those happy seasons long past. At the close of the love-feast, Mr. Inskip preached one of the most convincing and powerful sermons on the subject of holiness, that even his friends had ever heard from him. The Spirit of the Lord was upon him in great power. At the close of the sermon, not less than one hundred souls bowed before the Lord in prayer, as seekers of full salvation. The whole burden of thought and desire seemed to be sweeping the multitude to the fountain of cleansing.

In the afternoon, Mr. McDonald preached to a crowded audience, a sermon with his usual freedom, which intensified the deep conviction, and in the service of prayer that followed, a number entered into the enjoyment of perfect love.

In the evening, the spacious area of the tabernacle was



filled to its utmost capacity — many were compelled to go away or stand without. Mr. Boole preached an excellent sermon, in his original style, on faith, which gave great encouragement to seekers of full salvation. There were present on this occasion hundreds of the most desperate looking men that ever gathered at a religious meeting, — miners, hunters, gamblers, thieves, murderers, and desperadoes of the worst sort in California. They interrupted the speaker frequently by talking, laughing, and by mocking responses. It seemed evident that they had come for a rough time, and were ready on the slightest pretext to disperse the meeting and demolish the tabernacle. It was an hour of anxiety to many — especially those who had the charge of the services, and the responsibility of controlling such a mob. Such an aggregation of human depravity was alarming to look upon. It seemed that the prince of darkness had marshalled his battalions, visible and invisible, to defeat in the outset the solemn purpose and object of the meeting. But, if this was the design of men and devils, they had not properly estimated the character of the parties they had to deal with. Despite the frequent interruptions, Mr. Boole's sermon was very effective. In the meantime, the conductors of the services were calm and self-possessed; they exhibited not the slightest signs of embarrassment or fear. After the sermon, Mr. Inskip displayed his supreme tact and skill in managing such an unwieldy, godless crowd. Without the least apparent flurry of feeling or perturbation of mind, but a seriousness and calm dignity at once winning and over-awing, he explained the nature and objects of the meeting, and that it was the desire of those conducting the services to do them good. He appealed to their manliness and politeness as Californians; saying, he had no doubt, when they understood the objects of the meeting, every one present would feel called upon to maintain order and proper decorum dur-

ing the services. He told them they had come three thousand miles to visit their city, and to bring them the glad tidings of salvation, which he trusted they all would be pleased to hear. These words of wisdom and kindness, accompanied by the Divine Spirit, were magnetic, and subdued and disarmed the surging crowd of whatever evil purpose they might have entertained. Then turning to the mass of church members, he delivered an address that was overwhelming—showing them their awful responsibility to come out from the world, and live such lives of purity that they would be known of all to be true followers of Christ. The wicked said, “We believe in that kind of religion.” This exhortation was followed by an earnest season of prayer, and the gathering of a great company at the altar, as seekers of pardon and sanctification—a goodly number of whom were saved. From this time the moral atmosphere became so surcharged with the powers of the heavenly world, that even opposers were awed into respectful attention, and the influence of the meeting swept far out into the surrounding country, and a great awakening came upon the people.

Some singular incidents occurred as the meeting progressed. “The Spiritualists” sought to make common cause with the meeting; but they were soon detected, and Mr. Inskip informed them that their co-operation was not agreeable, whereupon they departed—one scraping his feet upon the ground, another flirting his coat-tail—giving him to understand that they left him and the meeting to the dreadful consequences of rejecting their fellowship and aid.

One good result followed this performance: a wicked man, standing at the door of the tabernacle, cursed these Spiritualists for disturbing the meeting, when another sinner reproved him for swearing. Self-convicted, the Spirit

said to the reprover, *You are not a Christian, why reprove him?* He at once said to the Spirit, "If I am not, I will be," and before that day had wholly passed, he was a converted man.

The meeting, as might be expected, attracted all classes of religionists; among others, a class that might be denominated "ranters," who make war on churches and ministers; but Mr. Inskip kindly informed them that opposers of churches were out of place in that meeting, so they also subsided. These persons are a species of religious guerrillas, whose chief employment seems to be to harass the churches, and hinder the work of the Gospel.

It will be seen, in view of all these facts, that to conduct a public religious meeting, and control a vast, motley crowd, under such circumstances, required a leader of no ordinary wisdom and tact. Mr. Inskip proved himself in every respect a general, equal to the responsibility.

As before remarked, the church and religion on the coast, had failed to attract the attention of the unconverted. But the big-tent meeting, stirred the wicked of all classes, as they were never stirred before.

Mock prayer-meetings were instituted in gambling dens and drinking saloons in the city. False fire-alarms were frequently given near the tabernacle. Satan seemed let loose,—every method was used to keep the people from the meetings. All this, however, was in answer to prayer. Christians had been praying that by some means the people might be aroused, and their attention called to the subject of salvation. These blasphemous performances had the effect to advertise the meetings, and the people came by thousands to the tabernacle to see and hear for themselves.

This was the first great battle on the Pacific Coast. It was clear to all, that the Lord had girded Mr. Inskip and his associates with marvellous power for this work of faith

and love. It was a salvation meeting on a grand scale; apostolic in teaching, and Pentecostal in demonstration of the Spirit. The wicked amused themselves and pleased the devil by holding mock prayer-meetings in bar-rooms and gambling dens. But the meeting shook the city, and its influence swept over the country for hundreds of miles. The efforts of the ungodly to ridicule the services, turned to good account. Many were induced to come to the meetings "to see the show," who on entering the tabernacle were struck under conviction and remained to pray.

The preaching was of the original Methodist type, *direct and powerful*, and brought on a crisis in the case of all who heard it. It seemed to sinners, and worldly Christians, that the day of judgment had come. Though the general theme was the *inner and higher life*, yet appeals were made to the unconverted that swept away every false refuge, and were overwhelming. In some cases whole families were converted. One lady, living out of the city, who had been praying for her family, induced her husband to come to the meeting. He had no sooner entered the tabernacle than a great awakening came upon him, and he was very soundly converted. He was a man of more than ordinary power of mind. Hearing the doctrine of full salvation plainly preached, he accepted it as the very thing he wanted, and thus in his Christian infancy, passed into the kingdom of perfect love. He returned home to tell what great things the Lord had done for him. He then sent his son and married daughter to the meeting, and they also were converted; and on their return, he sent his son-in-law, who was also saved by the same Almighty grace.

A gentleman, a great farmer, having a dairy of a hundred cows, a vast herd of young cattle and horses, and a flock of sixteen thousand sheep, was, with his wife, most happily converted, and joined one of the churches; subscribing at

the same time very liberally for the building of a new church.

Through the example and influence of a Baptist pastor of the city, many of his people attended the meetings and were *baptized* with the Holy Ghost; some of whom were more demonstrative than the Methodists themselves.

The Methodist minister of the "Church South," and many of his people, entered earnestly into the services, and were greatly blessed. The great spiritual power of the meeting and the sweep of its heart-searching influence, may be inferred from a *few* of many instances. At one time a lawyer, a judge, a doctor, and one of the chief gamblers of the city, were all kneeling at the seekers' bench for prayers! Also a number of ministers of different denominations were bowing at the same bench seeking clean hearts.

A distinguished lawyer and judge rose up in one of the meetings, and said he had held malice against men whom he never expected to forgive; but he had come to a better mind, and he wanted to state, that he then forgave them all. Another gentleman (a sheriff), confessed that he had for a long time past resolved to kill a man who once threatened his life, whenever he should meet him, and carried a weapon for that purpose; but he freely forgave him. Another man made a similar confession. A lady, a member of the Presbyterian Church, was powerfully convicted of her need of a clean heart. She could make no progress, her distress of mind increased, till her difficulty came to light. She could not forgive the man who murdered her husband; but the Spirit helped her infirmity, and she declared: "I do forgive the man who in cold blood murdered my dear husband." In a moment her happy soul entered the paradise of perfect love. But there was one case that moved all hearts. An old lady — a widow, not less than three-score and ten, bent



down as much with sorrow as with age, came with others to the seekers' bench. For days she wept and prayed without relief. Finally, Mrs. Inskip extracted from her the cause of her trouble and grief. She said: "The murderer of my only son is abroad, walking the streets of this city,— my heart rebels,— I cannot forgive him. When I come to Jesus, the thought comes up, will you forgive?" Mrs. Inskip directed her to give the matter all over to the Saviour, and ask Him to help her. In a few minutes she clasped her hands in an ecstasy of joy, exclaiming, "I can forgive him — I can — yes, I can love him as Jesus forgave and loved His enemies." The time seemed to have returned, when Jesus cast out unclean spirits and healed the people. It was worth a lifetime of waiting and praying to witness such wonderful displays of glory and power.

A confirmed opium-eater, who had spent his property, and who had become almost demented, looking more like a poor gibbering idiot than like a sane man, taking 120 grains of opium per day, and could not free himself from the dreadful appetite, though he had tried every means in his power, and at times contemplated suicide to escape from his misery,— on hearing Mr. Boole tell how an opium-eater had been saved in Brooklyn, N. Y., in one of his meetings, he took courage, and came to the altar for prayers. But it was while he was alone, down by the Sacramento River, in a bunch of chaparral, praying, Jesus came to the poor man and saved him. From his story, he must have been in an unconscious state for some time. He came into the tabernacle about noon, and declared he was saved from the appetite for the drug. The doctors had said, if it were taken from him he could not survive the terrible re-action. But Jesus has a way of doing such things without killing people. These ministers saw him several weeks afterward, and he had experienced no unpleasant effects from the change, but was rejoicing in his great deliverance.



One evening a tall, athletic man, sprang upon the platform, while Mr. Inskip was preaching, and stepping before him, began to exhort sinners to repent, saying he himself was a poor sinner and near hell. Suddenly a great power came upon him, and he fell down upon the platform, like the person in the Gospel, whom the unclean spirit tore and cast down foaming. The police came to take him away; but the ministers said they would attend to his case. Mr. Osborn and some of the others held him, and a prayer-meeting was instantly extemporized on the platform, and in answer to prayer the devil was cast out of the man, and he testified to the wondrous power of Christ to save a wretch like him. So the Lord wrought mightily by these means to astonish the people and to defeat the powers of darkness.

Among the ministers sanctified, there were some remarkable cases.

But on the morning of the fifth of May,—the thirteenth day of the meeting,—a bright, beautiful morning, when love beamed forth from the clear heavens and whispered in the gentle breeze,—all seemed to feel that something unusual was impending. The history of the National Camp-meetings has disclosed the remarkable phenomenon, that *one day*, sometimes earlier, sometimes later, during the progress of the meeting, is signalized by a special baptism of the Holy Spirit. So on the morning mentioned, a kind of spiritual stillness came over all. None could speak or pray, except in a soft, subdued tone of voice, and the singing was like a low, sweet murmuring song of angels from some far-off island of the blest. The prevailing spirit was that of expectancy, or waiting. The powers of the heavenly world seemed to settle down upon the people, and the ministers never seemed so inspired and filled with love and the Spirit of Jesus, who seemed to be almost visibly present. Then came the season of silent devotion and

waiting before the Lord. There were some twenty preachers, either kneeling, or prostrate on the ground. A wonderful power came upon all. Many were stricken down under the mighty shock. Many felt themselves beginning to go down as when metal begins to melt, and seemed forced to lie prostrate upon the ground. There was an indescribable power that went surging through the soul, until life seemed suspended on a single thread. It would have been easy then to have taken another step and passed over the narrow stream that separated this from the heavenly land; the world seemed so far away, one scarcely wished to return again. Then, also, a strange thing occurred to some. It was not a light, nothing of a cloud-form; but as it were, a haze of golden glory encircled the heads of the bowed worshippers — a symbol of the Holy Spirit; for then that company knew they were baptized with the Holy Ghost and fire. The preachers seemed transfigured. All were melted into tears and sobs, and murmurs of praise and glory. Truly the day of Pentecost had fully come, — the scene of the upper chamber was repeated, and all were filled with the Spirit. In all these services, Mr. Inskip seemed endowed with superhuman wisdom — his spirit was tender and sweet, as a woman's love, and filled with Holy Ghost.

One of the most thrilling incidents connected with this meeting, was the discovery of Mrs. Inskip's brother — Mr. Charles Foster. He had emigrated from Maryland some seventeen years before, where he had been an efficient and influential member of the church; went to California, became deeply engaged in business, held on to his trust in Christ for a considerable time; but his fortune became reversed; then, like many others, he sought to drown his troubles and disappointments in that sea where no calm ever comes. He fell into such a wretched state of mind that he determined that his wife, children, and friends

whom he had left behind, should never know of his fate. He consequently discontinued any further correspondence with them. After many years, his friends hearing nothing from him, reckoned him among the dead. But on going to California, Mrs. Inskip indulged a faint hope that she might obtain some information respecting him, if, indeed, he were dead. Affection clings to the slenderest thread of hope. How strange! At Sacramento, all unconscious of the fact, she was within *five miles* of the little cabin, where, like a hermit, he lived alone. One can scarcely imagine the surprise of this lone man when he read in the newspapers that Rev. John S. Inskip and lady, his own dear sister and her husband, were coming to California to hold a series of special meetings, and within five miles of his lonely abode. He at once made up his mind to attend the meeting at Sacramento, and see them; but he would not make himself known. Accordingly he came on Sunday morning, and took his seat where he could see his sister. Mr. Inskip preached that morning a wonderful sermon. The heart of the listener was greatly moved. All his previous life, like a vision, passed before his mind, — wife and children seemed calling to him from the dear home he had left years before, and the sight of a darling sister renewed in his soul (though ossified by misfortune and the isolation of years) the tender yearnings of a naturally noble heart for the love of by-gone days — days that seemed to grow green again, and freshen into life once more. The service closed. He lingered; but still resolved to remain unknown to them, and finally turned away. But just as he was leaving the tabernacle, Mrs. Inskip commenced to sing, "My all to Christ I've given," etc. He halted to listen for a moment longer to the sweet, familiar voice, that brought back a thousand fond recollections of other days. Then he said to himself, "I must take one more look; it will be the last time on earth that I shall

see her!" He turned back,— he looked; his resolution broke down; he could not leave. He stepped upon the platform, extended his hand to Mr. Inskip, saying, "Don't you know me?" Mr. Inskip, observing him, replied, "I do not." He rejoined, "Don't you know your brother-in-law?" Mr. Inskip exclaimed, "Is it possible! Charles, is it you?" Then calling to his wife, "Martha, here is a gentleman who wishes to speak with you." As she came upon the platform, he said, "This is the gentleman who wishes to see you,— do you know him?" She looked, — hesitated a moment, and then exclaimed, "*Why, it's my brother Charles!*" She flew into his arms, and, embracing each other, they wept for joy. Words are inadequate to portray the deeply affecting scene. He was to her like a brother raised from the dead. Many wept with her, partaking of the tender excitement and joy of this unexpected meeting. Mr. Foster attended several of the services, and was happily reclaimed and restored to the love and favor of God. He returned home in a few weeks. Many of his old friends who had reckoned him among the dead, came to see him. But the excitement was too severe for his nervous system. He lived but three weeks after his return, dying in the triumphs of faith, rejoicing that he was permitted to take his flight to the heavenly mansions from his old home.

The results of the meeting were all that could be expected. It was held especially in the interest of holiness, and it was estimated that at least two hundred souls were sanctified, and more than one hundred were happily converted, besides a great number that were reclaimed from a backslidden state.

The meeting closed Sunday evening, the sixth of May, having been held fifteen days without the slightest diminution of interest. The last day being Sunday, was a day never to be forgotten. The services commenced with a love-feast

of indescribable interest and power. Sermons were preached morning, afternoon, and evening, and all the discourses seemed inspired with clear power of thought and utterance. Mr. Inskip preached the closing sermon in the evening, which was especially affecting and impressive. Those fifteen days of fellowship, and spiritual assimilation, had so entwined all hearts with mutual sympathy and love, that all partook of the tearful sadness, that they should never meet again in that beautiful place, made memorable to so many by the wonderful displays of Almighty grace. But Mr. Inskip seemed looking far beyond the present scene, which was a type to him of the great and final gathering, when the solemn and momentous transactions of those fifteen days should be reviewed, and the final results reckoned up and garnered for eternity. We may imperfectly imagine the profound emotion that stirred his soul, as the awful responsibilities loomed up before his mind, — Could more have been done? The opportunity was past, — had anything been improperly done? — it was beyond recall! It is no marvel, under such circumstances, that his address should flow out to that vast concourse of judgment-bound listeners with almost superhuman solicitude and tenderness, as for the last time he directed their attention to the fountain of cleansing. After the sermon, a final invitation was extended to all who would seek the Lord, to come forward for the prayers of the people, to which many responded. The meeting was one of great solemnity and power. About half-past ten o'clock, after the doxology, —

“Praise God from whom all blessings flow,”

was sung by four thousand voices, the final benediction was pronounced, and the first tabernacle meeting in California was declared closed.

On Monday evening, a farewell meeting was held in the

Sixth St. M. E. Church. Deeply affecting addresses were made by ministers and distinguished laymen of the city, which were responded to by Mr. Inskip, and others of the tabernacle company. It reminded one of the scene at Miletus, when Paul parted with the elders of the church of Ephesus.



## CHAPTER XVIII.

### A GREAT VICTORY AT SANTA CLARA.

ON Tuesday, the eighth of May, Mr. Inskip and his company took the train from Sacramento for San Jose, distant 140 miles. On arriving at San Jose, they took stages to Santa Clara, two miles westward, where Rev. Dr. Wythe, pastor of the M. E. Church, had made ample provision for their entertainment among his people.

To those who have never visited California, and may never enjoy that privilege, a brief sketch of this wonderful valley would be of great interest; but, strong as the temptation is to linger amid these sublunary scenes, so attractive to the stranger, the chief object of this narrative is the marvelous religious services conducted by Mr. Inskip, and the wonderful manifestations of grace and spiritual power in the tabernacle at Santa Clara.

On account of some delay in bringing up the tabernacle, and preparing the grounds, the meeting did not commence until Friday evening, the eleventh. The tabernacle was pitched on the "Conference Camp-ground,"—a plot of low ground lying between the two cities, in a forest, composed of a few straggling old willow trees. But in this section, *trees* are "like angels' visits"—few and far between.

The Friday evening meeting was preliminary, and not very largely attended. But on Saturday, the people began to gather in considerable numbers; and on Sunday, the

whole country seemed to be moving towards the tabernacle, — from San Jose, Santa Clara, Lexington, McCartyville, New Alameda, and other places near, and as far as Gilroy, — a considerable number came; also, from San Francisco and Sacramento. Rev. Dr. Sinex, President of the Methodist University near by, was present; the faculty and students came in full force, and the great tent was filled with a multitude, expecting they knew not what. Mr. Inskip and his co-laborers from the East, were the observed of all. What new and strange things would they say? What odd and queer methods would they adopt? What astonishing performances would they exhibit? What weird, supernatural enchantment, would they bring upon the people? All seemed disposed to brace themselves for a struggle against some unearthly influence that might overwhelm and carry them they knew not whither.

At first, the prospect of success was quite unfavorable. Here, as at Sacramento, experimental religion was at a low ebb, and what was most embarrassing, the teaching of Mr. Inskip and his brethren, on the subject of holiness, brought them in conflict with some of the ministers and chief laymen of the vicinity. This, to say the least, was not a pleasant position for him or his brethren, who had been invited to hold the meeting to promote that specific work. A terrible battle was inevitable. What could they do? They could not consent to furl their banners and ignominiously retreat. They had come three thousand miles to hold this meeting in the interest of holiness; fidelity to the cause required them to stand firm, at whatever cost or sacrifice. All who knew the character of the leader of the meeting would expect nothing otherwise. At this juncture, the daily papers also, as if inspired by some foul, if not fiendish spirit, published the most ridiculous and abusive things against the meeting. This, however, turned to good account,

bringing hundreds to the meeting who otherwise would not have attended, — many of whom were converted, and others fully saved.

Under these painful circumstances, Mr. Inskip called a council of his co-laborers, and the situation was discussed on their knees, asking the Lord to give them wisdom and grace for their time of extreme need. The result was, they resolved to follow the leadings of the Spirit, whatever might be the outcome. To use a figure of speech, all the batteries of the tabernacle then opened with renewed energy and power, and “the word of the Lord was quick and powerful,” and became “a discerner of the thoughts and intents of the heart.” Some were greatly offended, others professed to be hurt, while another class remained non-committal and neutral, or indifferent. The moment was critical in the extreme. But God was at the front. The president and faculty of the University wheeled into line, and took their position with the tabernacle. These added great strength to the cause, and their action had a crushing effect upon the opposition. At this time, the powers of the heavenly world had come so near, that an awful spiritual presence, which could be felt, seemed to be closing the people in on every side; and a solemn awe came upon all hearts, and was depicted in every countenance. There was no such thing as resisting any further, without madly flying in the face of the Almighty. The result was a general, unconditional surrender; the banner of holiness waved in triumph, and the bugles of salvation sounded Jehovah’s victory. All the hosts of the purified joined in ascribing glory unto the Father, Son, and Holy Ghost, with a full round of Amens.

This was a harder fight, and consequently a more signal victory, than at Sacramento. The Lord was so manifestly in the work, and so crowned the meetings with His presence and Spirit, that the people were brought back to the realiza-

tion that Christ's religion is an experimental verity, — that *holiness* is the Christian's calling and privilege, and should be the experience and practice of all the people of God. It was a struggle not merely "with flesh and blood, but with principalities and powers in high places." Satan, in his opposition, was at his best. Any person accustomed to analyze spiritual influences, could not mistake his approach, like a dark shadow projecting itself over one's spiritual consciousness. Rev. Mr. Coleman, the senior member of the association, — sublime in faith and moral heroism, — a veteran champion of the doctrine of Christian holiness, — was terribly buffeted, and wrestled one whole night with the prince of darkness. While in this fearful conflict, his mind became bewildered and so oppressed, that he was strongly tempted to believe that he had lost all his religion, if indeed, he ever possessed any. It seemed to be an attack, such as Luther had while translating the New Testament in the castle of Wartburg — when the devil intruded himself, at whom that heroic saint threw his inkstand. Mr. Coleman had been so wrought upon, and the struggle had been so protracted and terrible, that when he came upon the platform, his steps were feeble and tottering, and when he began the service, his thoughts were so confused and obscured, he could call nothing coherently to mind; he seemed in total mental darkness. This state of mind continued without relief until he commenced to preach; then the light began to dawn, and to illuminate the Word. Then also a remarkable phenomenon occurred, somewhat after that recorded of St. Paul, when the Lord appeared to him during the night in the castle at Jerusalem, saying, "Paul, be of good cheer; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." So also, Mr. Coleman said the Saviour appeared to him (soon after he began to preach), standing first in the door of the tabernacle,

smiling and looking lovingly upon him ; then He advanced a few steps forward and sat down ; and he preached his sermon thus in the presence of Jesus, who continued to look and smile upon him until he had finished his discourse. This was the great sermon of the meeting. It was a sermon of inimitable beauty, clearness, tenderness, and power. Few who listened to it will ever forget its effects. The blessed old man, towards the close, became so filled with the Spirit, and overwhelmed with the glory and presence of Christ, that his physical strength was also overpowered, and he was unable longer to stand. Such was the power of the spiritual shock which he received, that his stalwart frame trembled and became as weak as that of a child for several days afterwards. But this was the hour of victory in advance, — *Christ had come!* It was a victory that melted all hearts, however hard ; dissolved all doubts, and scattered fear away. It seemed to make it a joy to submit, and give one's self to Christ, to be wholly and fully His ; to bear reproach, and if need be, to suffer for His name. It was a marvellous baptism of the spirit of faith and love !

There seemed to have been such a state of religious formality in Santa Clara, as in many other places, that the idea of the supernatural and spiritual was extensively ignored, or substituted by the proprieties of the ruling classes. In view of these facts, and that the teachings of Mr. Inskip and his associates were so far above the level of the religious standards of that community, and their devotional exercises conforming to a high degree of spiritual life and joy, they no doubt seemed to the people at first like a company of fanatics. Here was a dilemma, originating in facts and circumstances, that nothing but counter-facts and circumstances could relieve and overcome. Mr. Inskip saw, and felt most deeply, that nothing effectual could be accomplished by human might and power — that



if anything was done to tide the meeting over into the open sea of success, the Lord must do it. He therefore called the ministers associated with him apart into a private place for prayer and counsel. There, upon their knees, they solemnly agreed to accept anything the Lord might appoint or do, however crossing or humiliating it might be. None were able even to anticipate what might transpire, but all felt that some great event was at the door, and thus it was.

Only a few hours afterwards, a very strange thing occurred, which, to a godless world and to formal professors of religion, might seem ludicrous, if not shocking. There was in attendance a gentleman about thirty years of age, who had made his fortune in California, — a student in the University at the time, of high respectability, an exemplary member of the church, extensively known in the community, in whom all classes had the fullest confidence, — aiding less fortunate young men to defray their expenses in college. This young man became deeply convinced of his need of a clean heart, and began to seek for it in great earnest. Towards the close of one of the services, a great power came upon him, and he began to be excited and agitated in a singular and violent manner, and fell down backwards upon the ground. He did not lose his strength, as Dr. Fisk did, and as others have done, and lie hours apparently insensible; but he performed all manner of gymnastics. Nobody could hold him; he went wallowing under and over the benches in all manner of ways, exciting no little fear that he might break his neck or limbs. In the eyes of the world this was the climax of all that was ridiculous; and the meeting seemed to be ending in wild-fire, — throwing people into fits, or setting them crazy. None who observed it will forget the anxiety and bewilderment expressed in the countenance of Mr. Inskip. He seemed to be saying within himself, "What are we coming to?" And humanly speaking, such



was the state of things for the moment, all might have said, "We are done for now, sure; it is no use, let us sing the doxology and quit!" But they had agreed that the Lord should work in His own way,—set at nought all their conventionalities, upheave and break down the proprieties and conceit of the people, mortify their pride, and crucify anything of self remaining in themselves. Just this had come to pass. This singular struggle continued with the young man for some time, when he became comparatively calm. Then he spoke to the people, some of whom appeared to be frightened; saying he was not beside himself, nor mad, but was in his right mind, and understood perfectly all that was transpiring. His countenance became illuminated, a seraphic glow of heavenly light sat upon his brow, and he testified in the clearest, strongest terms, that the blood of Christ cleansed him from all sin, and that he was filled with the Spirit. The news of this event spread quickly through all the community, producing a profound sensation among the faculty and students of the University. From this point in the history of the meeting, the work became overwhelming, and swept all before it; ministers from surrounding circuits and stations, wealthy farmers and business men, consecrated themselves and all they possessed to Christ, and were baptized with the Holy Ghost.

In contemplating the trying circumstances and discouragements of those eventful days of spiritual conflict, one can see very plainly that it required a leader of great judgment and wisdom,—tender in sympathy, sweet in spirit, yet possessing the firmness of a rock,—a man of sublime equipoise and balance of mind. Such was Mr. Inskip on this occasion. He seemed girded with superhuman endowments, and with a naturally indomitable will and steadfast faith, he directed the services with the most masterly tact and skill, when a single blunder would have proved fatal,—

turning apparent defeat into the most signal and glorious victory.

After the tabernacle meeting closed, Dr. Wythe, of Santa Clara, and Rev. Mr. McClay, of San Jose, took up the theme in their respective churches, and the work swept on gloriously for weeks; and the same results followed, to a considerable extent, in other places.

It would be impossible to give the exact numbers converted and sanctified at this meeting; but it was demonstrated in this case, as well as in others, that the conversion of sinners is coincident with the sanctification of believers. It was estimated that not less than two hundred professed to be converted, or reclaimed from a backslidden state; and a large number also professed to be fully saved. Every minister — almost without exception — who attended the meeting, entered into the enjoyment of perfect love, and all the churches of that wonderful valley, both English and German, were stirred as never before, and were baptized with the spirit of power and love. The Roman Catholic priests from the monastery attended in considerable numbers, and appeared very respectful. Among the many cases of interest that might be mentioned, there was one of a gentleman connected with the press in San Francisco, who had come down to report the meeting. He was a professed skeptic, and like his class, he was very inquisitive, as it may be with reporters and reviewers generally. He seemed to be on a hunt for something comical or ludicrous, to report for the press. He observed Mr. Inskip and his associates going daily, at a certain hour, into a little board tent, what most people would call a "shanty," on the outskirts of the grounds. His curiosity was excited. He must look into that matter. He was on the right track now for something that would open people's eyes. It might be they went there to smoke, or to take private drinks, as they might feel they

needed some stimulants for the exhausting labors of the meeting; or at least, to take a nap. Keeping his purpose to himself, he went a long way around, and came up in the rear of the shanty, and with great expectancy, he peeped through a crevice. But what was his surprise when he saw Mr. Inskip and his co-laborers on their knees, or prostrate on the ground, pleading, with tears and strong supplications, for the salvation of the people! As might be expected, coming into such an atmosphere and circle of spiritual influence, a strange power came upon him, nearly causing him to faint. He was struck under deep conviction; a flash of the Spirit's all-revealing light laid bare the corruption of his soul; his skepticism vanished away, and he saw himself a poor sinner, hurrying on to death and judgment without hope. Skepticism weighs but little when the light of eternity streams in upon the soul, and the conscience forebodes coming doom, when a righteous God shall inflict the awful penalty of sin upon the unrepentant sinner. This man was educated, proud, and self-opinionated; but he became deeply penitent, and humble as a little child, and bowed down at the seekers' bench with the most lowly. After several days and nights of fasting, prayer, and earnest seeking, he entered into rest, enjoying the sweet assurance of acceptance with God through faith in Christ.

If space would permit, it would be a joy to narrate many other cases of great interest. But it can only be added, that God wrought on a magnificent scale. Pentecost was again repeated, and the Holy Ghost, like an incoming tide, swept great numbers into the kingdom, baptizing the churches with fire, and all were ready to declare they never had seen such rays of salvation and power before. The meeting was of great benefit to the University, both to the faculty and the students, the most of whom were happily converted.

It may be of interest to give an extract from the pen of Rev. Dr. Benson, editor of the *California Christian Advocate*. He says:—

“It was our privilege to be present at most of the tabernacle services. The meetings were well attended, and signally successful. We never witnessed so deep an impression on any similar occasion in this country. Rev. J. S. Inskip and his co-laborers are men of talent, zeal, and unblemished reputation. We have known them for years. Their praise is in all the churches, East and West. In their methods of conducting religious services, and in preaching the truth, they remind us of the fathers who planted the churches in the frontier settlements of the Mississippi Valley, twenty-five and thirty years ago. In preaching the Word, they use great plainness of speech; and their appeals are direct and searching; and it is not marvellous that sinners quail, and that Satan is grievously offended. The kingdom of darkness is in peril; and ‘rude men of the baser sort’ go away to cavil and to misrepresent the ministers, whom they hold responsible for ‘turning the world upside down.’”

The subjoined paper was read on the Sabbath, the last day of the meeting, before a vast assembly, who heartily endorsed it, and it was also published in the daily papers:—

“The undersigned, ministers of the M. E. Church, in attendance at the tabernacle services at the camp-ground of the California Conference, May 21, 1871, take this method of expressing their thanksgiving to God, and their appreciation of the labors of the National Committee for the Promotion of Christian Holiness, consisting of Rev. Messrs. Inskip (president), McDonald, Boole, Coleman, Osborn, and Searles. It is therefore

“*Resolved*, That we have rejoiced in the wonderful outpouring of the Holy Spirit, witnessed in connection with the labors of our Eastern brethren at this place; and that we recognize in them the unction which rested on our fathers, and acknowledge the seal of Divine approval on their ministry.

“*Resolved*, That we pledge our united prayers and labors for the continuance of the spiritual revival begun under such favorable auspices.

“Resolved, That our prayers and cordial sympathies will accompany our brethren in their subsequent efforts, particularly on the Pacific Coast, and in Utah.

- “J. W. ROSS, Presiding Elder, San Francisco District  
 W. J. McCLAY, Pastor, San Jose.  
 J. H. WYTHE, Pastor, Santa Clara.  
 D. A. DRYDEN, Pastor, Gilroy.  
 C. H. AFFLERBACH, Pastor of German Church, San Jose.  
 H. B. BRUECK, Pastor of German Church, San Francisco.  
 A. COPELAND, Pastor, Monterey.  
 C. A. HERTEL, Pastor, Antioch.  
 C. G. BELKNAP, Pastor, Dixon.  
 J. DANIEL, Superannuated Minister.  
 T. H. SINEX, President University of Pacific.  
 H. C. BENSON, Editor *California Christian Advocate*.  
 A. J. NELSON, Professor University of Pacific.  
 A. K. CRAWFORD, Professor University of Pacific.  
 E. A. HAZEN, Presiding Elder, Marysville District.”

The people in the Santa Clara Valley, as in all other places on the coast, were kind, warm-hearted, and generous.

The meeting closed on Sunday night, the twenty-first of May. This last day was the great day of the feast. There was a vast concourse of people from all parts of the country, from fifty to a hundred miles around, and hundreds became deeply awakened, many of whom professed to be converted, or sanctified. The conflict was painful at first, but the cloud of battle lifted and passed away, and the sweet sunshine of love and joy poured itself into thousands of souls, who looked forward to the great final gathering, when the purified shall join in the rapturous song that shall echo through the regions of bliss. “Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and the Lamb forever; unto Him be glory, and dominion, and thanksgiving, forever and ever!”

The parting scene was deeply affecting,—there were

tears and farewells that showed the depth of love that had been shed abroad in many hearts. The doxology was thrice repeated, when Mr. Inskip pronounced the solemn benediction, and declared the tabernacle meeting at Santa Clara closed.



## CHAPTER XIX.

### TABERNACLE MEETINGS IN SAN FRANCISCO AND SALT LAKE CITY.

WEDNESDAY morning, May 25, after taking leave of the friends at Santa Clara, Mr. Inskip and the brethren from the East, took the train for San Francisco, fifty miles to the north. It was not intended at first to hold a tabernacle meeting in San Francisco. But the ministers, especially Dr. Cox, and the leading laymen, urged the importance of holding the meeting, assuring them it would be a sad mistake to return East without unfurling the banner of full salvation in the metropolitan city of the coast. So after much prayer, and a full discussion of the matter, it was decided to hold the meeting. The brethren of San Francisco obtained a lease of grounds, centrally located, on which to pitch the big tent. No labor or expense were spared to furnish every convenience and comfort for the meeting.

The first service was held on Thursday evening, May 26. Mr. Inskip preached the introductory sermon, setting forth the objects of the meeting to be—the promotion of the higher Christian life and experience in the churches, and the conversion of sinners, as taught and set forth in the Scriptures. The congregation was large and attentive, and at the close of the sermon, not a few came forward to the altar as seekers of heart purity. But the spirit of the meeting was of a type far below the ordinary National Meetings,

in its beginning. Mr. Inskip was informed before he came to the city, that he and those with him, would find San Francisco the hardest field they had ever undertaken to cultivate; and the hardest spot in California. It was said that no religious effort in that city had been successful to any considerable extent — the masses had never been reached.

San Francisco had been, and was, the scene of a variety of sensations. John B. Gough, was giving a course of lectures on popular subjects; Mrs. Fair's trial for murder, was in progress, and the Young Men's Christian Association was holding a festival at the public hall. As an exponent of the religious sentiment of the institution, it may be a curiosity to the reader to look over the programme of the entertainment for the same evening on which Mr. Inskip commenced his meeting in the tabernacle. The programme published and placarded, was as follows:—

#### THURSDAY EVENING.

BY PROF. A. HAVELL.

1. OILIO OF ODDITIES, MASKS AND FACES; consisting of Songs, Scenes, Anecdotes, Sketches of Character, and Eccentricities.
2. SIR JOHN PIMPLETON, A Gentleman whose risibility is irrepressible: Ah, ah, ah! with Song, "Speak, Love, I implore Thee."
3. GILES CROSSGRAIN, ESQ., and his man-servant Nat, commonly called Grumbling Nat, with Song.
4. PHÆBY POP, A Red-headed Sarvint-Gal, a Complaining, Hill-treated, Hover-worked, Hindustrious Lump of 'Umanity, with Song; "Oh! and He loves Me dearly."
5. MR. TIMOTHY SHALLOWBRAIN, A Bashful, Nervous, Amorous Young Man. A Fidgety, Festinate Way of Popping the Question.
6. MISTRESS MACPHERSON, An Old Scotch Lady, rather fond of dress. Reminiscences of "Auld Lang Syne." A long story all about her fine dear auld mon, that's deed an' gane. The Dentist and Grenadier's Tooth.

The above is a true copy of the programme. Is it any marvel that the public prints of a city of such religious sentiments, should criticise the holding of a meeting for the promotion of Christian holiness, as a "bold and daring move"? But we are happy to say, there was a noble, God-fearing class, who deprecated this state of things, and longed and prayed for a general reformation.

On the second evening of the meeting, the tabernacle was crowded to its utmost capacity. There came among the worshippers a class, if not as rough as at Sacramento, yet quite as irreverent and godless. They talked, laughed, and shouted derisively, "Glory to God!" and "Amen!" A man of less nervous muscle than William B. Osborn, would have been entirely disconcerted and thrown off his balance; but he held bravely on his course, and finished his sermon, which told with great effect upon the more thoughtful. After the sermon, Mr. Inskip addressed the disturbers very kindly, but to no effect. He then, with his usual masterly tact, appealed to the citizens, to know if there was any law in California to protect Christian assemblies in the privileges of religious worship. Many voices immediately responded, "Yes!" He then asked how many in that audience would volunteer to put down rowdyism and maintain order. In a moment, not less than three hundred men sprang to their feet. This was a masterly stroke; for many of the gentlemen who arose were prominent citizens of great influence, and persons not to be trifled with. Dr. Cox followed with a stinging rebuke, and pledged on behalf of the citizens that perfect order should be maintained if it required a thousand law-abiding citizens to act as police. Fifty stalwart men stood up and offered themselves to serve in that capacity. Rowdyism was squelched on the spot, and the leading offenders skulked out like whipped curs, and from that time to the end of the meeting, there was the most perfect order.

And when the proprietors of the public press, who had attempted to ridicule the object of the meeting, learned that many of the most prominent citizens and families of the city and country, approved and sustained the meeting, they also very meekly subsided into a peaceful and patronizing attitude. But their previous criticisms helped the meeting, by giving it greater notoriety. Mr. Inskip frequently said, if there was no opposition from the devil, and cold and formal professors, he should consider it a clear evidence that the doctrine and experience of holiness had been compromised, and the meeting was not fully on the line of entire sanctification. In this case, as in many others, it was clearly manifest that nothing but the plainest dealing, and the most heart-searching preaching, would reach the case. But the truth thus pressed home upon the heart and conscience, was exceedingly offensive to many ministers, as well as to members of the churches.

For some time the issue seemed doubtful; but the terrible pounding went on; the battle grew hotter and hotter! At this juncture some of the leading laymen came out and said publicly, "Go on, brethren; your course is right, and the only one that can save the church, and bring sinners to Christ in San Francisco." All the Methodist churches in the city participated in the meeting, and not a few from other denominations became deeply interested in the work of holiness. A large company came up from Santa Clara, also from other towns near and far away. The meeting was distinguished especially for the large number of ministers attending from all parts of the country, as well as the city. The meeting, at first, was a great novelty to many. A meeting for the promotion of holiness was not only the newest, but the strangest thing under the sun in San Francisco.

California, no doubt, suffered in common with other por-

tions of the country from the demoralizing influence of our fratricidal war, and the bitter animosities it engendered ; but California has been more largely affected by the spirit of adventure and speculation, and an intense desire for wealth, than any other section of the whole country. But in San Francisco, especially, — the great New York of the Pacific, — the desolating tide of worldliness had paralyzed the spiritual life of the churches to an alarming extent. There were praiseworthy exceptions, both among the clergy and laity ; but the great majority of professing Christians seemed satisfied with as little religion as would afford them a hope of the future, and give them a respectable standing in the churches.

The preachers, on this occasion, made no attempt at oratory, or display of sermonizing ability. The preaching consisted mainly in the simple, earnest statement of the Scripture doctrine and experience of Christian holiness, as taught by the standard authors of the Methodist church, and as illustrated in the lives and labors of the best men and women, living and dead, who have been God's great harvesters during the past century. God owned this manner of preaching ; the Holy Spirit accompanied the word. Professors of religion began to see that their mode of living had furnished no aid to the cause of Christ, and brought no real spiritual enjoyment to their souls ; but, instead, there was a conscious lack, — an aching void in their experience. When, therefore, the great and glorious doctrine and experience of full salvation was presented with unctuous power and attractiveness, from hearts all aglow with the Spirit and love of Jesus, those sad hearts saw their remedy, and responded ; and hundreds of earnest prayers leaped up from as many anxious souls, — "Create in me a clean heart, O God, and renew a right spirit within me."

Rev. Mr. Bentley, of one of the city churches, with others,



became deeply interested, and sought the blessing with great earnestness. He confessed publicly his conscious lack of spiritual power, and his dissatisfaction with his religious experience. He declared his intention to seek heart purity at whatever cost or sacrifice. After several days of humiliation and prayer, both he and his wife came into the full, clear light, of entire sanctification; his face shining with an unearthly radiance, evidencing in a visible manner the inward presence of the kingdom of perfect love. He then declared in the great congregation, that the blood of Christ cleansed him from all sin, and that he was fully saved. From this event, the work swept on with great power. Dr. Benson, editor of the *California Christian Advocate*, renewed his consecration, and testified to the power of Jesus' blood to cleanse from all sin. Dr. Thomas, agent of the Methodist Book Concern in San Francisco (who since, with Gen. Canby, was murdered by the Modoc Indians), also began to seek after heart-purity. Dr. Thomas had formerly enjoyed and advocated this great salvation, but through opposition and want of sympathy and co-operation on the part of his brethren, he ceased to testify of the grace, and consequently lost the faith and witness of the work. But knowing the blessedness of the experience, and having the subject opened afresh to his mind, his soul was roused and thrilled with the blessed possibility of again enjoying the perfect rest of soul, and sabbath of love. He therefore gladly embraced the auspicious opportunity to regain his lost treasure. But strange as it may seem, he did not regain it without a severe struggle for several days and nights. He already believed the doctrine, and knew the experience, and he desired it more than anything on earth; what, therefore, could cause this great struggle of soul? Simply — *unbelief*; lack of trust in the promise of God's word. After several days, towards the close of one of the services in the tabernacle,



while one was praying, and repeating several times Mr. Wesley's expression of sanctifying faith — "*He doth it!*" he also exclaimed, "*He doth it!*" "*He doth it!*" and rose from his knees on the platform and walked about clapping his hands with great joy and triumph, shouting, "*He doth it!*" "*He doth it!*" He was wonderfully and powerfully restored and filled with the Spirit. The following spring the writer met him at the General Conference in Brooklyn, N. Y., and his joyful salutation was — "*He doth it!*" Dr. Thomas was a noble, generous man, a devoted and able minister of Christ. He was shot to death by the Indians, while, by the appointment of the government, he was endeavoring to make peace with them.

It is a notable fact, that at the same moment Dr. Thomas' faith touched the blood, ten or twelve others came into the clear light of full salvation, — some of whom were wealthy farmers from Santa Clara. It was a scene of marvellous baptism of the Holy Spirit, and the multitude partook of the common joy. Dr. Cox, pastor of the Powell St. M. E. Church — one of God's noble men and ministers, — was the chief instrument in securing the holding of this meeting, and was exceedingly interested in the cause of holiness, that it should succeed in San Francisco. But he seemed to have the impression that this work was to be carried on and conducted in the same manner as ordinary protracted meetings. But the Dr. finally found himself in a singular dilemma. To be consistent, he must come out and say he was sanctified, or confess he was not; and then not to stand in the way of others, he must go down as a seeker, and set in this respect a proper example to his people, who were already deeply interested. It was, indeed, a "severe crisis," and the Dr. evidently felt it to be so. For several days he tried to appear all right. But his eloquent words and prayers were largely void of the Spirit. Mr. Inskip felt

that he was really standing in the way of the work. What could be done? The Dr. must, by some means, be brought out to publicly define his position. He appeared to think he was not quite good enough to make a profession of entire sanctification, and was rather too good to go down as a seeker. But the real fact evidently was, like many others, his heart was too proud to get down to the position of confessing his real need, and thus put himself on the list of seekers. But Mr. Inskip, led by the Spirit, was equal to the emergency. To some it might seem uncourteous, if not unkind; but love to the Dr., and the cause, demanded means suited to the case. If he was deceiving himself, he must be convicted of the fact; if he was all right, he must be brought to an open profession. On a favorable occasion, Mr. Inskip very kindly told him publicly, that he could not occupy any longer a neutral position in that fight — he must define his case more fully; his attempts to appear fully saved would not do; his top-loftiness would have to come down,—and he therefore called upon him in the name of the Lord, to state and declare what was his religious condition. This was putting the Dr. in a corner, and seemed to be pressing him rather hard. But the Dr. had urged, almost beyond measure, that Mr. Inskip and the brethren from the East should hold the meeting for the promotion of holiness; therefore to evade the point of committing himself personally and publicly to the work, was a course that could not be allowed, especially as his own people knew, and said, he was not setting a proper example for his church, whom he was urging to seek the great blessing. And it was evident the Holy Spirit was working mightily with him, and that he needed some such plain dealing to help him to overcome the deep and terrible opposition of the carnal mind that was struggling to maintain the mastery. Happily the Dr. availed himself of the auspicious moment,

his self-will gave way, and he wrenched himself out of the snare, and went down as an humble seeker, with the most lowly of all. This was all that remained for him to do. He had been standing on the verge of the cleansing fountain for days previous, and longing to make the plunge; but pride, and personal popularity, demurred—it seemed too much that *Dr. Cox* should go down as a seeker! But when this bar was passed, all was over, the surrender was complete. Then, with a suddenness that might seem marvellous, his faith touched the blood that makes the foulest clean; great power came upon him; his manly countenance glowed with a heavenly brightness, and his whole being for the time seemed transfigured and covered with glory. One could scarcely believe the change in the singing, the prayers, and the spirit of the man, after this experience. There was no more hesitation; he publicly and sweetly testified that the blood of Christ cleansed from all sin.

From this event in the meeting, not only great numbers sought full salvation, but multitudes of sinners became awakened, and were converted. At times, not less than two hundred were either kneeling, or were prostrate on the ground, great numbers of whom professed conversion, and many others declared they were fully saved and sanctified. This was, indeed, a wonderful meeting. It had taken on such proportions of spiritual influence and power, it seemed to go of its own accumulated force, carrying everybody with it like a mighty river, sweeping on and overwhelming all opposition.

During the progress of the meeting, Mr. Inskip wrote to the *Home Journal*, in Philadelphia, as follows:—

“Our meeting here is much greater than either of the others. The interest increases at every service. The work last night was truly amazing. Among the subjects of it are many of the most wealthy and influential members of the church. The preachers are

very hearty in their co-operation. The brethren of the Book-room, and the presiding elder, and all the regular pastors of the city, are in fullest sympathy with the movement. The brethren from distant points come in considerable numbers, and return to their fields of labor 'filled with the Holy Ghost.' By the time this reaches you, I really believe the Pacific Coast will be in a blaze.

"It seems impossible for me to write in the midst of such a fight. The nature of the conflict, and the glory of the victory, literally exhaust and bewilder me. I cannot, at this present time, do more than to pause a moment to send a word of greeting and good cheer. I must content myself with saying, to the praise of Almighty God, that for our Association, this is the greatest triumph of our life. As the cry goes forth, 'The sword of the Lord and of Gideon!' the people rally around the banner of holiness, and wonders are daily occurring among us. Please allow me to ask all your readers to join us in the shout of 'Hallelujah, the Lord-God omnipotent reigneth!'"

During the meeting, there were seasons of devotion, when, for the space of nearly half an hour, the silence was almost oppressive. But those were heart-searching moments, when all the vast multitudes were awed into the most profound reverence, and each turned his thoughts inward, introspecting his religious state in the light of the great eternity that seemed already at the door. How small and unsatisfying the world seemed then! Self is loathed, and "Christ is all in all." The silence would sometimes be broken by low, soft, sweet, murmuring voices, just audible, breathing out a hymn of praise, bearing the soul up as on unseen wings, till it seemed to mingle with angelic tongues bursting into rapturous hallelujahs round the throne. At other times, the Spirit would inspire the loud-sounding anthem and a glorious shout of victory and joy. It never will be known in this world how much for God and souls was accomplished at that meeting of ten days. Many scores were converted, and as many sanctified and fully saved. Two of Mr. Inskip's nephews were fully saved, and consecrated to God. They were his sister's sons, Edward and Seneca Jones, —

one a promising young lawyer, the other a merchant. Both are now ministers, and highly-esteemed members of the California Conference, eminently successful in advancing the kingdom of Christ.

But the love-feast, held on the second Sunday morning of the meeting, was almost beyond description, — the singing, the prayers, the testimonies, the spirit that pervaded all hearts, made it an occasion and a scene never to be forgotten. The writer will ever remember a distinguished lawyer, a gentleman of great wealth and high position, standing up and saying: "This is the happiest day of my life! I have consecrated myself and all I have to God. Jesus is mine. I am feasting, to-day, on angels' food; I am fully saved. The blood of Jesus Christ cleanses me from all sin. Glory be unto the Father, and unto the Son, and unto the Holy Ghost, now and forever!" It was worth a journey of three thousand miles to attend that meeting, — yea, verily, it was worth a life-time journey; for, perhaps, never in a life-time is one permitted to enjoy more than one such occasion, if, indeed, he is that. The Mount of Transfiguration was not more glorious, — the upper chamber was not more hallowed. Pentecost was repeated, and all were filled with the Holy Ghost.

The brethren urged, almost beyond measure, that Mr. Inskip and his co-laborers should remain longer; but other engagements made it imperative to close the meeting the second Sunday evening — the third of June, — it having been held ten days. The closing scene was one of profound and tender interest, which our pen is too feeble to portray.

#### THE TABERNACLE MEETING AT SALT LAKE CITY.

On Monday morning, June 5, Mr. Inskip and the company from the East took affectionate leave of the dear friends in San Francisco, *en route* for Salt Lake City, where arrange-



ments had been made to hold a tabernacle meeting. The company stopped over night at Sacramento, for the purpose of greeting once more the loved ones there, many of whom had been brought to Christ during the tabernacle meeting at that place. The next day a large delegation from the churches assembled at the depot to bid them a final farewell. Mr. Inskip made a parting address from the platform of the car, after which all united in a song of praise, closing with the doxology. Then waving a tearful adieu, they parted, perhaps to meet no more on earth.

After the ordinary incidents of travel over the Sierras and the great desert, Thursday morning, at about 11 o'clock, the company upon whom the eyes of thousands of the church were fixed, made their advent into the metropolis of Mormondom. There was evidently no little suppressed anxiety among the Mormons, as well as interest on the part of the "Gentiles" and disaffected followers of Brigham Young, as to what the result would be. When approaching within two miles of the city, one is greeted with a strong smell of sulphur; but any apprehension on that account is removed, when it is ascertained that the odor is produced by the existence of immense hot sulphur springs in the suburbs of the city. The city itself is beautiful for situation. On the eastern rim of the great American Desert, some fifteen miles southeast of Salt Lake, reclining on a gentle slope at the foot of the Wahsatch Mountains, lies this renowned city of the "Latter-day Saints." The climate, as well as its situation, is extolled as most charming.

Whatever may have been Brigham Young's motive, it is no more than fair to say, that he endeavored to make the impression on the mind of Mr. Inskip and the brethren who called on him, that they were welcome to Salt Lake City, and their coming pleased him. And he also kindly offered any and all the aid they might need in their preparations



for the meeting; and assured them he should attend the services as often as opportunity would permit.

The Mormons regard themselves as God's favored, but persecuted people. "Holiness to the Lord," is their motto, which is seen on all their places of business, and over the doors of their rum-shops as well. In religious attainments they claim to be perfect. Hence, to talk to them about religion as taught by evangelical churches, is like carrying coals to Newcastle. They are divided into three classes: Brighamites, Josephites, and Godbieites. The Brighamites, are those who regarded Brigham Young as the visible head of God's church on earth; they are also largely in the majority, and they possess the greatest wealth, and are the ruling class. The Josephites, are those who rejected Brigham's authority, regarding him as an impostor; accepting the rule of Joseph Smith, jr., son of the "Martyr Joseph," regarding him as the legally ordained head of the church. They also reject polygamy, and are the best people among the so-called Mormons. The Godbieites are those who follow the leadership of Godbie, a wealthy merchant. This seems to be a political faction. Though not strongly in favor of polygamy, yet they practice it to some extent. They are mostly infidels, and admirers of Tom Paine's sentiments. Some, however, are Spiritualists. But back of their religious pretensions and social customs, there is among them, as mentioned, an evident political ambition and opposition to the Brigham hierarchy. Both these latter, and all the "Gentiles," united in giving Mr. Inskip and his company a hearty welcome to Salt Lake City.

There being considerable delay in the preparations, the tabernacle was not erected and finished in time for service until the following morning. Mr. Inskip preached the opening sermon, from the text: "What must I do to be saved?" The sinfulness of mankind was clearly set forth,

and the only refuge of the sinner was shown to be repentance towards God, and faith in the Lord Jesus Christ. But as one said, it was a "masked battery."

In the afternoon, Mr. McDonald preached, telling the people how they could distinguish the truth from the wicked and delusive errors of false teachers. In the evening the tabernacle was crowded. Mr. Boole preached from the text in Daniel v. 27: "Thou art weighed in the balances and art found wanting." This was not an attack, so as to provoke the ire of the Mormons, yet there was a tremendous grip in the sermon. But the best of order was preserved.

The heat and glare of the sun was so intense and oppressive during the middle of the day, that services were held in the tabernacle only mornings and evenings. The afternoon meetings were held in a private house, where Mr. Inskip and the company lodged, with a Mr. Nichols, a local preacher.

From the commencement, the meeting increased in interest daily. The most direct attack upon Mormonism was made by Mr. Boole, whose spirit could not rest until he had given the monster a shot. His subject was, "The Mormon priesthood and the plurality of wives," — the two main pillars of the Mormon system. The great lights of the "Latter-day Saints" were present, — Brigham Young; George A. Smith, the chief-counselor; George Q. Cannon, and O. Pratt, the ablest advocate of the Mormon faith, and a full corps of "apostles and prophets." Mr. Boole's discourse occupied one hour and fifty minutes, and was delivered in a bold but kindly manner. The congregation was large, but attentive; the speaker was frequently interrupted by some zealous Mormons asking questions, but in every case they were worsted by appropriate and cutting answers; as one said, "Never did Mormonism get such a thorough sifting on its own grounds before." As the speaker closed

his sermon, a Mormon elder sprang to his feet, and, with a loud voice, asked if he might speak in reply. Mr. Inskip responded, saying, "This is not the time nor place for controversy." But after the benediction, he made another attempt to raise an argument. At this moment there were evident indications of a tumult. In the midst of the excitement, Mr. Inskip, ever ready for an emergency, stepped forward, and with an emphasis and manner which was peculiar to himself when aroused, said, "Gentlemen, we are American citizens, and we are here under the protection of the flag of our country, which guarantees us free speech. We did not interfere with you at your tabernacle last Sunday;" and, with a tone of voice and manner quite overwhelming, he added: "*We will not allow any interference here!*" As a matter of course, under the circumstances, the elder suddenly subsided. At the same moment, a large number *hurrahed* for the government and the flag. There were present, also, a large company of miners and hunters from the mountains, who gathered round the platform, with their hands upon their revolvers, saying, "If there is to be anything done here, we would like to have a hand in it."

The result was a triumphant vindication of the right of free speech in a city in which, until within a short time before, the penalty for such an attempt in many instances, had been the forfeiture of life.

Brigham, at a meeting among his people, referring to Mr. Boole's sermon, endeavored to ridicule it by saying, "It was the most vigorous pumping in a dry well that he ever witnessed."

All through the meeting, the most searching truths were proclaimed by all the preachers, among whom was Rev. A. Atwood, from Philadelphia, who addressed the multitudes, striking at the very foundations of this system of modern heathenism. The lion was bearded in his den, without daring to show his ugly teeth.

Thousands of Mormons came from many miles around, bringing their wives and children in all manner of vehicles, representing the peculiar features of extreme frontier life; many of whom never heard a Gospel sermon before.

God, only, can estimate the amount of good accomplished by those ten days of faithful preaching. The leading business men and government officials were delighted with the results of the meeting. Free speech had been established, and the masses were lifted from their abject servility and fear of an irresponsible tyranny, to feel they were men, and had rights which, for the first time, they dared to claim. Conversions were not numerous, but of a character to be important. It was not expected, under the circumstances, that the numbers would be great. But among others was the wife of Bishop Hunter, called the archbishop of Mormonism, and president of the board of bishops. She was clearly converted, and declared her purpose to assume her maiden name. Also, the wife and daughter of O. Pratt, the great advocate of the Mormon faith; Mrs. Pratt refusing to live any longer in polygamy. The first wife of Godbie was also one of the earnest seekers, and she, also, abandoned polygamy. And others who had been bound down by this system of religious despotism, sought and found deliverance in Christ. Some who were backsliders were reclaimed, and a few entered into the blessed state of perfect love.

It must be remembered here, that to renounce Mormonism, required no little moral courage; and in many cases the loss of friends, property, and perhaps life itself. Not a few have, heretofore, paid this terrible penalty. In such cases, Brigham Young has been heard to recommend the bowie-knife as a proper remedy.

This wonderful meeting, so remarkable in incident, and influences that will extend through generations to come, closed on Sunday evening, June 18, 1871. The last service

was the great occasion of the whole meeting. Besides Brigham Young, and all the leaders of the Mormon Church, there were present the governor, the chief justice, and the attorney-general of the territory, and General Morrow, from Camp Douglas, who had seats on the platform. To Mr. Inskip, as well as to others, this seemed one of the great opportunities of his life. One can scarcely appreciate the profound and awful sense of responsibility that rested upon his soul, as for the last time he was to speak to the gathered thousands who crowded the great tent, and filled all the open spaces around it. Many of these persons were murderers and thieves, and the most abominable characters, who in the providence of God were brought to hear his last message. Mr. Inskip chose for his subject, and preached his great sermon on, "The Judgment Day." He evidently set out to pursue his usual line of thought and application; but those who knew him best, could see he was not measuring up to his own ideas of the occasion. But as his eye swept over the scene, he caught the inspiration of his responsibilities, and in a moment he was at his best. He portrayed the awful scene, the coming Judge, the great white throne, the departing heavens, and the resurrection of the dead. He brought all nations before the bar of God for trial and judgment. Then he arraigned the huge iniquity of the Mormon rulers; bishops, elders, and apostles; and told them their hiding away in the desert would be no cover for their horrid crimes,—their murdered victims, whose ghosts nightly walked their streets and haunted the canyons of their mountains, would confront them at the judgment-seat of Christ! Then, rising to his climax, with voice and manner utterly impossible to represent (when it seemed that the last trump might at any moment begin to sound), he said: "Then *the man* who is most responsible for all these crimes — *the man* who has blasphemed God,



insulted his justice, and, under the garb of religion, has outraged the Christian civilization of the age by his debauchery and the multiplicity of his wives, shall then give account for his heaven-daring wickedness!" The effect was electrical. For a few moments there was a tempest of excitement, the whole audience was in commotion, and the preacher was greeted with a storm of applause. After the clapping subsided, Mr. Inskip, in a low, but emphatic tone of voice, said: "*Lord, let that stick!*" Daniel Wells, the mayor of the city, motioned to Brigham to go; but the latter shook his head, for he knew that any movement on his part would intensify the excitement, and in that case, it might turn out badly for him, as many were there from the mines and the mountains, who were not only armed to the teeth, but were only too anxious for a chance at "the tyrant." It was no doubt very mortifying to him, in his own city, before his own people, who had accorded him the highest honors at the head of the church, to be publicly branded as the vilest of living men; and not daring to even resent it. The case was more thrilling than when at Cæsarea, Felix quailed before the mighty speech of St. Paul.

After the few moments of excitement, Mr. Inskip finished his sermon, and the meeting was closed in the most orderly manner. It was the verdict of those most capable of judging, that the meeting had been a grand success. It opened the eyes of thousands who never had heard anything but Mormonism before, and did what never was done before: it put Mormonism on the *defensive*, among its own followers. This fact was clearly brought out by Rev. Dr. T. DeWitt Talmage, who visited Salt Lake City some weeks after the holding of the tabernacle meeting. Dr. Talmage wrote to the *Christian at Work*, as follows:—

"We found the track of the Methodist tent all the way across the continent. Mormonism never received such a shot as when, with



Brigham Young and his elders present in the tent, the party of wide-awake Methodist ministers preached righteousness, temperance, and judgment to come, in great Salt Lake City. The effect of those few days of faithful talking will never be forgotten. Hardly a service is held in the Mormon Tabernacle that an effort is not made to combat the sermons of the itinerants. On the two occasions when we were present in the Tabernacle, all the speakers felt called upon to answer the big tent. It was evident that the monster of sin had been speared, and the wound rankled. We have never seen the brethren of that religious storming-party; but we hail them through these columns, for the glorious work they have accomplished in Salt Lake City. It was the first gleam of light that some of the bondmen of the great religious despotism have seen for many a year. If the Methodists had staid a few days longer, and gone around the walls of that Jericho, blowing the 'rams'-horns,' I do not know but that brazen superstition might have fallen in thunder and wreck, leaving many of the elders desolate, with only ten or fifteen wives apiece. Might not the Christian Church of all denominations learn a lesson from this religious crusade? We want more men in the religious world with the bold dash that Kilpatrick and Stonewall Jackson had in the military. If the great West waits till churches can be organized, built, and paid for, the majority of the present generation will perish. Oh for more big tents! A few poles and a big piece of canvas, and four or five Christians on fire with zeal, have proved themselves able to shake Brigham's Tabernacle, that cost one hundred and fifty thousand dollars. He who is afraid of revivals had better die now before nations are born in a day."

The above was the observation of the result of the tabernacle meeting in Salt Lake City, by one of the most enterprising and successful ministers of Christ in this generation of great men.

It is evident from subsequent developments that Mormonism has never recovered from the terrible bombardment it received from the batteries of the National Camp-meeting Association. The authority and influence then lost by the Mormon rulers, have never been regained, and never will be. Great credit is due to Rev. G. M. Pierce, missionary, stationed at Salt Lake City at the time, for the ample arrange-

ments and provision made for holding the meeting. Mr. Pierce spared no labor nor expense to make the meeting a success. The beautiful church that now stands on the same site where the tabernacle was pitched, owes its origin to the enterprise and faithful labors of Mr. Pierce. Eternity only will bring to light the near and remote influences for good accomplished by that meeting held in great Salt Lake City. To God be all the glory of the victory won on that dark battle-field!

Mr. Inskip and the whole company left the city on Monday, June 20, resuming our homeward way across mountain and desert, arriving at New York the following Saturday morning; having travelled over seven thousand miles, held one hundred and fifty public meetings, resulting in the conversion of hundreds of precious souls, and also in the full salvation of hundreds more. No accident occurred during the whole journey, and none of the company were sick even for a day.

Thus ended one of the grandest religious campaigns, never excelled since the days of the apostles, in earnest, thorough preaching of the Gospel, and in present results, and in its influence for good upon the churches of the Pacific Coast for many years to come.

## CHAPTER XX.

### IN LABORS MORE ABUNDANT.

ON the return of the evangelistic party from the Pacific Coast, without turning aside to rest, they opened the National Camp-meeting campaign for the season at

#### ROUND LAKE,

July 4. This meeting was quite equal to any of its predecessors, in numbers and in spiritual influences. One writer says: "Of the numbers converted and entirely sanctified, we have no means of knowing. Of the first, there were a great many, and of the latter, never so many at any former meeting."

Mr. Inskip was in excellent physical condition, while his spirit seemed tender and subdued. The people were urged to be still that they might be strong. After a season of great excitement, perhaps undue excitement, Mr. Inskip said: "Don't quench the Spirit. The Spirit will be quenched when we make too much noise. He will be very greatly grieved. I know all about it. The best way to hold on, is to hold in. You can very soon empty a vessel by letting it run out. Your strength is to sit still. You will grieve the Spirit by making too much noise, when others want to be very solemn before God. I am learning to be more quiet. I do not want my emotions to drive me. I do not want to say 'amen' too loud. Do you know what a gush, an unction,

is? Oh, it flows so beautifully, like artesian wells, — it just flows. I want you to help me to be still. There is a most blessed pressure on me. I am still.” Such utterances were not uncommon at these great and exciting gatherings. They always had the effect to humble the people, and thus lift them up. One event transpired at this camp-meeting worthy of note. Mr. Inskip had now been about four months in the evangelistic work. During that time, he had received for his services only enough to pay his travelling expenses. The prospects for support for the future were not the most flattering. For a little time, his faith staggered, especially under a call from a wealthy church in the West, to become its pastor. The letter containing the call reached him at Round Lake. He was offered four thousand dollars salary. A similar call was received through the same mail, by the brother more intimately associated with him than any other member of the Association. They conferred together on the subject, and finally resolved to adhere to their purpose to continue in the evangelistic work without reference to support. Before the meeting closed, they were pleasantly rewarded for their fidelity to duty, in the supply of their immediate wants, in a manner which we need not relate.

From Round Lake, Mr. Inskip and other members of the Association proceeded to Urbana, Ohio. It was here that he, by unnecessary exposure, laid the foundation for much of his subsequent illness. The weather was oppressively hot, and while assisting in the erection of the big tent, or tabernacle, he received a slight sunstroke, which came near proving fatal on the spot. But, through the mercy of God, he so far recovered as to be able to take charge of the meeting, and conduct it with his usual energy. Here, as elsewhere, the Association came into unhappy conflict with the local camp-meeting authorities, on the observance of the Sabbath. It had first been advertised that the gates would

probably be closed on the Sabbath; but, subsequently, without conferring with the National committee, arrangements had been made not only to have open gates, but to take toll on the Lord's Day. On hearing of the arrangements, the National Association at first protested against this desecration of the Sabbath. The local association were not disposed to yield, but sought, by argument, to convert the National Association to their views. They were kindly informed that we were not there to be converted. It was not until the National Association had informed the local authorities, that, unless the arrangement was changed, they should at once retire from the ground, and leave the meeting to be run by the local association, that they yielded the point. This point gained, God greatly blessed the meeting.

Mr. Inskip opened the services with a most thrilling address on the baptism of the Holy Ghost, inviting all who needed it to come to the altar. The venerable Bishop Morris, who was on the stand, and deeply interested in the subject, arose, and as he was assisted down into the altar, with deep emotion said, "I am going in for this thing." Subsequently he said: "I came to this meeting hoping that God Almighty would grant me a clean heart."

On Tuesday evening of the second week of the meeting one of those singularly impressive incidents occurred which greatly moved all hearts. Mr. Inskip had made an address of great power. A correspondent of a Cincinnati paper made an attempt, with very imperfect success, to describe the scene. He says:—

"At night we have an entirely new feature, so far as any one knows thus far,—the people doing their own preaching. I cannot describe it, but O, heavens and earth, what a sight! What a mighty heaving sea of emotion! What a new Jerusalem of melodious thunderings! Inskip talked a very little, and made some suggestions about testifying in the language of God's promises; when, from every quar-

ter of the audience, — consisting of at least six thousand, — short, apposite scraps of Scripture language, came darting along, like the bright, swift beams of the morning, blazing through the sky.

“At length the cries of thousands, bowed low upon their knees, and trusting for full salvation, is hushed, and stillness prevails, while the spiritual forces are massing and nerving themselves for the conflict, when they sing suitable hymns, accompanied by the chorus, —

“ ‘I am trusting, Lord, in Thee,  
Dear Lamb of Calvary,’ &c.

“Now a few moments of silence; after which Inskip leads again in singing, and speaks, between times, as follows, all still remaining on their knees, —

“If Death should come on his pale horse, I would sing (all singing), —

“ ‘I am trusting, Lord, in Thee,’ &c.

“If Earth should reel, and be moved out of his place, I would still sing (all singing), —

“ ‘I am trusting, Lord, in Thee,’ &c.

“And oh, if the sky should be parted, and the Great Judge should come now, I still would sing (all singing), —

“ ‘I am trusting, Lord, in Thee,’ &c.

“If I had gone up yonder, and found the gate of Heaven shut, I would stand there knocking for admittance, and would sing as I knocked (all singing), —

“ ‘I am trusting, Lord, in Thee,’ &c.

“Oh! if all the world were dark, and I had no light, I would softly sing until the light should come (all singing softly), —

“ ‘I am trusting, Lord, in Thee,’ &c.

“And oh, if darkest sorrow encompassed me round, and there was no hope, I would still whisper and gently sing (all singing so very softly), —

“ ‘I am trusting, Lord, in Thee,’ &c.

“Then, pausing a moment, as if he could think of no adequate form of expression, he said, lifting his voice like a deep thunder, and rising as he began to utter it, and shouting as he proceeded, bringing all the people to their feet to join him in the chorus by which he followed it, he said: —



“And, O Lord my God! if I were as happy as I could be — and I bless God, I am! — if I were full of Christ and Heaven, as I am now, I would shout louder than the angels could sing (all singing as loud as possible), —

“ ‘I am trusting, Lord, in Thee,’ &c.”

One who did not know Mr. Inskip, might regard this as premeditated effort, to produce excitement. But those who knew him best, and observed his movements for many years, knew it to be purely spontaneous. His richest and most eloquent utterances were entirely unpremeditated. And no one who simply reads these incidents can form any just conception of the effects produced at the time.

Of the Urbana National Camp-meeting, Bishop Morris, who was there through all its services, said in a love-feast: “There are a number of things for which I praise God. The first is, that I have lived to see a National Camp-meeting in Ohio. Second, that so many prayers have been offered for me by name, as I need all the help I can get. Thirdly, that Jesus is able to save to the uttermost, and I expect He will give me what I need.” “The final results of this camp-meeting,” he subsequently wrote, “will never be known fully till the great day of reckoning.”

From this camp-meeting sprang much of the interest on the subject of holiness in Ohio and Indiana. Probably no meeting was ever held in the West which so profoundly moved and moulded the people.

No sooner had the Urbana Camp-meeting closed, than Messrs. Inskip and McDonald, by special invitation of the Illinois State Camp-meeting Association, accompanied by Rev. S. Coleman, proceeded to Williamsville, Ill., to take charge of the State Camp-meeting, held at that place. Here they met strong opposition from those who opposed the doctrine of holiness. But this was only for a season. The conduct of the meeting commended itself so fully to the

good judgment of ministers and people, that at the close, the ministers of the Illinois Conference drew up, and read the following paper to a very large congregation: —

“We, members of the Illinois Annual Conference, feel it a great privilege to say, that, having been in attendance upon the Illinois State Camp-meeting, for the promotion of holiness, believe the meeting to have been a great blessing, not only to us, but to the whole community; and that it has been conducted with earnest wisdom, and to the glory of God. We cordially recommend the brethren of the National Committee — Bros. Inskip, McDonald and Coleman, — as men every way calculated to spread scriptural holiness over the land.”

One writer says of this meeting: “The whole face of things was changed. Everybody looked as if they had been favored with a call from the Master, and that sweet had been the interview.”

The camp-meetings for 1871 having closed, it will be proper to follow Mr. Inskip in his evangelistic work during the fall and winter. This can only be done in the briefest manner.

On the twenty-first of September, a tabernacle meeting of great power and of far-reaching influence, was held in the city of Indianapolis, Ind. Several members of the National Association accompanied Mr. Inskip. It was at this meeting that Hon. W. C. DePauw, of New Albany, was led into the experience of full salvation, which he has ever since declared to be, “a first-class luxury.”

Rev. G. C. Smith, at the close of the meeting, presented some resolutions, one of which we insert: —

“*Resolved*, That our gratitude and fervent praise are due to God that this reforming agency has been permitted to visit the churches of Indianapolis, with a success never before witnessed in this city, and beyond even our most sanguine expectations.”

The numbers converted and wholly sanctified were very large.

The slight sun-stroke which Mr. Inskip received at Urbana began to develop unfavorable symptoms. His extraordinary labors following that meeting, had a tendency to increase, rather than diminish, the trouble. He was obliged to retire to Ocean Grove for absolute rest. He was so far prostrated that he was not in a condition even to attend the funeral services of his old, and much-loved friend and associate, Rev. Alfred Cookman, whose death made a profound impression upon his mind.

After resting for more than two months, he was persuaded to make a trial of his strength in an attempt to hold a meeting for the promotion of holiness in Bromfield Street Church, Boston, commencing December 14. This meeting continued ten days. The Bromfield Street Church was never more densely packed than on that occasion, and as the Rev. Dr. Patten remarked, "the like no one had ever witnessed before in Boston." Mr. Inskip, for a portion of the time, was very poorly; so much so, that the writer urged him to desist entirely, and not attempt to do any more. We will allow Mr. Inskip to relate the circumstances in a letter to his wife:—

"BOSTON, MASS., Dec. 11, 1871.

"*My Precious Wife*,—If I could see you this morning, how my soul would rejoice. You will be amazed when I tell you I am cured. God has done it. I can't give you all the particulars until we meet. On Friday night, in preaching, I had a singular experience. In the midst of my sermon, I was taken with a bewildering feeling, under which I was near falling. This was followed by a numbness in my limbs, which was rather like going to sleep. Some friends—among the rest, Dr. Haven, of the *Herald*—noticed it. He said, as I have since learned, to Brother McDonald: 'Inskip is about done. He is drawing hard on his life.' Brother McDonald insisted that I ought to take a trip to Europe. Dear man, he has been so kind! On Saturday it developed that the pastor of the church was strongly opposed to our movement. In a conversation with us, he told us he wished to know when we would get through; and the interview was

very unsatisfactory. This, added to the excitement of the meeting, made a heavy draft on my brain. We took tea, by special invitation, with Dr. Cullis. After tea, he said to me, 'Why don't you ask God to cure you?' I assured him that I was doing this, and so were hundreds of my friends. He then read James v. 14, 15. I was struck with the words, 'The Lord shall raise him up.' We knelt in prayer, and I believed, and God fulfilled His promise. We had four services yesterday, including the love-feast. They were of the most intense character throughout the day; yet I went through without difficulty. This morning I am fresh and well. I give God all the glory. But oh, if you were only here to share my joy! You must have been praying for me. Let us unite to ask God to cure you. He will do it."

He closes the letter with these words: —

"The Lord will cure you. He has healed me for an evangelist. I think, of course, I must take care of myself, and propose to do so. But, O my dear, loving, devoted wife, let us trust in God! He will wondrously help and restore you. We will both of us be more His than ever. I feel just as if I am a new man, — so filled with God and salvation. Glory, glory, glory to the Lamb!"

The change in Mr. Inskip's health seemed most remarkable; in fact, he seemed like a new man. He slept soundly, and worked vigorously, and did not seem at all wearied or broken. The meeting continued until Thursday, Mr. Inskip going through with the services with entire freedom from his head trouble. We make no comments on the matter, but present it as it came under our own observation, and as he has correctly reported it.

From Boston they proceeded to Springfield, Mass., where in January, 1872, they held a ten-days' meeting in the Trinity M. E. Church, Rev. J. O. Peck, pastor. "The effort," writes Dr. Peck, "was a grand success. From one hundred to two hundred experienced the blessing of entire sanctification. No wild-fire or strange fire characterized the meeting; yet the city and surrounding towns were greatly

moved; and on Sabbath evenings, by no possibility could the crowds that came be accommodated."

Messrs. Inskip and McDonald held meetings at Birmingham, Conn., and at Green St., New York City. Of this latter meeting, the pastor, Rev. A. K. Sanford, wrote: "I frequently hear from the oldest members of the church such expressions as these: 'This is truly wonderful'; 'I never witnessed such a work as this'; 'Such marvelous answers to prayer!'"

During the year, Mr. Inskip and the writer travelled more than twenty thousand miles, held about six hundred public services, heard more than seven hundred ministers and three thousand members profess that they had experienced the blessing of full salvation, to which was added the conversion of some twelve hundred souls.

The camp-meetings for 1872 were five in number: Oaks Corners, N. Y.; Sea Cliff, L. I.; Kennebec, Me.; Urbana, O.; and Williamsville, Ill.

The Oaks Corners meeting was the first. We were invited to hold this meeting by the East Genesee Conference. It was held too early in the season to accommodate the people; but it proved to be a meeting of deep and far-reaching influence. The National Association had a most desperate conflict with the local association, on the observance of the Sabbath; but they triumphed, and God gave them corresponding victory. Rev. Mr. Hogoboom said at the close: "You have represented this subject in such sweetness and love, that I hope we may go home and live this before all the people; and in eternity I hope these brethren will understand that this Oaks Corners camp-meeting, which begun in showers, and which had its shadows, was one of the most successful, most glorious, the richest and sweetest, which they ever attended."

The camp-meeting at Sea Cliff was not large, but it had



many excellences. It resembled so nearly those which have been described, that we need not rehearse its peculiar characteristics. A reporter closes his account of the meeting with these words: "Satan is poorer, far, and Christ and his kingdom richer, for the meeting at Sea Cliff. To God the Father, Son, and Holy Spirit, be everlasting praise."

It should be said, that at Sea Cliff, Miss Sarah Smiley received such a baptism of the Spirit as we trust she has not forgotten. After she had preached from the public stand, she and some friends were praying in a tent, for a special baptism of the Holy Ghost. It came upon Miss Smiley in overwhelming measure. From ten until twelve o'clock at night, she was in a state of unconsciousness. When she became conscious, she was remarkably happy. It was a Pentecost to her.

The Richmond, Me., Camp-meeting, followed immediately after Sea Cliff. For ten days the battle was waged with remarkable success. The first service was held in the big tabernacle. Mr. Inskip said, he had peculiar feelings, kneeling under the canvas which had crossed the continent on its grand mission, and prayed that "this joy of the earth, pitched now among the hills of the Pine-tree State," might witness a greater victory for God than ever before.

The sermons of Mr. Inskip, L. R. Dunn, A. McLean, C. Munger, W. H. Boole, W. T. Harlow, J. B. Foote, W. B. Osborn, and others, were clear and forcible presentations of the doctrine and experience of perfect love. On the third day of the meeting, an incident occurred which melted all hearts. In a social meeting a minister arose and said: "I owe the Lord something. I must tell of the power of saving grace. A few weeks ago, I was sitting with my family; my son was away earning money to fit him for the college. News came, 'your boy is drowned;' I felt the Everlasting Arms were around me; I was in the inner



sanctuary, where language is gone, but not thought. I was praying without words, while the waves went over me. The sorrow was then deep; but these five weeks have been the happiest I ever knew. Jesus holds me; He saves me. He did not take away my sorrow; but somehow, He put a mighty happiness in with it. Satan said, 'You can't preach now!' I can! Glory to God! I can tell of His power to save!"

As this brother was concluding his touching experience, Bros. Harlow and Foote, who had been chastened but recently, in a similar manner, stepped forward, and taking him by the hand, the three stood together holding each the hand of the other. Bro. Harlow said: "Each of us has lost a son, but we have been kept. While at General Conference, a letter was put into my hand announcing the death of my eldest child on the Pacific Coast. I went to my room, got down on my knees, and thanked God for such a son; but gave him up. While the rod was applied, I said, 'Smite, Lord: it will do me good!' I know how to sympathize with these brethren: we are on the roll of honor."

Bro. Foote said: "I know all about this in the depth and in the triumph. My son was at Middletown. He was sick, and we went there. When better, I left. He was a beautiful boy; converted at eight; I thought he would be a minister. On my way home I intercepted a telegram to my brother; it said, 'Osmon is dead.' There was more, but I could not see it. These words came to me sweetly, 'Jesus will take care of you.' There was a sensation as though my heart was breaking: Jesus will hold it together. Friend said, 'What will you do'? I said, there is a Rock beneath; it is solid. I rode all night. It was a wonderful night. Ah! the glory of that night of sorrow, but of holy peace! The moon was shining. I said, 'Moon, why don't you put on black? Stars, why don't you weep? Don't you know

my boy is dead?' Then I said, 'No; shine on! my boy shines brighter than you; and I shall shine when you are gone out.'

All hearts were melted, and at the same time filled with joy at the wondrous grace of God.

More than fifty children were converted in the meeting led by Mrs. Inskip, and many adults in the other services, besides the very large numbers fully sanctified.

Mr. Inskip was greatly delighted with the spirit of the Richmond Camp-meeting. It was his first visit to Maine, and he often referred to it subsequently, as one of his most pleasant visits.

#### URBANA.

From Richmond the committee hastened on to Urbana, Ohio, to repeat the effort of the former year. Many were fearful lest this second meeting might fall below the first. But it proved, in the end, to be vastly superior.

A thoughtful, deliberate brother, said he had looked well over the field, and was fully persuaded that ten thousand souls had been saved during the past year, as the direct result of the first Urbana meeting. And yet it was admitted that the second meeting was far its superior.

We never place any special reliance on numbers; but it was estimated, by careful men, who had taken pains to learn the truth of what they declared, that not less than one thousand were fully sanctified, and five hundred converted at the second Urbana Camp-meeting.

Williamsville, Ill., was the next battle-ground. Here the congregations were not as large as at some other camp-meetings held during the season; but it is doubtful if we had, up to that time, held a meeting which produced better results. Conversions were numerous, and sanctifications among ministers and people were more numerous. Bishop

Haven was with us, and preached a beautiful sermon on "purity of heart."

From Williamsville, a number of the members of the National Association moved on to Knoxville, Tenn., to hold the Fourteenth National Camp-meeting. This was new ground, and viewed from a human standpoint, not remarkably encouraging. We were kindly advised not to go to Tennessee, — that we should be regarded as Northern intruders, and might be roughly treated. We paid no attention to these indirect threats — for such we regarded them; but went on to do our work, trusting in God to protect us. We felt as safe in Tennessee as in Massachusetts. Contrary to the expectations of many, the meeting was a marked success. More than one hundred professed conversion, and a large number of ministers and church members were wholly sanctified.

We left East Tennessee with a thousand hearts urging us to return. As we were waiting for the departure of the cars, a prominent gentleman in the community, — an officer in the late Confederate army, who had watched our movements, having been greatly prejudiced against us, — mounted a big log, and said: "Gentlemen, I want to say, that though I had objections to your coming, I am more than pleased. This work has done more to bridge the 'bloody chasm,' than all the acts of Congress, conferences, and synods. God bless you for coming, and be sure and come again, bringing as many more as possible; provided, always, that they are of the same sort." This was the general feeling in regard to the results of the meeting. Hon. Horace Maynard, who was often at the meeting, said to the writer, that the meeting, in his judgment, had been of incalculable benefit, in softening and dissipating the bitter feelings that had existed among the people, growing out of the rebellion.

With Knoxville, closed the camp-meetings for 1872. It had been a season of toil, but of remarkable victory.

After a little rest, Messrs. Inskip and McDonald commenced their united fall and winter campaign. They first spent a week with Rev. L. R. Dunn, in Paterson, N. J. The meeting, on the whole, was not a great success.

From Paterson they went to Union M. E. Church, Philadelphia, Dr. Alday, pastor. It is doubtful if Mr. Inskip ever preached for ten days with greater freedom and power. Many were converted — more wholly sanctified.

Their next meeting was in Wesley Chapel, Washington D. C., Rev. R. M. Black, pastor. Here God wrought a great work.

From Washington they went to New Albany, Ind., and held a ten-days' meeting in the Centenary M. E. Church, Rev. Mr. Binkly, pastor. This church — one of the largest and most influential in the Indiana Conference — with a membership of some five hundred — presented the sad spectacle, of a Christian church with at least one half of its members unconverted — never having made a profession of regeneration. But we were told that this was a fair representation of the churches in general. The meeting searched hearts to the core. Besides the great numbers who were fully sanctified, not less than two hundred and fifty were converted, and they left the town in a blaze of revival. Mr. DePauw says of this meeting, in a note to the *Christian Advocate*: "Bros. Inskip and McDonald held twenty-eight services. From the opening to the close, God's presence, mighty to save, was manifested. The interest was marvellous. The church was peopled with eager, anxious, hungering listeners. Many ministers and hundreds of laymen, sought, found, and entered into the 'higher life;' while hundreds sought and found pardon, and were gloriously saved. Hundreds of people came from Louisville, Jeffersonville, Cincinnati, Indianapolis, and many parts of Indiana and Kentucky. The work was deep, the conver-

sions the clearest, the sanctifications the most marked and joyous, of any I ever saw or read of. Nothing I ever saw equalled this meeting in volume and power; indeed, if fully reported, it would make a profound impression the world over."

A correspondent, writing from New Albany, says: "Messrs. Inskip and McDonald have concluded a series of meetings here; perhaps the most powerful, in their direct results, of any religious efforts ever put forth in this part of the West."

The meeting closed on Thursday night, and the next morning the evangelists left for Cincinnati, stopping over for half a day to hold a service in the spacious Walnut St. M. E. Church South, in the city of Louisville, Ky., where God revealed his power in the salvation of many souls. Of this meeting, Mr. DePauw, who was present, writes: "Many of the pastors and earnest laymen of the M. E. Church South, from Louisville, came over, caught the fire, and went home aflame for Jesus; so much so that Bros. Inskip and McDonald were pressed to go to Louisville to hold a series of meetings there. Other engagements prevented; but they consented to and did hold a meeting at 10 A.M., in the Walnut St. M. E. Church. At this meeting every preacher, and most of the leading members of the M. E. Church South, in Louisville, with a large audience, were present. At the close of their presentation of the subject of holiness, nearly the entire audience, including all the Methodist preachers, stood up as seekers of the blessing. On Bro. Inskip's invitation, all the preachers and people, as long as there was room, pressed forward and knelt down—earnestly and devoutly seeking the blessing. It was a grand and glorious sight."

Reaching Cincinnati Friday night, they rested until Sunday morning, when they opened a ten-days' campaign in the



old Wesley Chapel. The church, though the largest Protestant church building in the city, was old and remote from the most thickly settled residence portions. It was feared that the people could not be induced to attend. But not many days had passed, e'er the holding capacity of the venerable chapel was tested to its utmost to accommodate the crowds which flocked from all parts of the city and the country around. No outside attraction could divert the attention of the people from the church. Henry Ward Beecher, and Rev. Mr. Punshon, lectured in the city during the time, but on the nights when these most popular speakers in America, lectured, Wesley Chapel seemed more densely crowded than before. The Queen City was most profoundly moved, and large numbers were saved.

The year 1873 was memorable in the annals of National Camp-meetings. They were four in number, and widely separated, — at Cedar Rapids, Ia. ; Landisville, Pa. ; Moundsville, W. Va., and Knoxville, Tenn.

The local committee at Cedar Rapids, consisting of twenty-two ministers and laymen, say in their report: "We rejoice in the fact, that, through the lucid teachings, loving spirit, and fervent prayers of these servants of God, scores of ministers who were 'groaning after perfection of love,' have here received the grace that saves to the uttermost; that many of our people likewise have been 'sanctified wholly'; and that more sinners have been already saved at this camp-meeting than is usual at camp-meetings which have aimed only or chiefly at that result."

There were some incidents connected with the meeting at Landisville which will ever make it memorable. On Friday night, preparations had been made for a brother to preach, and he was looking to God for direction. While on their knees, pleading for light and power, some of the brethren were profoundly impressed that preaching should be dis-



peused with. Mr. Inskip, entertaining this view, rushed to the stand, shouting to the people as he went, "Come on! Come on!" He announced that there would be no preaching. A special, Divine enduement was the need of the hour. He asked for himself the prayers of the congregation, while he went down into the straw. He was followed by the members of the Association. It was an hour of indescribable solemnity. There was no singing, no talking, except to God. The people came in and around the altar, mingling their prayers and tears with the leader's. After a long time of silent waiting, but earnest pleading, Mr. Inskip requested the people to quietly retire to their tents. All felt the manifest presence of God. The influence of that service of stillness with God, was more potent for good than almost any other service of the meeting.

Another scene occurred, which was, in many respects, the most thrilling we ever witnessed at a National Camp-meeting. Mr. Joseph Barker, a converted infidel, gave a most graphic account of his falling away from the faith of Christ, and his recovery and salvation. While describing his purpose and effort to examine anew the claims of Christianity, to seek to ascertain the true nature and real value of the teachings and spirit of its founder, his words very deeply moved all hearts. But when he got a sight of Jesus of Nazareth, that view, he said, "melted my soul, and my tears moistened the book I was reading." He had no thought of getting to Jesus, but as he looked upon Him, he appeared "the chief among ten thousand, and the one altogether lovely." "Then," said he, "He reached out His hands and took hold of me, and I took hold of Him. In the grapple for life, he saved me."

The people listened to this narration of experience with almost breathless interest, and with hearts well nigh to bursting with emotion. No sooner had Mr. Barker closed,

than Mr. Inskip, full of excitement, arose and said: "All hail the power of Jesus' name! Sing!" The vast audience sprang to their feet, and sang, it seemed, as never before. The first verse was followed by the second. —

"Let every kindred, every tribe," etc.

This done, he said: "What might appear extravagant at ordinary times, becomes proper at others." He, for once, appreciated the wish of the poet, expressed in the verse of the hymn, —

"O for a thousand tongues to sing  
My great Redeemer's praise!" etc.

The congregation almost took the words from his lips, and such a volume of song as burst forth from that enraptured throng has seldom been heard on earth. "It was," says one who was present, "rapture—bliss—heaven, — a joy unspeakable and full of glory." Rev. Dr. F. Hodgson, who had been present from the beginning of the meeting, as an earnest seeker of entire sanctification, could not longer contain himself, so deep were his emotions. With a face all aglow, he leaped to the front of the stand, shouting at the top of his voice: "*Shout! SHOUT!* this is the time for *hallelujahs!* What are hallelujahs for, if not for an occasion like this!" His attitude, voice, and expression of countenance, all combined to greatly intensify the already almost uncontrollable excitement of the people. They shouted, they wept, they laughed with joy; while Messrs. Inskip, Hodgson, and Barker were in each other's embrace, in joyful exultation over the glory of the Lamb slain to redeem us to God with His own blood, which cleanses us from all unrighteousness.

Landisville was the birth-place of hundreds of souls, and a fountain of cleansing for many more.

No sooner had the final benediction been pronounced, than Mr. Inskip and other members of the National Association were on their way to

MOUNDVILLE, WEST VA.,

where they arrived safely Thursday, Aug. 21. Here they had days of conflict, and days of power and victory. The watchword of Mr. Inskip was: "This camp must be taken for Jesus." And there were days when the whole camp seemed prostrated, and only groans and prayers were heard, to be followed by men and women being smitten, as they walked, and stood, and listened. The work at Moundville was deep and far-reaching. Many then saved, stand fast in the liberty to this day.

After ten days of toil and conquest at Moundville, a company of the Association, headed by Mr. Inskip, started for Knoxville, Tenn., to repeat the efforts of the previous year. They were there ten days, and the impression made, and the fruit gathered, were such as might gladden the heart of any Christian. Here we had the presence and labors of Bishop Gilbert Haven. Had we space, we should be glad to present a few pictures of character and experience as they were developed at that meeting.

Near the close of a deeply-interesting altar service, where many hearts had found the rest of faith, and joy of perfect love, one of those touching incidents occurred which melted all hearts. Mr. Inskip said: "I'm getting tired. Let us be quiet; let us think a little and rest. And I'll tell you what to think about, if you will sit down and be quiet." He seated himself on the steps of the platform, and there was quiet all around. He continued: "I will tell you what to think about. It is this: 'Though your sins be as scarlet, they shall be white as snow.' Did you hear it? I'll repeat it — think of it: 'Though your sins be as scarlet, they shall

be white as snow.' Let us sit down by the way-side now and rest. Jesus said to his disciples, 'Turn aside a while and rest.' We are dispensing with all struggling and anxiety, and just trusting. Trusting is the easiest thing in the world. When I get quiet in this way, if I think of the Lord coming along and asking, 'What do ye here?' I involuntarily say, 'I am trusting, Lord, in Thee.' If Jesus should stand on that platform, asking, 'Child, what do ye here?' I should say, 'I've got by all the struggling: I am just sitting by the way-side, trusting.' The stream is running this way. Just let it gush. I know this shady place. I've been here before. Just open your eyes and see. The stream is flowing by. Put your pitcher in and drink."

No one can adequately describe the effects of these simple utterances. They appeared at the time as unaffected and artless as a child's; as, indeed, they were.

With Knoxville, closed the camp-meetings of 1873.

The evangelistic work of the season almost immediately commenced. In less than one month, the "big tent" was pitched on "Belair Lot," Baltimore, near the mouth of hell, where "Satan's seat is." And here, for ten days, a most earnest and persistent war was waged against sin and Satan. The victory was complete. It was estimated by the presiding elder of the district, that more than four hundred souls were converted, and a still larger number wholly sanctified.

On Sunday night a pouring rain fell upon the tent, and late in the night a mighty wind smote "its four corners," as it did the house of Job, and the great tent, which had gone from ocean to ocean, fell a shapeless wreck. The meeting was removed to Exeter-street Church, where it was continued for two days, and closed.

The good people of the "Monumental City" contributed enough to procure a new tent, which was greatly needed, as the old one was nearly used up.

On the thirtieth of October, Messrs. Inskip and McDonald commenced a profitable service in the Union M. E. Church, Charlestown, Mass., Rev. C. L. Eastman, pastor.

Leaving his associate to conduct meetings at Norwich, Ct., and Lawrence, Mass., Mr. Inskip and his wife at the same time, held a ten-days' meeting in Dr. Levy's Church (Baptist), in West Philadelphia, where God wrought wonders in converting and sanctifying the people. "Never, for a generation," writes Dr. Levy, "will this meeting be forgotten."

After concluding the work in Philadelphia, they spent a week in Reading, Penn., holding meetings in the Ebenezer M. E. Church.

Dec. 7, the evangelists met again, in Boston, where they had engaged to hold a ten-days' meeting, in Grace M. E. Church, Rev. J. W. Hamilton, pastor. The church was packed nightly almost to suffocation, and the meeting was pronounced one of the best ever held in the city. While at Grace Church, they received an urgent invitation from Tremont-street M. E. Church, Boston, Rev. Dr. Townsend, pastor, to hold a series of meetings there. This they consented to do. It proved to be such a meeting as Tremont-street Church never before enjoyed, but greatly needed. It is doubtful, if ever Mr. Inskip preached better, under the circumstances, than he did there.

From Boston, they proceeded to Columbus, Ohio. Here they held a series of meetings in the Town St. M. E. Church, and Wesley Chapel,—Dr. Trimble, pastor of the former, and Rev. S. A. Keen, of the latter. Mr. Keen, in a note to the *Western Christian Advocate*, says: "The capital has been visited with a Pentecost. The meeting held here by Brothers Inskip and McDonald, has been one of marvellous power. It closed on Tuesday evening, with more than one hundred at the altar seeking full salvation."



In reply to an article written by Prof J. P. Lacroix, criticising the meeting at Columbus, Mr. Keen says : " What the professor calls the ' cockle,' is the finest of the wheat. I find in the wake of the meeting, a quickened and empowered church ; altars crowded with penitents, conversions by the score, and the most profound religious impression upon the mind of the city that has been known for years. I think the results vindicate the men, the methods, and the meeting, as of God, and chosen of the Holy Spirit. Through the blessing of God, these brethren have bequeathed to our Methodism here, power, freedom, salvation. The wheat is good and golden."

At the close of the meeting in Columbus, Messrs. Inskip and McDonald hastened on to Cincinnati, where they had engaged to hold a ten-days' meeting in Wesley Chapel, where one hundred and fifty, at least, experienced perfect love.

From Cincinnati, they returned to New York City, where they conducted meetings at Thirty-fourth St. M. E. Church, Rev. J. E. Cookman, pastor, and Seventeenth St., Rev. W. H. Boole, pastor.

Though Mr. Inskip's health, at the beginning of the year, was regarded as extremely precarious, — many insisting that he should desist from all public efforts, and seek quiet, for at least one year, — yet he was able to conduct four National Camp-meetings, one tabernacle meeting in Baltimore, and, with his associate, hold twelve meetings in as many different churches, beside travelling some fifteen thousand miles. The year was one of unusual results.

A new tabernacle had been built to take the place of the old one which had been destroyed in Baltimore. As the Baltimore friends had contributed to this end, they claimed, and justly, too, that the new tabernacle should be erected and dedicated on the spot where the old one fell. This was agreed to, and May 27, 1874, was the time fixed for the



dedication. The meeting which followed the dedication, continued nine days, and in all respects, exceeded that of the former year. Sunday was a great day for Baltimore. Mr. Inskip preached in the forenoon a clear and convincing sermon on the subject of entire sanctification. At 3 o'clock, P. M., the writer preached. The sermon was followed by an exhortation from Mr. Inskip, which, in overwhelming power, was seldom, if ever, equalled by him. Whites and colored, for a time, gave way to feelings which could not be controlled. They shouted, they wept, they clapped their hands, and many leaped like David before the ark of the Lord. It seemed, for a time, that the congregation was beyond the control of the speaker—that he had raised a tempest he could not calm. But in a few moments all was comparatively quiet. Nearly the entire congregation, numbering thousands, arose, either as seekers of pardon or purity. It was remarked by many, that no such meeting was ever held in that part of the country.

The National Camp-meetings for 1874, were held at Sterling, Mass., Old Orchard, Me., and Joliet, Ill.

At Sterling they nearly lost the new tabernacle in a storm. The meeting was blest to the salvation of many. The Old Orchard meeting was a marked success; and the Joliet meeting was a season of spiritual refreshing.

September 19, Mr. Inskip and his associate commenced a meeting in the "Academy of Music," Providence, R. I. Here, for some ten days, the work of God was pressed, with very encouraging results.

From Providence they went to Pawtucket where they spent a few days profitably in the Baptist Church.

Leaving Pawtucket, they proceeded to Washington, D. C., where they held a tabernacle meeting, commencing Oct. 25. Here they had, for a day or two, the valuable services of Bishop Peck. So deeply interested were the people in the

meeting, that they insisted that the tabernacle should be stored there, in order that another meeting might be held on the same spot in the early spring.

From Washington they returned to South Boston — Broadway M. E. Church, Rev. W. F. Mallalieu, pastor. They were received cordially by pastor and people, and a good work was done for the church.

Leaving South Boston, their next place of labor was St. Louis. Here they held a meeting for ten days in the Union M. E. Church, Rev. C. A. VanAnda, pastor. The meeting was opened Sunday, Nov. 29. Though much good was accomplished, the meeting, on the whole, was not all that was expected and desired. Many regarded it as a great success. Good seed was sown, much prejudice was removed, and a goodly number were converted and fully sanctified.

Their next meeting was held in Jacksonville, Ill. The First Presbyterian Church, being the largest in town, was kindly placed at the disposal of the evangelists; but the heating arrangement failing, they were obliged to remove to the Centenary M. E. Church. Here God greatly blessed their labors.

Mr. and Mrs. Inskip, at the close of the Jacksonville meeting, conducted services for a few days, — including one Sabbath, — in the M. E. Church in Lincoln, Ill., with encouraging results. Their next field of labor was

#### HAMILTON, CANADA.

Messrs. Inskip and McDonald had been cordially invited by the pastors of Hamilton, Brantford, Toronto, and Montreal, to hold meetings for the promotion of holiness in the Methodist churches in these cities and towns. The first meeting, in Centenary Church, Hamilton, Rev. Hugh Johnston, pastor, commenced Sunday, Jan. 10, 1875. The weather was extremely cold, but the people thronged the

church. In the evening of that first day, it was estimated that not less than two thousand persons were in attendance. The meeting continued thirteen days, including two Sabbaths, and they were days of power. Mr. Johnston informed the writer, on the last night of the meeting, that not less than four hundred had been converted, with at least one hundred penitents at the altar at the last service. Among those converted, were from fifty to sixty of the students from the Female College in town. Some fifty students from the Male Collegiate Institute of Dundas, were present, most of whom were at the altar as seekers of pardon; and many of them professed conversion. The number of souls fully sanctified during the meeting, we have no means of knowing.

Messrs. Inskip and McDonald spent four days, including one Sabbath, in Brantford, while Mrs. Inskip remained in Hamilton, to press the battle. Their services in Brantford were divided between the two Methodist churches of the town. Though the weather was cold and stormy, the attendance was good, and many, we trust, found the Lord.

They next proceeded to Toronto, where they held union services in the Metropolitan, Berkeley St., Richmond St., and Elm St. Methodist churches. Rev. John Potts, pastor of the Metropolitan Church, received them with a cordiality which was refreshing. Rev. Mr. Jeffery, of Richmond St., Rev. Mr. Shaw, superintendent of the circuit, and pastor of Berkeley St., and Rev. Mr. Hunter, of Elm St., were not behind in their hearty co-operation. They were one week in each church. The congregations were exceptionally large. The Metropolitan, capable of accommodating from twenty-five hundred to three thousand persons, was packed with a company of as earnest seekers of God as they had ever found. On the last night of the meeting in that church, not less than one thousand persons presented themselves as seekers of pardon and purity. It was a night never to be

forgotten. It was the cause of great regret that Mrs. Inskip was so disabled by a severe cold that she could not conduct the usual services, in which she had always been so successful. On account of Mrs. Inskip's health and the severity of the weather, they were not able to respond to the invitation from Montreal, which they greatly regretted.

The work for 1875 opened with a tabernacle meeting in Washington, D. C. Mr. Inskip, notwithstanding his exhaustive labors during the winter, looked as vigorous and ready for work as ever. Dr. Newman, pastor of the Metropolitan M. E. Church, gave them his most hearty support, and at the close of the tabernacle meeting, cordially invited Mr. Inskip and his associates to hold similar services in his church, an invitation which they accepted, and continued their meetings there for five days.

The National Camp-meetings for 1875, were four in number,— Fernwood, Pa., Urbana, O., Old Orchard, Me., and Wesley Grove, near Newburgh, N. Y. We pass these meetings with the remark that Fernwood was a new ground; indeed, intended for nothing more than a temporary meeting. But the meeting was all that could have been expected, under the circumstances. Of the practical and immediate results of the Urbana meeting, as a whole, a correspondent says: "It is almost an impossibility to write in commensurate terms. It was a time of the marvelous outpouring of God's Spirit upon his servants and upon his handmaids, according to the blessed promise set before the people in the opening sermon of Bro. Inskip." The meeting at Old Orchard, was in all respects superior to the one previously held there, which is saying much in its favor. Wesley Grove was reported as equal to any held during the season.

During the fall and early winter, Messrs. Inskip and McDonald, aided by Rev. J. E. Searles, held a very successful meeting in Trenton, N. J. Rev. M. Walton, the pastor of the church, pronounced it a glorious success.

## CHAPTER XXI.

### THE EDITOR AND EVANGELIST.

At the annual meeting of the Publishing Association, in November, 1875, it was made clear to all that the publishing interests of the Association, were becoming greatly embarrassed, and that unless some method of retrenchment was adopted, utter failure was in the near future. To compass this end, in part, and relieve a little friction at some points, the editor of the *Advocate of Holiness* resigned his position for the purpose of electing Rev. G. Hughes to fill the place. Mr. Hughes had served as associate editor of the *Christian Standard and Home Journal*, of which Rev. A. Lowrey, D. D., was editor. This change gave the editor of the *Advocate of Holiness* an opportunity, which he had long desired, of devoting himself exclusively to evangelistic work. Dr. Lowrey was elected editor of the *Christian Standard*. As Mr. Hughes' entire services would not be needed on the *Advocate*, he was appointed as Dr. Lowrey's assistant on the *Christian Standard*. This arrangement reduced the expenses to the amount of the salary of one editor, and was understood to be satisfactory to all parties. But very soon after the adjournment of the meeting, Mr. Hughes declined to serve Dr. Lowrey as an assistant, according to the arrangement at the annual meeting, and Dr. Lowrey demanded that an assistant be furnished, as he had a right to do.

While these matters were becoming more and more unset-



tled, the business of the Association was becoming alarmingly involved, until it was admitted that it was on the verge of bankruptcy. The stock was regarded as utterly worthless. Dr. Lowrey was still urging that an assistant be furnished him, to which he was justly entitled, and Mr. Hughes, who had been appointed as his assistant, declined, claiming that his whole time was needed on the *Advocate*.

A meeting of the directors was called to consider the situation, and not having a quorum, adjourned. Another meeting was called, as the peril was becoming imminent. The directors came together, but what to do, no one seemed to know. Dr. Lowrey had stated that the concern could not hold out more than thirty days, and that he was ready to resign, or do anything which the members judged proper. Rev. E. I. D. Pepper remarked that, as it would not appear courteous to ask either one of the editors to resign, he would suggest that they both do so voluntarily. Whereupon both Dr. Lowrey and Mr. Hughes voluntarily resigned. But what was to be done now, was the question.

Hon. W. C. DePauw, president of the Publishing Association, had written to Mr. Inskip, asking him to consent to take the management of the business. The brethren, learning Mr. DePauw's wishes, and receiving from Mr. Inskip an intimation that, under the circumstances, he would consent to do so, proceeded at once to elect him editor of the *Christian Standard*, and then editor of the *Advocate of Holiness*, — Mr. Hughes casting his vote for the change. At a subsequent meeting, he was elected business agent, — thus imposing upon him the labor which three men had found it difficult to perform, and he partially broken in health. Mr. Inskip proved himself master of the situation. He made his "salutatory" in the *Standard* January 29, 1876, and in the *Advocate* March of the same year. He held the position of editor of the *Christian Standard* from that time to the time of his death.



We make these explanations with no intention of reflecting upon any one. But it is due the character of the dead that we should state how he came to the position of editor and agent of the National Publishing Association. It was a question of the success or failure of the National Publishing Association — a question of life or death.

In a private note to his wife, he says: —

*“My Dearest Wife,* — In the midst of the novelties of my new position, I sit down to drop you a line. All my brethren insist I am where I should be, and that it is the assurance of success and prosperity. I am glad that no one can suspect me of any kind of improper motive or management in the affair. Praise the Lord for that! But God is in it, and all the brethren seem to approve and rejoice.”

When Mr. Inskip took charge of the business, as we have intimated, it could not have been in a worse condition. There was a debt of thirty thousand dollars on the real estate, and some twelve thousand dollars or more of floating debts, and the concern running behind every month in its current expenses. It required nerve and skill to pilot the craft safely through such threatening breakers. For a time, Mr. Inskip did not know what the outcome would be; but he addressed himself energetically to the task, and nobly did he succeed. At his death, all the floating debts of the concern had been paid, and the mortgage on the real estate had been reduced some ten thousand dollars, leaving the stock of the company at well nigh its par value.

Some brethren, whom we must believe were sincere, regarded themselves as misused, by being suddenly removed. But had not the change come when and as it did, the whole business would have been wrecked, and reproach would have rested upon all. The day of eternity will reveal that John S. Inskip, and all who were intimately associated with him, did what they honestly believed was for the glory of

God, with "malice towards none." And the results have proved that they wrought wisely.

This change took Mr. Inskip, to some extent, out of the evangelistic field. Except in a few instances, he confined his outside labors mainly to National Camp-meetings.

During the year 1876, in addition to editing the *Christian Standard*, and acting as business agent of the National Publishing Association, Mr. Inskip found time to attend four National Camp-meetings; viz., Wisconsin, near Milwaukee; Shelter Island, N. Y.; Wesleyan Grove, N. Y., and Old Orchard, Me.

The first-named meeting was not a remarkable success, though many were greatly helped. The second was not largely attended, being somewhat aside from the people; but it was a most excellent meeting. The third was, in all respects, a first-class meeting, and will long be remembered as a Bethel to many souls. The fourth, Old Orchard, was equal to any of its predecessors, which is saying much for its spirit and fruitage.

Mr. Inskip continued to edit the *Advocate of Holiness* for about five months; when, finding it a tax upon his energies which he could not sustain, requested the writer to assume the editorial management of the same. He did so, and has retained the position up to this time.

The National Camp-meetings for 1877, were held at Clear Lake, Ia.; Chester Heights, Pa., and Framingham, Mass. In attending the Clear Lake Camp-meeting, Mr. Inskip was accompanied by Revs. John Thompson, John A. Wood, and the writer. To avoid Sunday travel, they spent the Sabbath at Harrisburg, preaching in the several Methodist Churches. At Chicago, Messrs. Inskip and Thompson went to Doty's Island, Wis., to attend a State Camp-meeting, while Mr. Wood and the writer continued on to Red Rock, Minn., to attend a State Camp-meeting held there. They met, how-

ever, at Clear Lake, July 10, to commence the first National for the season. It was a remarkable gathering. The tide of spiritual interest rose higher and higher with each succeeding day of the meeting, until every barrier was swept away, and the place seemed flooded with salvation. One writer says: "Not an opposing voice was heard; not an act performed which evidenced a disposition to antagonize the doctrine or experience, except in a single instance, and that proved to be more in appearance than in heart. More persons, including ministers and people, entered into the experience of perfect love, than we have ever known, with the same attendance, at any National Camp-meeting yet held. Scarcely a person remained who was not either enjoying or earnestly seeking the blessing of heart purity."

Chester Heights Camp-meeting came at an unfavorable time. It was in the midst of that fearful national railroad "strike," when all safe railroad travel was suspended, and life was everywhere in great peril. Many who had engaged tents, countermanded their orders, and remained at home; and the public mind was in a state of great excitement, not knowing what a day would bring forth.

Notwithstanding these serious drawbacks, the meeting commenced on time, and grew in spiritual interest to the end, and so far as could be learned, there was universal satisfaction expressed with its conduct and spirit.

The meeting at South Framingham, Mass., which was the last for the season, was fairly attended, highly spiritual, and fruitful in results.

During the months of November and December, Mr. Inskip took charge of two holiness conventions which met, the first in Cincinnati, Nov. 27, and the second in New York, Dec. 11. These conventions were well attended, and very profitable to many.

The summer campaign of 1878 included a tabernacle

meeting at Putnam, Conn. ; a National Camp-meeting at Clear Lake, Iowa ; a second at New Castle, Pa., and a third at Epping, N. H. Mr. Inskip took charge of the tabernacle meeting at Putnam, Conn., assisted by Messrs. J. A. Wood, A. McLean, J. B. Foote, and the writer. This meeting was managed, financially, by Deacon G. M. Morse, and was in all respects a success. Never was Putnam so profoundly moved. Such was the interest towards the close, that it was with difficulty that the services could be arrested. They continued on until 12 o'clock at night.

On their way to Clear Lake, Mr. Inskip and Rev. J. A. Wood spent a few days at Doty's Island Camp-meeting, then came on to Clear Lake, where the first National Camp-meeting for the season commenced July 10. With the exception of Oakington, we never suffered as much from the heat as at Clear Lake. There was little or no let-up from the beginning to the end. The attendance was very large, some coming in wagons a distance of two hundred miles. One man walked a distance of one hundred miles, not being able to pay railroad fare. The spirit of holiness spread with unexampled power. Everybody seemed delighted with the spirit of the meeting. Bishop Peck, who was with us, expressed very great satisfaction with what he saw, heard, and enjoyed.

From Clear Lake we returned to

#### NEW CASTLE, PA.,

where the second National for the season was to be held. The meeting opened in the usual manner. The people came out at first to see and hear, much as they would have attended a menagerie, — they gazed, and smiled, and went away more amused than impressed. Then they listened and wondered, and retired to discuss and dispute, until the city seemed stirred with excitement. Finally, a new and

blessed truth flashed upon them; viz., that the blood of Jesus Christ could cleanse from all sin, and that it was their privilege to be cleansed. Never was deep-seated prejudice so generally removed. The people submitted to Christ, and many of them were abundantly saved.

Mr. Inskip, wife, and the writer, had received an invitation to attend the Ohio State Camp-meeting, held at Mansfield, O., July 29, to which they cordially responded. After spending a few pleasant, but exceedingly laborious days, there, they made their way to

### EPPING, N. H.

This meeting was held between the Sabbaths, commencing Monday, Aug. 29, at noon. But as none of the National Association could reach the place so early on Monday, consequently the first service was conducted by brethren of the local association. The crowd, on certain days, at this meeting, was immense. No ordinary voice could reach them, — not even Mr. Inskip's. The meeting, on the whole, was not what it ought to have been, nor what it might have been had longer time been given to it.

For the year 1879, it was resolved by the National Association to hold seven camp-meetings. Mr. Inskip attended all except Douglas, Mass. Messrs. Inskip, McLean, Simmons, and the writer, left Philadelphia June 15, for Bismarck Grove, near Lawrence, Kansas, where the first National for the season was to be held. They spent the Sabbath with Hon. W. C. DePauw, New Albany, Ind. Here they joined Dr. G. D. Watson, pastor of Centenary M. E. Church, who accompanied them to Kansas. After a pleasant Sabbath's worship in the churches of New Albany, early Monday morning they were away for the farther West. Reaching St. Louis at 8 P. M., they were in time to take the night



train for Kansas City, where they arrived about noon the next day, and at Lawrence a little later in the day.

The meeting was not above the usual type. There were about twenty ministers, and not less than two hundred members, fully sanctified, with some fifty conversions, and a "Southwestern Holiness Association" organized.

Dr. Watson and Mr. Simmons returned home at the close of the Bismarck Grove Camp-meeting, while Mr. Inskip and the writer went on to Bennett, Neb., to attend the National Camp-meeting commenced there July 9. It opened with a stirring sermon from Mr. Inskip, who seemed to be in the best of spirits all through the services. The meeting continued seven days, Mr. Inskip and the writer preaching five sermons each.

From Lincoln they returned eastward. Messrs. Inskip and Henderson going to Sewickley, Pa., to attend the Fortieth National, while the writer hastened homeward to attend the Forty-first at Douglass, Mass.

These meetings concluded, the brethren met at Summit Grove, Md. This was a hard-fought field, and a marked victory was achieved. Up to Friday night, there was not much success, but on that night Divine power fell on the people, and they fell before the Lord. For an hour or more the famous Monday night at Manheim was repeated. Large numbers were converted and wholly sanctified, and on to the close the work was glorious.

The meeting concluded Monday night, at about 10 o'clock, and at 10.30 Mr. Inskip and the writer took the cars for Urbana, O., to attend the Forty-third National Camp-meeting, Aug. 13. The crowd at Urbana was immense, the order good, the spiritual results most encouraging.

The meeting did not close until Thursday night, but Mr. Inskip and the writer were obliged to leave on Wednesday night, to assist Messrs. Wood and Jones, who were pushing

the battle at the Forty-fourth National at New Castle, Pa., leaving Dr. VanAnda and others to take charge of the meeting at Urbana. Fifteen hours of riding and waiting, brought them to New Castle, where they found Bros. Wood and Jones making a successful fight with sin and Satan. Mr. Inskip and his associate were nearly exhausted, but they did their best to push the battle. The meeting was a grand moral triumph. It closed Monday morning, and the company immediately left for home.

With New Castle, closed our National Camp-meetings for the season. All must see that the strain upon Mr. Inskip must have been immense. Still, after a little rest, he seemed ready again for work.

In the winter, Mr. and Mrs. Inskip went South, and did effective service in Spartansburg and Charleston, S. C., Augusta and Savannah, Ga., and Richmond, Va. The writer spent two weeks with him in Charleston, and witnessed a most remarkable work of grace.

This brings us up to the last National Camp-meeting before leaving for India, and that will be considered in the next chapter.

We have thus followed Mr. Inskip through his camp-meeting and evangelistic labors, in part. Much of it we are obliged to omit for want of space. The history of the National Camp-meetings, properly written, and by one who has observed them, would be one of the most inspiring volumes of the times. Mr. Inskip, through these great National gatherings, has made his impress upon the age, and he must go down to posterity as one of God's special agents in spreading Scriptural holiness over all lands; and as one of the most remarkable religious leaders of the age.

## CHAPTER XXII.

### ▲ROUND THE WORLD.

#### ENGLAND.

IT was reserved for the members of the National Camp-meeting Association to plan, and carry into execution, an evangelistic tour around the world. A Macedonian call had come, once and again, from England, Ireland, and other points, to come over and help them. But the way did not seem to open, nor had the time arrived.

Rev. W. B. Osborn, presiding elder of the Bombay District, South India Conference, became impressed that Mr. Inskip and some of the members of the National Association, should visit India. In a letter, dated March 1, 1879, addressed to Mr. Inskip, and published in the *Christian Standard and Home Journal*, April 26, Mr. Osborn says: "The special object of this letter is to propose an 'Around-the-world evangelistic tour with the tabernacle.' Start in the spring and come to England; spend the summer and early autumn in Great Britain; then to India, crossing the continent of Europe, holding a meeting at Rome and perhaps at other points. On reaching Alexandria, take a run of two or three weeks to Jerusalem, and a few other points of greatest interest in Palestine; return to Alexandria and down the Red Sea, and so on to Bombay; and after a ten-days' campaign, then by railroad to the Northwest, where a

meeting would accommodate our North India brethren, as well as those of our Conference in that part of the country, say at Lucknow or Allahabad. Then to Calcutta, where we have a regular Sunday-evening congregation of from ten to twelve hundred, in Dr. Thoburn's church. From Calcutta to Madras, another of the largest cities of India; from Madras to Australia, and after that, across the Pacific to our old battle-ground in the Golden State; then after a spring campaign, across the mountains and the desert in time for the usual summer work in the States, stopping, of course, at Salt Lake City to give the 'twin relic of barbarism' another blow.

"Now is not this a good programme for the year 1880? Pray over it and see if God does not sanction this advanced movement. I believe it would accomplish far more for God and the salvation of men, than you and those who might accompany you, could accomplish in any other way. Your coming would be hailed with pleasure. . . . God bless you and lead you to a right decision."

This was the first call to India and around the world, for the express purpose of spreading Scriptural holiness.

Nearly a month later, Bro. Inskip, in an editorial in the *Christian Standard*, said: "Some people who read the suggestion of our good brother Osborn, in regard to an evangelistic trip around the globe, will probably deem it a wild, dreamy idea. But it is not the first instance in which this enthusiast has been in advance of the times and people about him. Some persons are now reaping the benefit of his far-reaching sagacity at Ocean Grove, who in the early stage of its history, deemed it the most quixotic scheme ever undertaken. They are likely to look upon this with the same kind of feeling. Still, we would advise them not to be in too much haste to express their dissent. The tabernacle is ready, several persons are now preparing matters

with reference to this movement. . . . The writer can see far enough ahead to say to his old friend, the Lord willing, *we are coming!* We may expect to be ridiculed, and the whole plan be deemed the product of a wild imagination. But persons on the route, who read this, may begin to look out for a place where the tabernacle can be pitched, and the 'one-idea band' have an opportunity to proclaim the doctrine and experience of Christian holiness. The men and women needed for the expedition are at command, and the money required for the expense will be provided."

Referring, subsequently, to this matter, he says: "For mere scientific explorations and inquiry, or the gratification of a desire for seeing the world, we would not even cross the Atlantic. But an errand for the promotion of holiness, has attractions we cannot describe."

While holding a National Camp-meeting at Bismarck Grove, near Lawrence, Kansas, Mr. Inskip received a letter from Mr. and Mrs. J. H. Gordon, residing in Rome, expressing their great joy at the announcement of the "Around-the-world tour," and offering the hospitalities of their home in Rome.

Statements were made from time to time, in regard to the probable expenses of the trip, and the time required to make the journey. The sacrifice and toil involved, and the expense incurred in such a trip, quite staggered the faith of many. But others favored the movement, and gave it their co-operation and support. Amanda Smith, who was laboring in England, at the time, on seeing a report in the *Christian* (England) of the contemplated trip, said: "If I can pray them through, I will."

W. B. Osborn writes again from India, urging the matter on, and giving additional information in regard to the trip.

When the question came before the members of the National Association, they all seemed to think well of the



movement, but each one could discern grave difficulties in the way. The risk to the health and lives of the brethren seemed greater than should be taken, while the financial question appeared insuperable. It was finally settled, that if the friends of holiness in different parts of the country should be moved to meet the expenses, it would be taken as a clear providential indication of a command to go forward. The company was to consist of J. S. Inskip, W. McDonald, and J. A. Wood, and their wives, — six in all. The friends were asked to make their contributions, and to report to either of the brethren before named. The question of means was soon placed beyond doubt, and it was settled that the company would leave early in the summer of 1880.

On the fourteenth of October, the Ocean Grove Association, at its annual meeting, passed resolutions favoring the "evangelistic tour." They are "persuaded that the brethren are following lines of duty and action suggested by Providence," and "prayerfully commend them to the Divine guidance and care." Bro. Inskip responded to the resolutions, "in a vein of tender Christian love, assuring them of his kindly feeling towards them all, and his lasting gratitude for their warm expressions of fraternal regard." Then was sung, with great fervency of spirit,

"Waft, waft, ye winds His story," etc.

Mr. Inskip was not without his conflicts in regard to the undertaking. He says: "The adversary seeks to disturb our quiet assurance of heart by referring to the sacrifice, exposure, and toil, the movement involves. We had reached a period in life when nature ordinarily needs and covets rest. It seemed that, after so long a period of active and exciting toil, we might, in all good conscience, 'turn aside and rest.' Our plans were nearly all matured with such a

view, when a voice came to us from India, then from Rome, and finally, as we believe, from God, calling us to a wider and more laborious field of labor than we have ever occupied. We named the matter to the partner of our 'comforts and our toils,' and she at once discerned the Divine hand in the matter, and simply but emphatically said, '*We shall go!*' We then communicated with brothers McDonald and Wood, who seemed immediately to recognize the call to be from the Lord; and we agreed, if God and our friends would open the way, we would go, and commenced making arrangements accordingly."

The annual meeting of the National Association was held on the nineteenth of November. The question of the "around-the-world tour" was fully and freely discussed. After much prayer, and a thorough inquiry into all the bearings of the question, the following preamble and resolution were adopted:—

"Whereas, Some of our brethren have determined upon an '*Evangelistic tour around the world,*' the coming season, therefore,

"Resolved, That should they, in the Providence of God, undertake this tour, we cordially sympathize with them, and prayerfully commend them to God and the word of His grace, that they may be safely kept amid the perils of sea and land, and be instrumental in the conversion and sanctification of thousands of souls."

The meeting was one of profound interest. Some of the brethren were quite sure we had probably met for the last time; that some of the company would likely never return. The last half hour was spent in solemn prayer, led by Bro. T. T. Tasker, who seemed inspired to talk with God on our behalf. The doxology was sung, and a Divine baptism seemed to fall upon all present.

Dr. Thoburn wrote from Calcutta, saying: "Your proposed trip is exciting interest in India. I fear, however, you are forgetting how big our world is, when you propose

to finish your tour in one year. Still, you can do much good by giving heavy blows at a few important points."

At an annual camp-meeting at Lucknow, the people, by a rising vote, adopted a resolution cordially welcoming the company to India. The North India Conference, which met in January, 1880, passed the following preamble and resolution —

"*Whereas*, We have heard with great pleasure that our dear brethren, Revs. J. S. Inskip, W. McDonald, and J. A. Wood, with others, are proposing to visit India some time this year, in their 'evangelistic tour around the world,' therefore,

"*Resolved*, That we will heartily welcome them to these shores, and will co-operate with them to the best of our ability, hoping that they will arrange to hold as many meetings as possible within our bounds, and that they will make a special endeavor to be present at our next session at Bareilly.

E. W. PARKER, *Pres.*

B. H. BADLEY, *Sec'y.*"

Near the same time, the South India Conference passed the following resolution of welcome: —

"*Resolved*, That we have heard with pleasure, of the proposed visit of Rev. J. S. Inskip and others to India, in connection with their 'evangelistic tour around the world,' and hereby assure them of our hearty co-operation during their stay among us.

G. BOWEN, *Pres.*

W. J. GLADWIN, *Sec'y.*"

During the winter of 1879, and the spring of 1880, Mr. Inskip and wife were laboring with great success in the South. We have already made reference to these meetings. After a return to Philadelphia, from his exhaustive labors in the South, he says: "The greatest luxury we can conceive of is working for the Master. Working for Him is entirely more joyous and satisfactory than to work for the church,

for an idea, or for self. We have tried all these, but have found our chief bliss in *toiling for Jesus.*"

Preparations were all perfected for the tour, — passage engaged, and the party ready to move as soon as the National Camp-meeting at Round Lake should be held. The New York East Conference, at its session in Brooklyn, N. Y., by resolution, express its "full confidence in the moral and religious character of Bro. J. S. Inskip, and unhesitatingly commend him to the fellowship of all who love our Lord Jesus Christ." They "wish him and his wife a prosperous journey and safe return." Bishop Bowman, presiding, "heartily endorses the above, and prays God's blessing upon Bro. Inskip and his work."

Bishop Simpson sent to Mr. Inskip the following note: —

"PHILADELPHIA, April 22, 1880.

"Dear Bro. Inskip, — I enclose herewith a note which, though you need no commendation from me, may possibly be of some service to you under some circumstances.

"Praying that the health and life of yourself and wife may be graciously preserved during your contemplated journey, I am,

"Yours truly,

M. SIMPSON."

"It gives me pleasure to say that Rev. John S. Inskip, is a minister of good standing, as well as of age and experience, in the New York East Conference of the Methodist Episcopal Church. I have known him well for many years as an active, devoted and efficient laborer in the Lord's vineyard. In his visit to foreign countries he is accompanied by Mrs. Inskip, who is also well known to the church as an earnest and successful Christian lady, who has been of great service in assisting in protracted and revival services. They are both commended to the courtesy of Christian friends, and the blessing of God is invoked upon them.

M. SIMPSON,

*Bishop of the M. E. Church.*"

The New England Conference pass similar resolutions in regard to W. McDonald.

The time fixed for the camp-meeting at Round Lake was June 12. We had arranged to sail June 26, in the *Alsatia*, of the Anchor Line; but were informed, after all our arrangements were made, that the *Alastia* would sail on the nineteenth. Our engagements at Round Lake rendered it impracticable for us to leave on the nineteenth, so we were obliged to make other, and, as it proved, more satisfactory arrangements, with the National Line, to sail in the steamship *Erin*, June 26.

At the camp-meeting, the "Round-the-world tour" was made the burden of many prayers. Indeed, thousands of the best people on earth were making its success, the one object of their daily prayer to God. The meeting was a grand success, and closed on Sunday night, in the midst of unexampled joy. The fact could not be suppressed, however, that there was more or less of sadness mingled with the joy. We were forcibly reminded that many days of toil and peril would pass e'er we should meet again, if, indeed, we should ever meet on earth. But we were trusting in the God whose presence and power was in India, as well as in America, — the God of the sea as well as of the land.

The brethren met in New York, where they spent a day or two preparatory to leaving. A parting service was held at the Asbury M. E. Church, at which pleasant addresses were made, and parting salutations exchanged. Several friends, who did not compose the "evangelistic company" proper, accompanied us to England, and one to India; viz., Miss Mattie Foote, daughter of Rev. J. B. Foote, of the National Association; Miss Davis, her travelling companion; Mr. and Mrs. Turton, of Cleveland, O.; Rev. W. A. Gardiner, and William McDonald, jr.

On Saturday morning, June 26, after a memorable prayer-service at the house of Bro. Shaffer, our host, we went on shipboard, to meet a large company of friends who had



assembled to bid us adieu, and witness our departure. At three minutes past 8 A. M., the noble ship, of nearly five thousand tons, cast off her moorings and moved out to sea, amidst the waving of handkerchiefs, and the singing, from deck and dock, "The sweet bye and bye." It was an hour of peculiar interest to the evangelistic party, and not much less so to many whom they left behind. We are sure that more earnest prayers never followed any company leaving the American shores.

The voyage from New York to Liverpool, which was made in thirteen days, had in it little which would interest the general reader. We will name only two incidents. The second Sabbath was the fourth of July, and some young American bloods on board were anxious to "celebrate." The captain, C. H. Andrews, refused to allow any demonstrations on the holy day, but assured them that on Monday they should be allowed full liberty, and that he would render them any aid in celebrating the day, except furnishing gunpowder. On the morning of the fifth, a goodly company assembled in the cabin. It seemed an odd place for such a service. But nearly all seemed to enjoy the celebration. An Episcopal clergymen from Philadelphia offered prayer. The Declaration of Independence was read by a Jewish lawyer. An opportunity was then given for remarks. A Canadian gentleman, who claimed to be an army officer and pedagogue, was not pleased with the arraignment of King George, and came forward to defend him against the charges preferred in the "Declaration." He frankly acknowledged that he himself had never read, and this was the first time he had ever heard read, the immortal instrument. The bombast, coupled with the almost unexampled ignorance, of a man of his professed intelligence, called Mr. Inskip to his feet. It was such a case as he was peculiarly fitted to deal with. In a brief speech, full of

good humor, but withering sarcasm, he perfectly annihilated our Canadian friend, to the great delight of nearly all present. The singing of the "Star Spangled Banner" and "God Save the Queen," closed a very enjoyable hour on the high seas.

On our fifth day out, we were enveloped in dense fog. As the sun was setting, the fog lifted, just in time to reveal to us a huge iceberg directly in our path. A mile and a half away floated a mountain of ice, 150 feet high, and not less than 1000 feet square. Such was its effect upon the temperature, that the mercury fell from 83 to 40. We changed our course and safely passed the danger, and in a few moments were again enveloped in as dense fog as before. It seemed a providential interference to save us from destruction; for had the fog remained, in a few moments longer we should have planted our ship's bow against the huge mass.

We arrived in Liverpool at midnight, on the eighth of July, being our fourteenth night on shipboard. Early the following morning, we landed, and at 11 A. M., took cars on the Northwestern Railway for London, where we arrived at 4 P. M., and were met and kindly taken charge of by Bros. Warner and Senior, — the latter, pastor of Surrey Chapel; the former, a successful evangelist.

The first meeting conducted by the evangelists in England, was under the auspices of the Primitive Methodists, and was held in the famous Surrey Chapel, located in the south of London, on Blackfriar's Road, once regarded as the "very paradise of devils." They received a warm greeting at the old chapel, by leading brethren engaged in the work of spreading Scriptural holiness in England, — among them, Dr. Asa Mahan, Admiral Fishbourne, Dr. Smith, Rev. I. E. Page, Rev. Dr. Antliff, Drs. Hurd and McKechnie, W. Warner, and many others. The meeting commenced July 11, and continued sixteen days. The locality was unpropitious.

The street was so noisy that it was very difficult for the people to hear with any degree of comfort. The congregations were small at the beginning, and there was neither altar nor any arrangement for altar service. The pews were high and narrow, and on the whole, they seemed as inconveniently situated as they well could be. No harder spot could have been selected. Numbers increased daily, and with them, spiritual interest. Considering the limited attendance, we have never known so many souls converted or fully sanctified. Ministers and laymen came six, eight, and ten miles, and some a much greater distance, to enjoy the meeting. A large number of ministers, travelling and local, were fully saved. The closing service developed the deep gratitude of the people, for the services rendered. The president of the conference, Rev. Mr. McKechnie, poured out his full soul in gratitude to God, saying that the meeting had been such a blessing to him as he had never known before.

At a meeting of the General Committee, composed of the president of the Primitive Methodist Conference, and several of their leading men, who have charge of all connectional matters in the interim of the conference, Mr. Inskip and his party were invited to be present. The president, after making some very kind and appreciative remarks, read the following paper : —

SURREY CHAPEL, July 23, 1880.

*“The General Committee of the Primitive Methodist Connection, and our American Visitors, —* This Committee, many of whose members have attended the religious services conducted by the Revs. Messrs. Inskip, McDonald, and Wood, in Surrey Chapel, rejoices to acknowledge these brethren as true and faithful servants of our common Lord and Saviour, and bears willing testimony to the good already effected by their labors, in the conversion of sinners, and the sanctification of believers ; and while this Committee always abstains from giving countenance to unauthorized evangelists and revivalists,

whose movements are too often productive of mischief to the churches, it yields unhesitating approval and sympathy to these brethren, who are, beyond all doubt, men of reputation and intelligence, and who, for considerably more than a quarter of a century, have had a good standing in the ministry of the Methodist Episcopal Church in America ; and the committee also prays that the Great Head of the Church may clearly open their way to further fields of usefulness, and abundantly prosper their mission of holiness all around the world.

“Signed in behalf and by order of the General Committee,

JOHN C. MCKECHNIE, *President.*

SAMUEL ANTLIFF,

WILLIAM CUTTS,

ROBINSON CHEESMAN,

RALPH FENWICK.”

With a pleasant evening call on Rev. Mr. McAuley, ex-President of the Wesleyan Conference, at Finsbury Park, and a visit to the Wesleyan Conference, in session at City Road Chapel, the party proceeded to Malton, Yorkshire, to hold, by invitation, a meeting in the Wesleyan Chapel of that town, stopping a few days for rest at Matlack Bank. They commenced their meeting at Malton, Sunday, Aug 1. The day was propitious, and the people were in an expectant state, looking for great things. The superintendent of the circuit, Rev. Mr. Edmond, was not only a firm believer in the doctrine of holiness, but enjoyed its experience. Mr. Inskip preached the opening sermon. He looked a little out of place in a pulpit ten or twelve feet high, and only large enough to hold one man of ordinary size. But the Lord gave him great liberty, and the altar service which followed, resulted in the salvation of several souls. There was a good deal of liberty in the afternoon ; and Mr. Wood preached in the evening to a packed house. The sermon was followed by Mr. Inskip, and the altar was again crowded with seekers.

The meeting continued for eleven days, increasing in in-

erest to the last. Mr. Inskip had unusual liberty, though laboring under great trial on account of the severe illness of Mrs. Inskip, who had taken a violent cold in London, and renewed it at Matlack Bank. But prompt medical aid and special care relieved her, and at the close of the meeting she was able to leave with the company. Many of the ministers, travelling and local, with leading members of the church, were fully saved. Local preachers and laymen came a hundred miles to attend the meeting, and returned to publish the news of their complete deliverance from sin. At the closing service, eighty gave a clear testimony to heart purity, and seventy more arose to declare that God had fully saved them, not having had opportunity to speak. Besides these, scores from the country had attended the meeting, been saved, and returned to proclaim the glad tidings to their friends. It was generally admitted that Malton had never before been blessed with such a work of grace.

#### MEETING IN LEEDS.

The third meeting in England was held in Leeds. It seemed proper that a band of American Methodist and holiness evangelists should preach the gospel of full salvation in Leeds, — the city where the seraphic Fletcher made his first public confession that he was “dead, indeed, unto sin”; the city from which the sainted Bramwell was almost instantly translated to his heavenly home, and the city in which the Wesleyan Conference met, which decided to send Boardman and Pilmore, missionaries to the spiritually-famishing sheep in the American wilderness. Arrangements were made by Messrs. Wooley and Beckworth, local preachers, — the former of the Wesleyan, and the latter of the Primitive Methodist Church, — for the party to hold meetings in Belle Vue, Primitive, and St. Peter’s Wesleyan, chapels. They spent four Sabbaths in Leeds, two at each of the



chapels named, beginning with Belle Vue. The Primitive Chapel was new, modern in structure, and beautiful; the Wesleyan was old, dingy, antiquated, and nearly forsaken. The party was received with the greatest possible cordiality, and the opening service at Belle Vue gave evidence of the Divine approval. Mr. Inskip was greatly helped in urging the injunction, "Be ye holy." "Our first Sabbath in Leeds," writes Mr. Inskip, "gave us great encouragement to look for a large amount of fruit." Each day, as the meetings progressed, the interest increased, and scores crowded the altar at each service, as earnest seekers of pardon or purity.

Mr. Inskip, though an Englishman by birth, found it not a little difficult to adjust himself to English usages. He says: "We do not so easily adopt English phraseology; yet we are learning. We begin to say 'chapel' instead of 'church,' and 'communion rail' instead of 'altar,' etc. Nevertheless, as we have already said, we pass tolerably well for an Englishman, always excepting when a regular National Camp-meeting gale is on hand, and then our Americanisms at once develop."

One of the remarkable features of the work here was the large number of ministers, travelling and local, who entered into the experience of full salvation.

The meeting at St. Peter's (Wesleyan) was in all respects equal to Belle Vue, and in some respects, superior. That old chapel, which had been well nigh deserted for years, was crowded nightly, with as earnest worshippers as can be found; and at each service the altar was crowded with all classes, — aged, young, sinners, believers, — and a common blessing came to them all. Mr. Inskip, as well as the other members of the party, were favored with great liberty and freedom of utterance. The second Sabbath at St. Peter's was certainly a remarkable day. The evening service was conducted by Mr. Inskip. The altar service which followed

the sermon was, perhaps, an occurrence such as few persons have ever witnessed. Fifteen hundred people arose and avowed their acceptance of Christ as their complete Saviour. The effect produced, as they arose, and solemnly proclaimed their faith in the Lamb of God, was amazing. The altar was crowded, and the pews far back were filled with the most earnest seekers. People were saved at the altar, out in the congregation, and in the galleries; indeed, from all parts of the house, the shout of victory and salvation was heard. The whole town seemed moved by the power of God. The company was urged to remain, but duty required that they push on to other fields. They left Leeds amidst the benedictions of the people, stopping only to dine with Bro. Wooley and family at Garforth.

#### MEETING AT HULL.

“Our opening at Hull,” writes Mr. Inskip, “was as remarkable as our closing in Leeds.” Here they held meetings in two chapels, both Primitive, — Bourne Chapel, and Great Thornton-street Chapel. The whole party were in good health and spirits. Mrs. Inskip had greatly improved, while at Leeds, and she, with the other ladies of the party, were able to take their part in the services. The meetings at Hull were in every respect a success — a great success; both chapels were thronged by day and night, and seldom have we witnessed a people more earnest for the truth. One evening, not less than thirty professed conversion, and one hundred professed the fulness of salvation. It was found that Great Thornton-street Chapel, though thirteen or fourteen hundred could be packed into it, was too small to accommodate the crowds that flocked there. At times, at least one thousand were turned away who could not gain admittance. The meeting was returned to Bourne Chapel, where not less than twenty-five hundred assembled daily.

The services at the two chapels lasted twelve days, and at a low estimate, not less than seven hundred were converted and sanctified. The superintendent of the circuit, Rev. Mr. Lamb, estimated the number at one thousand. Long will the old town of Hull remember the holiness meetings held at Bourne and Great Thornton-street Chapels.

Mr. Inskip, during these services, was in the best of spirits, full of life and power. In fact, the whole party were in the best possible condition for work.

#### MEETING AT MIDDLESBROUGH.

The company left Hull, Sept. 17, for Middlesbrough, a distance of one hundred miles, to meet an engagement made with Rev. Mr. Swanell, superintendent of the Wesleyan Chapels of that city of seventy thousand inhabitants. Mr. Swanell was a cousin of Mr. Inskip's.

Sunday, the nineteenth, services commenced in Centenary Chapel, Mr. Inskip preaching the opening sermon, with very marked results. The day was full of blessing to the people.

Mrs. Inskip, on coming to Middlesbrough, had a relapse of her throat and lung trouble, and it became necessary for her to leave. On Tuesday morning, Mr. Inskip, leaving the work with Messrs. McDonald and Wood, took his wife to Southport, near Liverpool, the great sanitarium of the north-west of England, where she might be under proper medical treatment. The meeting, notwithstanding the absence of the leader, continued for ten days. The Centenary Chapel became too small for the crowds that assembled, and it became necessary to remove the meeting to Wesley Chapel, a much more commodious house of worship. This, also, was filled, until hundreds were turned away, not being able to gain admittance. After the chapel, which could accommodate twenty-five hundred, was filled to its utmost capacity, an overflow meeting was held in the school-room, several

hundreds crowding into it, who were successfully addressed by Messrs. Wooley and Dawson, local preachers. In the ten days, not less than six hundred were saved. The whole town was moved, and could the meeting have continued ten days longer, three times that number might have been made partakers of the blessing of salvation. But we were obliged to close.

Southport was 150 miles away. Leaving Middlesbrough on Wednesday morning, the party arrived at Southport at 5 P. M. Mrs. Inskip had considerably improved, though still quite feeble. Mr. Inskip had commenced services in the Primitive Methodist Chapel in the place, which, on their arrival, Messrs. McDonald and Wood assisted in conducting for a few days.

#### MEETING AT LIVERPOOL.

The following Sunday, Messrs. Inskip and Wood commenced protracted religious services in the Everton Road Chapel, Primitive Methodist, Liverpool, Rev. Mr. Travis, superintendent, while the writer remained to push the battle at Southport. The meeting at Everton Road continued two weeks, including three Sundays, resulting in the salvation of five hundred souls; of this number about two hundred were converted. It was a repetition of what was common at all the meetings. On account of the sickness of his wife, Mr. Inskip was obliged to be absent a part of the time. But when present he rendered very effective service. The company spent one hundred days in England, during which time they conducted more than two hundred public services, resulting in the salvation of not less than three thousand souls, and of this number, at least eight hundred were converted. Calls for service came from all parts of England — from Wesleyans and Primitive; but the company could not respond, as they must go forward. The brethren

plead with them to remain, insisting that more good could be accomplished in England than in India. But they had started for the Orient, and could not be persuaded to turn aside from their original purpose.



## CHAPTER XXIII.

### AROUND THE WORLD.

#### ORIENT.

THE evangelistic party left Liverpool on Thursday, Oct. 19, in the steamship *Hispania*, of the Anchor Line, one of the largest ships employed in the India service.

A large company of friends accompanied us to the ship, to bid us good-by and a hearty God-speed. As we passed out of our dock at Birkenhead, into the Mersey, we caught the signs of the adieus signalled from our friends on shore, who continued, so long as they could see us, to wave their affectionate farewells.

The commander of our steamer, James Laird, was a good-natured Scotchman, extremely pleasant and obliging. Our fellow passengers represented the pulpit, the stage, and the army, — all professions and callings. Three days of uncomfortable sea life brought us to the awful Bay of Biscay, and to what is common in that place, a big storm. Mr. Inskip writes: "Reader, did you ever hear of the 'Bay of Biscay' ? Undoubtedly you have, but may you be preserved from ever seeing it, or sailing on it, as we did. . . . Mrs. Inskip said the storm was awful. Bro. Wood averred it was a tremendous affair. Bro. McDonald also deemed it huge. Mrs. McDonald was much out of sorts with the ship, on account of her rolling, and Mrs. Wood, notwithstanding her well-earned reputation as a good sailoress, broke down and was

borne away by the common opinion that we had considerable of a storm. We caught only an occasional look at Brother Gardiner, the young man of our party. He very much resembled what we suppose to be the appearance of the 'last rose of summer.' Just how that is we know not, but we presume it to be of a faded and melancholy hue." Mr. Inskip represents himself as most of the time under the "gag law of the place and occasion." He put his head above decks only once during the storm, and then, with a wild look at the foaming sea, as it dashed its waves across our deck, he hastily retired, excitedly exclaiming, "Bay of Biscay! Bay of Biscay!" Three days of fearful storm greatly prostrated some of the company. But Sunday morning brought a calm sea, and with it, sight of land, for which we all offered thanksgiving to God.

Monday morning the steamer rested for a few hours for the purpose of coaling, giving us an opportunity, just as the sun was rising, to look, for the first time, upon the towering form and frowning batteries of the world-renowned "Rock of Gibraltar." It was worth a voyage through the stormy Bay to witness such a sight. Some of the party spent a brief time on shore, looking at the wonders of the place, and at 2 P. M., they steamed out of the beautiful bay, through the fabled "Pillars of Hercules," and down the Mediterranean. We were eight days on this sea of two thousand miles in length. The Spanish shores on the left, and the African on the right, were equally rough and mountainous. The sea was calm, the air was balmy and refreshing, and the company, having fully recovered from the effects of the Bay of Biscay, were in the best of spirits, but anticipating the furnace heat of the Red Sea. On Friday they passed Malta, and on Saturday, Crete, — islands made sacred by the sufferings endured there by the great Apostle to the Gentiles. Sunday, a beautiful day, Mr.

Inskip preached a sermon which deeply impressed his hearers. Some, as we subsequently learned, were induced under the clear statements of the sermon, to renounce skepticism, conceding that the Christian religion must be of God.

Tuesday morning found us at Port Said, the entrance to the famous Suez Canal. Here the ship remained a few hours for coaling, allowing the company ample time to go on shore.

No one need be told, who visits Port Said, that he is in a pagan land, as it is mournfully manifest on every side. About mid-day we entered the Canal. As night came on, we were obliged to haul up, as vessels are not allowed to continue their voyage in the Canal at night. Here we rested in the midst of the old desert of Shur, with mountains of sand, hills of sand, plains of sand—sand like an interminable beach, on every side, and as far as human vision could extend. The following evening, at about six o'clock, we arrived at Suez, at the head of the gulf by that name, one of the northern arms of the Red Sea, and near the point where the Israelites made their crossing.

The Red Sea is about 1200 miles in length, and with the exception of the Persian Gulf, is considered the hottest place in the world. Though we passed this sea in the most favorable season of the year, we saw no reason for denying the statement. We were eight days in passing through the Red Sea, arriving at Aden, the home of the Queen of Sheba, Nov. 9. Here we stopped for a brief time to take in coal, and then were away for Bombay, 1664 miles across the Indian Ocean, which distance was made in seven days, most of the way against head winds and strong currents, arriving at Bombay, Tuesday, Nov. 16, at 11.30 A. M.

As our ship cast anchor, we observed a small steam-tug making for us, and as she swept around the stern of our ship, the face of a tall, red-headed, good-natured, enthusiastic

Yankee — Rev. W. B. Osborn, — could be seen, and very soon heard. With him, Rev. D. O. Fox, P. E., Bros. Rowe and Shreeves, pastors in the city.

Mr. Osborn, as might be expected, was somewhat noisy. Mr. Inskip could not easily restrain his enthusiasm. In fact, there was a good deal of demonstration. But it must be remembered that our company were ten thousand miles from their native land, and had now been at sea for twenty-eight days; and to meet their old friends, under such circumstances, was a sufficient justification for not a little demonstration.

Our luggage was soon on board the little steamer, and as the brethren had taken along with them a custom-house official, we had the great pleasure of escaping the usual delay in that department. In a few moments we were safely landed in Bombay, and proceeded, without delay, to our several places of entertainment, where we were most cordially received.

The limits of this memoir do not allow of any special description of the country, or of the people, but only a brief history of our work.

On Thursday evening, the eighteenth, the brethren of Bombay gave our company a most hearty reception at Grant Road Chapel. The venerable George Bowen presided. Mr. W. B. Osborn, after singing and prayer, made a few remarks, and introduced Rev. D. O. Fox, P. E., who assured us that most, if not all, of the preachers of the South India Conference, were earnest in their advocacy of holiness, and were anxious that we should make it the theme of our preaching while in India. Mr. Inskip responded, in terms appropriate to the occasion, followed by brief remarks by Messrs. McDonald and Wood. The altar was crowded with seekers of purity, and the first service of the evangelists in India closed.

Our first Sabbath in Bombay was most delightful. In the morning, Mr. Wood preached at Falkland Road, Mr. McDonald at Dean Hall; and in the evening a union service was held in Grant Road Chapel, at which Mr. Inskip preached on the baptism of the Holy Ghost. He had great freedom, and the sermon was profitable to many. A large number came to the altar as seekers of the Spirit's fulness and power.

We had arranged to hold a tabernacle meeting in Bombay a little before, and during the session, of the South India Conference. But the session of the conference had been unexpectedly postponed to give Bishop Merrill opportunity to visit Palestine, and Poona being the nearest and most accessible point, it was determined to erect there the tabernacle, which had already arrived from America, and in it hold our first meeting proper, in India.

Poona is one hundred and twenty miles east from Bombay. It is from two to three thousand feet above the sea, and has a native population of one hundred thousand. It is famed for the salubrity of its climate, and the number of its pagodas.

The tabernacle was in readiness to be pitched on our arrival, Rev. Mr. Fox having preceded the company by a few days, with it. Nov. 23, just one week from the day we landed in Bombay, we opened the campaign in Poona. Mr. Inskip preached the opening sermon to a large and attentive congregation, from the text, "Then had the churches rest," etc. A good impression was made, and a large number presented themselves at the altar as seekers of full salvation.

The meeting in Poona continued eight days, including one Sunday. The attendance was very good, and the people gave prayerful attention to the word, many finding the rich experience of perfect love. The natives — Hindus and



Parsees — came out in considerable numbers, and some of them professed to accept Christ as a Saviour from sin, among them a high-caste Hindu of considerable influence. There had never been, it was said, as many natives present at any previous public religious gathering in Poona, as were present at the “tabernacle meeting.”

On the Sabbath, though excessively hot, we put in a full day’s work. Mr. Inskip preached a powerful sermon at 7 A. M. At 11 A. M., a Mahratti service was held, Messrs. Inskip and Wood addressing the natives through an Eurasian interpreter. Mrs. Inskip and others conducted a children’s meeting at 4 P. M. We preached at 6 P. M., and many were at the altar seeking pardon and purity, and several rejoiced in their new-found bliss.

On Monday evening, at the conclusion of the service at the tabernacle, the party held a special service among a company of educated Hindus, in the judgment hall of one of the old Mahratti kings, in the native town. As they could all speak English, there was no need of an interpreter. After singing, which the natives greatly enjoyed, earnest addresses were made by Messrs. Inskip, McDonald, and Wood, to which the natives respectfully listened, but which did not seem to greatly impress them.

It is doubtful if much conviction was produced, as they were too ready for debate, which we refused to allow.

The extent of the work done in Poona may be inferred from a response made to a question propounded by Mr. Inskip at the last service, as follows: “How many persons present have, during the progress of these meetings, received a satisfactory assurance that they have been either wholly sanctified, soundly converted, or consciously reclaimed from a backslidden state?” Not including a goodly number of children, and several who had been saved who had left town, eighty persons promptly arose. The meeting produced a

profound impression upon all classes, native and European. The pastor, Rev. Mr. Northrup, was greatly encouraged in his work.

October 3, we were in Bombay again, where we met that world-renowned evangelist, Mrs. Amanda Smith, who had been inspiring the people over much of India, with the importance of "A little more faith in Jesus," proclaiming everywhere her royal parentage, by the announcement, "I'm the child of a King."

The tabernacle was pitched on the esplanade, or park, at a point where the trams, or street-cars, converge from all parts of the city; and on Saturday evening, of Dec. 4, the first meeting was held. Mr. Inskip gave an impressive address, followed by a consecration service, at which many humbly sought the Divine anointing.

From 10 A. M. to 4 P. M., it is oppressively hot in Bombay. Our first Sabbath service commenced at 11 A. M.,—a most uncomfortable hour. The sun's rays poured through the white canvas until the tent seemed more like a heated furnace than a place of worship. Notwithstanding the oppressive heat, Mr. Inskip preached on the subject of holiness, and, under the circumstances, did remarkably well. At 6 P. M., Mr. Wood had special freedom in presenting the subject of perfect love. The altar was filled with seekers of pardon and purity. Such a movement, in Bombay, was entirely new, and it produced no little excitement among the Parsees, who were present in great numbers, and who are inordinate haters of Christianity. They were anxious to know whether any of their people were among the seekers. The preachers of the South India Conference were generally present at the tabernacle meeting. They came to the city a week before the session of their conference, which began Dec. 15, to attend the meeting; and royally did they enjoy it. The tabernacle was filled nightly with Europeans and

natives, — the latter class chiefly composed of Hindus and Parsees. The best of order prevailed. Though in the midst of pagans and pagan worship, where not one person in a hundred had any faith in the Christian religion, the entire absence of all rudeness on the part of those from without, might well put to blush many European or American audiences. The people listened attentively, and retired quietly.

Bishop Merrill arrived Tuesday, D. c. 7, and on the following Friday evening, preached in the tabernacle, from Heb. vii. 25. The sermon was an earnest appeal for holiness.

The second Sunday opened with a delightful testimony meeting, and closed with a crowded altar and many rejoicing hearts. The meeting finally closed on the third Sabbath. The conference was in session during the last week of the meeting; but this fact did not seem in the least to detract from the special interest of the tabernacle services. The baptism which had come upon the preachers, had the effect to turn their business sessions into what resembled an old-fashioned Methodist Conference. There were, at the altar in the tabernacle, at one time, not less than one hundred and fifty souls seeking either pardon or purity. At one of the meetings, so far as we were able to judge, the whole conference, bishop included, were on their knees at the altar, seeking the fullness of God. Sailors, soldiers, natives, — indeed, all classes, — were calling upon God for mercy; and many found the Lord.

The meeting closed Sunday, Dec. 19. Mr. Jacobs preached a spiritual sermon in the morning at Grant Road Chapel. Mrs. Inskip, with Mrs. McDonald and Mrs. Wood, conducted a successful children's meeting at 4 P. M. Bishop Merrill preached in the evening, followed by a rousing exhortation from Mr. Inskip; and a great crowd of seekers were at the altar. Thus closed the second holiness meeting in India.

. The following paper was presented by the Rev. Dennis

Osborne, and passed unanimously by the Conference, Bishop Merrill asking the privilege of voting in its favor: —

(1) “ *Whereas*, Our beloved brethren from America, Revs. J. S. Inskip, W. McDonald, and J. A. Wood, have been laboring in our midst in a series of special religious services, we hereby express our hearty appreciation of the benefits which have resulted from their labors, and that we tender to them and their companions our hearty acknowledgment of their services.

(2) “ That we pray for the Divine blessing to accompany them as they go from hence, and crown their labors from place to place, and in due time safely conduct them back to their native land.”

The tabernacle meeting at Bombay was a great uplift to the ministers of the South India Conference.

#### MEETING AT ALLAHABAD.

The evangelistic party left Bombay Dec. 22, for Allahabad, some nine hundred miles north, Bishop Merrill joining the company. They took second-class fare, which means bare seats, and poor at that; and were two nights and one day making the journey. The nights were cold, — very cold. It is doubtful if we ever suffered more from the cold in the same time. All were obliged to sleep on their narrow board seats, with what little covering they took with them. Sleep departed from their eyes, and most of their time was spent during the night in beating their cold feet, and making efforts to keep up a little circulation until the morning sun should bring them relief.

We arrived at Allahabad, Dec. 24, at 7.30 A. M., Bishop Merrill continuing his journey to Cawnpore. The company was entertained by Rev. Dennis Osborne, pastor and presiding elder, and Bro. J. F. Deatker, a local preacher. Allahabad means, “The City of God,” — a sacred city. It is situated at the confluence of the Ganges and Jumna rivers,

and is the seat of government of the Northwest Provinces and Oudh, and has a population of 150,000.

We commenced our meeting Sunday, Dec. 26, in the Methodist church, one of the finest in India, built by Rev. Dennis Osborne. The services continued morning and night until Sunday, Jan. 2, 1881. And without attempting a minute description of the meeting, we may say, that as a whole, there was no better meeting held in India. The congregations were not large, but remarkably earnest. So far as could be known, every member of the church, who was not in the enjoyment of the fulness of love, entered into the blessed experience. It was simply a clean sweep of the entire church. Sinners were converted, and in some cases, whole families were brought to Christ. At the closing service, Mr. Osborne remarked, that at first he had felt somewhat doubtful as to the favor with which the work would be received ; but he rejoiced greatly to report, that every member of his church had been, not only highly gratified, but greatly blessed. He expressed his profound gratitude to God for the wondrous blessing he had received personally. The meeting was full of blessing. A brother, writing of it to the *Bombay Guardian*, says : "I praise the Lord that he put it into my heart to go and hear these evangelists, as I have been earnestly desiring, for a long time, this blessed grace of entire sanctification. Well, I went there on the thirtieth, and anything like the earnest addresses, the fervent prayers, and the clear, logical, and profound expositions of Scriptures, setting forth, proving, and enforcing, the doctrine of entire sanctification, I never heard nor even imagined. The result was, I gave myself wholly to Jesus. Such a glorious and blessed sight I had never seen in any church, as I witnessed when nearly the whole congregation was drawn to the communion rail, and prayed with such earnest entreaties for salvation and sanctification. There was clapping of



hands and shouting, and groaning, too; things I certainly once disapproved of, but never will again, as I am convinced the whole thing is of God, and greatly and manifestly blessed of Him."

Rev. Dennis Osborne, writing to the *Lucknow Witness*, of the results of the meeting, says: "And now that the services are over, and we hear the voice of these devoted servants of God no more, we calmly ask: 'What have we gained as a church and people by the services held?' If duty made clear, conviction deepened, hope inspired, faith stimulated, love kindled to a holy zeal, be blessings to be desired, then have we made solid gain. But not taking into account that which may be regarded by some as merely sympathetic and transient, we have to record to the glory of God, the tangible gain achieved, in the sanctification of scores of believers, among them members of sister churches—the reclaiming of many who had wandered out of the way, and the conversion of not a few who had hitherto resisted all Christian appeal. To this, add a mighty quickening of the Church of God, with such an impulse to Christian activity as the indwelling Holy Ghost can impart, together with the exhumation and enforcement of one of the most powerful truths of God's word in its relation to Christian life and work,—and we have some view of the area of blessing entered upon. We part with these beloved brethren and their companions with deep regret. We pray that God may bless their labors in India with far-reaching and abiding success. To them, we feel ourselves bound with bonds of no ordinary love and gratitude."

#### NORTH INDIA CONFERENCE—BAREILLY.

The company left Allahabad Monday morning, Jan. 3, to attend the North India Conference at Bareilly. Arrangements had been made to spend the night in Lucknow. On

reaching the station at 6 P. M., the familiar face of Rev. James Mudge, editor of the *Lucknow Witness*, greeted us. We were taken to the Ladies' Mission House, where we found comfortable quarters for the night. The next morning, at 6.30, we were off for Bareilly, accompanied by Dr. Waugh, and others, where we arrived at 4.30 P. M. Here we met many of the good brethren of the Conference, who took charge of us during our stay.

Mr. Inskip stopped with Dr. Thomas, Mr. Wood with Miss Sparks, and the writer with Rev. Bro. Parker and Dr. Scott.

We did not anticipate accomplishing very much at Bareilly, beyond helping, if possible, some of the members of the conference, to a better spiritual state, together with any English-speaking members that might be in attendance.

The first evening was spent in attending an exhibition of Miss Sparks' Girls' School, which was exceedingly interesting and satisfactory, though conducted in Hindustani. The conference opened on Wednesday, Jan. 5, Bishop Merrill presiding.

We took charge of the early morning meeting, which was very well attended. The preachers and their wives entered into the spirit of the meetings, giving themselves fully to the work. Mr. Inskip had considerable liberty in preaching on Wednesday evening, and the altar was filled with seekers of heart purity. Each day during the session, services were held at 8 A. M., and 8.30 P. M.

At 11 o'clock Sunday, Mr. Inskip preached a memorable sermon. The brethren who heard that discourse will not soon forget it. It was full of unction and power. At 6 P. M., Bishop Merrill preached on the "Baptism of the Holy Ghost." Several other services were held during the day.

The conference closed on Tuesday, and at 9 o'clock A. M. the following day, the party left for Lucknow, taking third-class passage.

## MEETING AT LUCKNOW.

The meeting at Lucknow, in Rev. Mr. Mudge's English-speaking church, opened Thursday, 7.30 P. M. The attendance was small, but a good spirit prevailed. In the evening, Mr. Inskip preached. There was a fair attendance, but the people looked as if the sermon was a little above their grasp. The subject was not sufficiently familiar to them to be readily comprehended. The meeting did not take on the spirit which we had hoped to see. Saturday, Rev. Bro. Craven was greatly blessed, which added much interest to the service. Sunday was, on the whole, a good day. Mr. Inskip preached at 8.45 A. M. The evening sermon was by the writer. Several seekers were at the altar, and a few rejoiced in the Lord.

## DIVISION OF FORCES.

On leaving England, the party had made positive engagements to return and hold religious services in several cities. It was also understood that meetings were to be held in Rome. Though at first, a visit to Australia was contemplated, the idea was finally abandoned, and the party resolved to return by way of England. But Mr. Inskip, on reaching India, and conferring with Mr. Osborn, judged it best for some of the party, at least, to undertake a trip to Australia. So it was arranged that Mr. and Mrs. Inskip, accompanied by Mr. Osborn and wife, should take that route, and the rest of the company return by way of Rome and England, and meet their engagements there.

As Mr. Inskip and party were to sail from Calcutta, and Messrs. McDonald and Wood from Bombay, sixteen hundred miles apart, it was judged best for Mr. Inskip to meet the engagement at Calcutta, and Messrs. McDonald and Wood hold meetings at Cawnpore and Jubbulpore, on their way to

Bombay. It would have been a great pleasure to all concerned, had the party remained together; but as it proved in the end, the division of service was greatly blessed to the salvation of souls.

On Monday morning, Jan. 17, we reluctantly parted with Mr. and Mrs. Inskip, who left for Calcutta.

We shall follow Mr. Inskip in his tour homeward, giving as full an account of his labors as our limits will allow, while we pass over, with a mere mention, the labors of the other party.

They took second-class fare, stopping over night at Allahabad. On their arrival at Calcutta, they were entertained at "the princely home" of Mr. J. M. Atkinson.

The meeting in Calcutta, held in Dr. Thoburn's church, was one of marked interest. It continued through three Sabbaths. A very large number are reported as having been converted, and a still larger number wholly sanctified. Mr. Inskip preached twenty-two sermons, and from "the beginning to the close," he says, "there was much of unctuous spirituality, and the work throughout has been unusually genuine. The tide of feeling continued to rise to the last hour, and threw around the closing half hour and the final prayer and benediction, an unction we have no words to describe." On the evening of Feb. 6, no less than fifty seekers bowed at the altar, and thirty testified that they had, then and there, found the Saviour, several of whom were Mohammedans. Mrs. Inskip held four children's meetings, at which many professed conversion. At the closing service, fully two hundred witnessed, by rising, that during the meeting they had been converted or fully sanctified.

A tea-meeting was arranged, at which the many friends might gather for a final hand-shaking and an affectionate farewell, until death should be swallowed up in victory, and another meeting be enjoyed in the home of God. The room

was attractively festooned with the flags of several nations, the most prominent position being given to the "stars and stripes." The occasion was one of sad and joyous interest. Thus closed Mr. Inskip's labors in India.

While Mr. and Mrs. Inskip were pushing the battle at Calcutta, Messrs. McDonald and Wood, with their wives, were holding meetings at Lucknow, Cawnpore, Allahabad, and Jubbulpore. The meeting at Lucknow was continued two days after Mr. Inskip's departure.

On Thursday, Jan. 20, they left Lucknow for Cawnpore, where, for want of time, they remained but five days, holding meetings in Rev. G. H. McGrew's church. The services were blessed to the spiritual profit of many. There was a fair attendance, the congregation being largely composed of soldiers, nearly a score of whom were either converted or fully sanctified.

Leaving Cawnpore, they stopped at Allahabad for three days, holding services each evening with Rev. Dennis Osborne. The church, from the effects of the former meeting, we found to be in a blaze of religious interest. During the three days we were allowed to spend with this happy people, several were fully saved, others converted, and a backslidden local preacher reclaimed.

We left Allahabad for Jubbulpore, Jan. 28. Many of the dear friends met us at the station, to bid us an affectionate farewell,—friends made very dear to us, whom we do not expect to meet again in this life. Thirteen hours of third-class car riding, on an oppressively hot day, brought us to Jubbulpore. The dust was almost blinding, and the hard boards for rest were painful to flesh and blood. Rev. Mr. Bovard, the pastor, received us cordially. The Methodist Church had no church edifice, but worshipped in the theatre. The congregations were much larger than could have been anticipated. The meeting continued from Saturday to the



following Thursday. The Established Church in the town exerted its influence to keep people away from the meeting. The members of that church managed to get up a dance within a stone's throw of the place of worship, the preacher, it was said, leading off in the matter. But God blessed the faithful preaching of the word to the salvation of many. Mrs. McDonald and Mrs. Wood held very successful children's and mothers' meetings.

The meeting closed at Jubbulpore, Thursday night, Feb. 3. Rev. Dennis Osborne, presiding elder, was with us. It was a time of heart searching, and many were led to the cross. The brethren were full of hope, and Mr. Osborne remained to preach on the following evening.

The quarterly conference, held on the evening of the day of our departure, passed resolutions expressive of their gratitude to God, for the good done among them.

We returned to Bombay, where we remained seven days, preaching morning and evening on the Sabbath at Grant Road Chapel and Dean Hall. It was evident to all, that a marked change had come over these churches since the tabernacle meeting was held here. Many of the leading members we found walking in the light of holiness.

Monday and Tuesday evenings we attended a Missionary Conference, and heard addresses from ministers and laymen of different denominations. Col. Oldham, a Churchman, said: "The great need of India is the religion of the Methodists, a religion which stirs men's hearts," and he thanked God that it was coming. Mr. Wood preached Wednesday and Thursday nights, and Bishop Merrill, who joined us here, preached Friday night. This was our last service in India. The party were in India eighty-eight days. In that time they travelled 2622 miles, through the heart of the country, held 130 religious services, including Mr. Inskip's at Calcutta, and attended two annual conferences.

Our party sailed from Bombay, Feb. 12, in the steamship *Britannia*, of the Anchor Line — Bishop Merrill, Dr. Waugh and family, making a part of our company.

Bros. Bowen, Fox, Osborne, Jacobs, Shreeves and Stephens, with a number of members of the churches, met us at the ship to bid us adieu. We parted with these friends very reluctantly, as it was morally certain we should meet no more until we come to that world where there is "no more sea." On the same day, and near the same hour that the party sailed from Bombay, Mr. Inskip and wife, and Mr. Gardiner, sailed from Calcutta, in the steamship *Indus* — one party bound for England, via Port Said; the other for Australia, via Point de Galle, in Ceylon.

As Mr. Inskip and party were sailing down the Hooghly River, they passed an American ship — *Daniel G. Tenny*, of Newburyport, Mass., which not only displayed the "stars and stripes," but had on board several persons who had been converted at the Calcutta meeting. Mr. Inskip, not thinking that any Americans were on board, except their party of three, and not caring, we presume, proposed "three cheers for the red, white and blue." But to his surprise, no small number of passengers caught the inspiration, and joined him in the demonstration. "The old flag was gracefully dipped, and the crew of the *Tenny* answered the cheers in characteristic style." To his great gratification, several American clergymen and others, introduced themselves to him. Messrs. Barr and Stewart, Presbyterians, of Philadelphia, and Rev. Dr. Cudworth and Mr. and Mrs. Barnard, Unitarians, of Boston, became much interested in Mr. Inskip. Mr. Cudworth, however, preceded Mr. Inskip to the spirit-land, but Mr. Barnard called upon the writer, so soon as the news of Mr. Inskip's death became public, to express his sorrow, and the affection he entertained for the deceased.

Mr. Inskip says: "This outburst of enthusiasm made us

all friends, and we had much to say to each other about various matters of common interest to us all. We were of all schools of theology, orthodox and otherwise, but all believed in the Bible and gloried in the flag of our country. In this little spontaneous combustion, we missed Brother Wood, and would have enjoyed it more if Brother McDonald had been present. It was one of the most pleasant things of the sort we have ever known."

A few days on the Bay of Bengal, and they were safely landed at Galle, where they anticipated meeting Rev. W. B. Osborn and wife, who were to sail from Bombay. They quietly worshipped in the Wesleyan Chapel on the Sabbath, and heard neither a groan, nor an amen, nor any other evidence of life. Mr. Inskip pronounced the whole affair, "the driest, dullest, most uninteresting and lifeless religious ceremony he ever saw or heard."

He met Rev. Charles Wickramsinghe, William Taylor's interpreter while in Ceylon, who urged him to preach on the following Sabbath, to the natives at one of his appointments, about four miles from Galle. He consented, and had a very pleasant time. He preached in the Wesleyan Chapel in the evening, and held several interesting services during the week. By request, he preached, through an interpreter, on "heart purity," to a congregation of Portuguese. On invitation, about one hundred and fifty came to the altar as seekers of pardon and purity. The presence of God was so manifest, that he was urged to hold another service, which he consented to do, but sudden illness prevented, and Mr. Osborn, who had arrived, took his place. A wide-spread religious interest was awakened among the people, and could they have remained for a few days, much fruit might have been gathered.

They left Galle, March 5, in the steamship *Catha*, and after ten days of ocean life, to their great joy the western

coast of Australia appeared in full view. Nothing of special interest occurred on the voyage, except "crossing the line," with the usual visit of Neptune, followed by the "trade-winds," which brought rough seas and sea-sickness. A few days later, the ship cast anchor off the town of Albany, and some of the passengers, among them Messrs. Osborn and Gardiner, went on shore, and on their return, Rev. Mr. Howland, the Wesleyan minister, accompanied them, and had a pleasant interview with Mr. Inskip, greatly desiring him to remain for a week or two, and conduct religious services in his church; but want of time prevented.

As they reached the Australian coast, the sea became unusually smooth and agreeable, until they arrived at Melbourne, where they were met by a committee appointed by the preachers' meeting, to receive and provide entertainment for them. Almost the first inquiry which met him on landing was, "Where is 'California Taylor?'" a name around which cluster precious memories in that land. A formal reception was tendered the party in the Wesleyan church, and notwithstanding a rainy day and night, the church, including galleries, was filled. A large number of clergymen from different denominations were present, and all extended to the evangelists a most hearty welcome.

Their first meeting was held in the Lonsdale-street Wesleyan Church, capable of seating some fifteen hundred. It commenced Sunday, March 27, and continued until Thursday, April 14. There were two services daily, and three each Sabbath, exclusive of those held by Mrs. Inskip. Mr. Inskip preached, during the time, twenty-eight sermons; Mr. Osborn, from whom he expected considerable assistance, being detained much of the time by the sickness of his wife. During these services, hundreds of souls were fully sanctified and converted. It was reported that at Mrs. Inskip's meetings alone, some two hundred children were converted.

From Melbourne they went to Ballarat, four hours' ride by rail; a mining city of 40,000 population, situated in the mountain, denominated "Garden City of Victoria." They were here eight days, including two Sabbaths, during which time Mr. Inskip preached sixteen sermons. It seems to have been a most remarkable meeting: five hundred were reported converted, and two hundred entirely sanctified. The crowds that thronged the church could not be accommodated, and large numbers were turned away.

From Ballarat they went to Geelong, a beautiful city of about 20,000 inhabitants, situated on Corio Bay, some forty miles from Melbourne. They remained there but one week, Mr. Inskip preaching twelve sermons. Here he witnessed the salvation of some two hundred and fifty souls.

Their next place of destination was Sydney. They proceeded first to Melbourne, then took overland journey by rail to Sydney, a distance of 586 miles. A portion of the way was to be taken in a Pullman palace car. But after riding nearly two hundred miles to Albany, he got a glimpse of the sleeper, at which he became greatly disgusted. "It was the most dingy, gloomy-looking thing in the shape of a car," he says, "that could well be conceived, and almost as unlike a Pullman car as a dilapidated old ox-cart is unlike a comfortable carriage." But after a wearisome journey of twenty-six hours, they reached Sydney, and found comfortable quarters at the residence of Mr. Dawson.

The first service at Sydney was not a little disheartening to Mr. Inskip. He was compelled to listen to *fifty minutes* of solid ritual. He says, "Some of our readers will have an idea of how much we groaned and suffered under this burden." "It had one good effect, however, in teaching us the possibility of preaching a short sermon; but it also fully assured us of the folly of a long ritual." He was encouraged by the assurance that the "Church service" was



not used at night. Just how he got through with this service, he does not tell us. But the evening service was hopeful, and some were at the altar as seekers of salvation. The meetings were continued until Wednesday of the following week — eleven days. “It fell to my lot,” he says, “to preach eighteen sermons, and exhort almost any number of times.” “Such a rush to the altar, we have never seen anywhere. According to the statement of Rev. Mr. Osman, there were at least *one thousand* saved during the Pentecostal visitation,” and “about that number,” says Mr. Inskip, “arose at the last service to testify that they had obtained pardon or purity. Fully two-thirds of the number were young converts.”

In summing up his labors in Australia, he says: “During the eight weeks we remained in Australia, we travelled by rail about eight hundred miles, preached *eighty* sermons, and saw about 2,500 people saved, about two-thirds of whom were converted, and the balance wholly sanctified. Among the last-mentioned class were a large number of ministers — travelling and local. On the whole, we deem it the most faithful two months’ toil we have ever been able to perform. To God be all the praise.”

The Australian accounts of these revivals were fully up to anything written by Mr. Inskip. They represent that the “fruit remained,” and that the revival wave continued to roll, and many were being saved after the evangelist had left.

May 19, Mr. and Mrs. Inskip, and Mr. Gardiner, bade adieu to Australia, and commenced their homeward voyage, taking passage on the mail steam ship *Australia*, leaving Mr. Osborn and wife behind to carry on the work. From Sydney to Auckland, they had a pleasant run. Here they took on board, as steerage passengers, twenty-seven Mormons. He represents that “they may be what they claim they are,

‘Latter-day Saints,’ but they are without doubt rather ‘rough believers.’”

The voyage, on the whole, was rough and uncomfortable. “If the Pacific ever deserved its beautiful and significant title,” he says, “we must be allowed to say, the claim, so far as we are concerned, has been fairly and fully forfeited. Our observation and experience will lead us hereafter to speak of the two oceans as the ‘*roaring*’ Pacific, and the ‘*mild*’ Atlantic.”

June 6, they stopped for a day at Honolulu, one of the Sandwich Islands. Not anticipating seeing any American face in that far-off island of the ocean, he was not a little surprised to be introduced, by the purser of the ship, to the “Rev. S. C. Damon, D.D., a solid, genial, enthusiastic, and earnest New England Congregationalist,” who, for more than forty years, had been connected with the “American Seamen’s Friend Society,” in that island. During the day they spent in Honolulu, they met a brother who had met them at the “Tuesday meeting” in New York, and a sister who had attended the tabernacle meeting in Sacramento, Cal., and Rev. Sit Moon, a Chinaman, who attended the tabernacle meeting at San Francisco, in 1871.

After four weeks and 7,100 miles of sea travel, on Tuesday, June 14, the *Australia* entered the “Golden Gate,” and the pilgrims were safely landed in San Francisco, where they spent a few days with their friends, holding several meetings in the Central and Howard St. Methodist Churches.

On June 29, having crossed the American continent, they landed safely at their home by the sea — Ocean Grove, — to “bid adieu,” he says, “to a life on the ocean wave,” which proved true. They were met at the depot by their Ocean Grove friends, and escorted to their cottage, where a large number of friends, including the Ocean Grove officials,

gave them a joyful reception. The following evening, they were conducted to the tabernacle, where they were greeted by a great crowd of their admirers. The familiar hymn,

“And we are yet alive  
And see each others’ face?”

was sung, after which Rev. A. E. Ballard offered prayer. The entire congregation then joined in singing,

“Home again, home again,  
From a foreign shore ;  
And, oh, it fills my soul with joy,  
To meet my friends once more.”

Dr. Stokes then read a poetic address of welcome :—

“Ring, ring the bells of joy,” etc.

Mr. and Mrs. Inskip were called upon for addresses. They responded, to the great delight of all present, expressing their great satisfaction at the unexpected demonstration, and giving a comprehensive and touching account of their long, perilous, and successful trip around the globe. “The unction of the speech,” says the *Ocean Grove Record*, “may be imagined by those acquainted with the speaker in his happiest moods, but we cannot do it justice here.”

Nothing more need be added to make this occasion complete. The circle of the globe had been made on one of the noblest missions which ever engaged the human soul—to spread Scriptural holiness. Their work speaks for itself, and fully justifies the sacrifice made. Eternity will fully reveal the good accomplished.

The other division of the “evangelistic party” returned home by way of Rome and England, to meet engagements which they could not well ignore. They reached Rome, March 29, and remained there one week, holding services

each evening, and three services on the Sabbath, — the latter in the M. E. Church, Rev. Dr. Vernon, pastor.

Leaving Rome, April 4, they arrived in London, April 7, spending only one day in Paris. They remained in England five weeks, holding meetings during the time in Stepney Green Tabernacle, London; also, at Leeds, at Leicester, at Sheffield, at Grimsby, at Saint Helen's, and a farewell service at Everton Road Chapel, Liverpool, where they had held their last service before leaving for India. It does not come within the scope of this memoir to speak of these meetings, but simply to describe the route by which the "Inskip party," as it was sometimes called, returned to their American home.

Wednesday, May 11, at 3 P. M., a large number of their English friends collected on board the steam-tug, as she lay at the wharf in Liverpool, to accompany them to the ship *England* on which they were to sail. They were soon on board, and a season of hearty hand-shaking, and many an affectionate "good-by" and "God bless you," and they parted, — the "evangelists" to come to their Western home, and the brethren and sisters to return to the city. But as long as the two crafts were in sight, waving signals told of warm, loving hearts, which would not likely meet again until "this mortal shall have put on immortality."

Twelve days of monotonous sea life, — pleasant on the whole, — and the party was safely landed in New York. A few hours later, and they were at their New England homes, having been absent just eleven months. They had travelled twenty-three thousand miles by sea and land without an accident, and with very little detention. "Glory to the Father, the Son, and the Holy Ghost!"

## CHAPTER XXIV.

### THE END COMETH, AND THE TRIUMPH.

THE exhaustive labors performed by Mr. Inskip during his "around-the-world tour," necessitated rest for the recuperation of wasted energies. But within one month of the time he arrived at Ocean Grove, he was at Round Lake, to take charge of the National Camp-meeting, commencing July 12. The entire evangelistic party, including many of their friends, were there. Mr. Inskip was looking as fresh and vigorous as ever. In fact, no one of the party seemed to have materially suffered from their labors abroad.

The meeting at Round Lake was, in all respects, a success. The preaching was clear, searching, and evangelical. The altar services were seasons of great spiritual power.

From Round Lake, Mr. Inskip proceeded to Warsaw, Indiana, to attend the National Camp-meeting, commencing Aug. 5. Here he was assisted by several of the members of the Association. He says of the meeting: "It is a real, old-fashioned camp-meeting." On Tuesday of the second week, he gave an account of his "around-the-world tour." "The speaker," he says, "forgot himself, and the people seemed also to forget themselves; for the story, which it was hoped could be told in a half hour, went on until nearly one o'clock. Still the people cried out, 'Go on! Go on!'"

Mr. Inskip sent telegrams to the conductors of several camp-meetings, describing the great success at Warsaw, re-



ceiving responses of like character. The writer, in the midst of one of the most remarkable meetings ever held at Douglas, Mass., received the following telegram :

“TO REV. W. McDONALD, DOUGLAS, MASS., —

“God is with us in great power. The friends of holiness, assembled at Warsaw, send fraternal greetings to their fellow-laborers at Douglas. Hallelujah ! the Lord God Omnipotent reigneth !

J. S. INSKIP.”

To this the following reply was returned : —

“Friends of holiness at Douglas return joyful greetings to their brethren at Warsaw. Jordan overflows all her banks. All agree that this is superior to any meeting ever before held in New England. Sing the doxology.

W. McDONALD.”

On Thursday afternoon, Mr. Inskip preached a sermon from the text, “All things are possible to him that believeth.” A number of the ministers present, united in a request that the sermon be published. But the sermon, when in print, did not seem very much like the sermon as preached under the inspiration of a camp-meeting all aglow with spiritual life.

Rev. John Lindsay was once solicited, by a reporter at Old Eastham, to furnish him a copy of a sermon on the judgment, of remarkable power, which he had just preached. The sermon was delivered in the midst of a severe thunder-storm, the peals of thunder adding greatly to the impressive character of the discourse. Mr. Lindsay remarked, that the sermon was not written, and he doubted if he could recall it; besides, it would be impossible to print into the discourse, the thunder and lightning. There was often a good deal of thunder and lightning in Mr. Inskip’s discourses, which could never be put into print.

In September, 1881, Mr. Inskip removed his residence

from Ocean Grove to Philadelphia, and thought to confine his evangelistic labors principally to that city and vicinity. He was convinced that, unless he circumscribed his labors, he would soon utterly break down. He conducted an "all-day holiness meeting" in the Central M. E. Church, and another in the M. E. Church of Frankford. Subsequently, similar meetings were held in Scott Church, Twentieth Street, Eighteenth Street, and Spring Garden Street. These four meetings, held in the brief space of three weeks, will give the reader an idea of the manner of his seeking rest.

At the annual meeting of the Association, which was held in November, Mr. Inskip seemed in good spirits, though it was evident to most that he was failing. His spirit was tender, and he seemed to be ripening for the change which proved to be in the near future.

He attended a "watch-meeting," at the close of the year, at Twentieth-street M. E. Church, Rev. Wm. B. Wood, pastor. Speaking of the prospects of life, he says: "It is a merciful arrangement of Providence, that we cannot forecast or penetrate the future. Nevertheless, in view of what may transpire, it will be well for each to be ready to 'go hence.'"

He confines his labors chiefly to Philadelphia, and for some months does little outside of his editorial work. His writings are marked by increasing spirituality and Christian fraternity.

Early the following spring, he began to rally the people on the subject of attending the National Camp-meeting at Round Lake. There was to be a National Holiness Convention immediately preceding the camp-meeting, which would call together brethren from all parts of the country, and materially add to the interest of the camp-meeting.

On the twenty-eighth of March, an event transpired in his family, in which he and Mrs. Inskip were greatly interested

— the marriage of their only grand-child, Mr. John E. Inskip, to Miss Emma S. Flock, daughter of Mr. Isaac G. Flock, of Lansingburg, N. Y. “If we enjoyed the occasion,” he says, “it of course will not surprise anybody; and if we are especially interested in their happiness and welfare, it will be readily understood by parents and friends, who may have had similar experiences.”

Mr. Inskip attended his conference — New York East — in April, which met at Waterbury, Conn. He pronounces it “the most spiritual occasion of the kind” he had ever known. But it gives him a “feeling of sadness to look over the conference, and see how many have departed. But they died in peace,” he says, “and the rest will follow.”

As the time drew near for attending the Round Lake National Convention and Camp-meeting, Mr. Inskip expressed a strong desire that these gatherings should be so conducted as that God might be honored and holiness advanced. He felt, he says, “it may be the last National Camp-meeting at Round Lake, that some of us will attend. Life is short, eternity is at hand.” He arrived at the camp-ground Saturday, July 2, and on the following day — Sunday — preached to a congregation of fair size, who gave reverent attention to the word.

The convention opened Tuesday, the fourth of July, by appropriate exercises. Mr. Inskip was elected president; and delivered an appropriate address, setting forth the objects of the Convention. It was an instructive talk. On the second day, he followed Dr. Watson, who spoke on “The things essential to the successful prosecution of the work of holiness.” His address was timely, insisting that holiness, and holiness only, was the need of the hour. The Convention, on the whole, was a grand success.

The National Camp-meeting opened Thursday, July 6. There were fifteen of the members of the Association in

attendance. Choico spirits, from all parts of the country, as well as from Canada and New Brunswick, were present. The meeting closed on Thursday night, at about 12 o'clock, amidst the great rejoicing of the company. It was reported that one hundred and fifty were converted, and a still larger number wholly sanctified.

After attending a meeting at Ocean Grove for about one week, Mr. Inskip took a brief trip to Massachusetts, to attend the New England Camp-meeting for the promotion of holiness, held at Douglas, Mass., Aug. 6. He was present at the meeting three days, and preached twice, to the great delight of the people. He had mapped out for himself too much work for his strength. He spent a few days more at the regular camp-meeting at Ocean City, preaching the opening sermon, and preached again on the Sabbath. He then proceeded to Pitman Grove, where he was greatly helped in preaching. While there he was reminded of a remarkable camp-meeting which he attended at Spruce Grove, some years before, in which he took a very active part. He represents, that the excitement throughout the meeting was extraordinary. He was called upon to preach on the occasion. His voice was almost entirely gone. But the opening singing was wonderful, he says. The text was: "And I saw a great white throne," etc. Upon the announcement of his text, to his surprise his voice immediately became as clear as possible. The Lord wonderfully helped him. The thousands who came into the congregation became so much interested that they instinctively arose to their feet, and broke into a tremendous shout of praise. Sinners shrieked aloud for help, and many scores are said to have been happily converted to God. It was a night of wonders. Such scenes were not rare in his earlier ministry.

The latter part of August, he started for the Lincoln, Ill., National Camp-meeting, stopping, by invitation, at Youngs-

town, Ohio, to attend the Ohio State Camp-meeting. Here he labored with his accustomed zeal, expending all his energies in promoting the cause of holiness. Leaving Youngstown, he proceeded to Warren, O., where worn and weary, he halted to rest, with Rev. Mr. Reeves. While here his old troubles, induced by over-work, returned, and he was obliged to abandon the idea of attending the National, at Lincoln. Broken in health, he found it necessary to return to his home.

Referring to his health, he says: "A necessity is laid upon us to abstain, for the present, from all ministerial service. We have attempted too much. This is all the more afflictive and unsatisfactory, because so many of our truest and most intimate friends have admonished us of our peril. We thought we were able to do all we engaged to without damage or serious difficulty. We were mistaken. We must submit, and consent for a season to cease from all pulpit labor. There is nothing in the world for which we have such an aversion as that about which we now write. With going ahead and hard work we are familiar, and have long enjoyed this manner of life. We must consent for a season to bear our cross."

A week or two later, he says: "The 'high noon' of life has come and passed, and we must consent to know that the 'evening' is foreshadowed. Nor is this in any sense unwelcome, disagreeable, or unsatisfactory. For the present we deem it our imperative duty to rest. This we do with great cheerfulness and readiness. The task before us is a difficult one, yet with Divine aid we hope to get through with it."

Mr. Inskip made another change in his residence, removing from Philadelphia, to Chester County. Thinking that the country air, and physical exercise, would be to his advantage, he exchanged his city property for a small farm, near the place where he spent his early years, and had com-



menced his life-work. Here, in comparative retirement, abandoning almost entirely his editorial duties, he spent his time in light labor on the farm. The effect upon his health was very encouraging. He seemed to be improving, but it became necessary that he abstain from all mental labor. He wrote but little, brethren kindly volunteering to assist him in furnishing editorial matter for the *Christian Standard*. He says: "We are led to believe we turned aside to rest in good season, and with the Divine blessing, we are quite hopeful that we may again be permitted to resume our much-loved toil. For the present, we must move with great caution."

On the eighteenth of November, he says: "We are not sufficiently rallied from the effects of our recent disability to resume our editorial work." "Our mistake in *over-doing* is one we ought not to have made."

The brethren, on reaching Philadelphia to attend the annual meeting, found Mr. Inskip in greatly impaired health. His nervous system seemed entirely broken up, and he was utterly unable to control his feelings. They had fears for a time that he would not be able to preside at the meeting. He could scarcely speak without weeping, and appeared to be greatly disqualified for any service. He did, however, so far recover as to be present at the meeting, and in some good degree take part in its deliberations. The members, however, were deeply impressed with the fact that his days of toil were at, or nearly at, an end. It was resolved to hold three camp-meetings in 1883. Only two were finally arranged for; viz., Pitman Grove, N. J., and Old Orchard, Me. Speaking of the annual meeting, he says: "At no period since its organization have we seen such unity and hearty fellowship among the brethren of the Association. All their action was heartily *unanimous*."

About the middle of December, he writes: "We are being helped wondrously, and feel that we shall soon be all right

again. We are at our post, and ready for any reasonable service which may be demanded of us. If it were camp-meeting season we would be able to take our turn, and do our full share of work. Our friends will, we hope, share our gratitude and joy when we inform them we are doing well, and our motto is, 'Still onward.' If we can only have grace to act wisely, we shall look for more than one decade of good opportunity and earnest hard work in the cause of holiness."

By the middle of March, he seems to have so far recovered, or improved, as to enter upon his editorial duties. Rev. T. T. Tasker addresses a congratulatory letter to the readers of the *Standard*, in which he says: "It is my privilege now to say, to all my brethren and sisters in Christ, everywhere, and to all denominations, that he (Mr. Inskip) is thoroughly convalescent. He may wholly recover, if he will consent to due moderation. His future must depend almost entirely upon himself. Probably he may safely preach once on Sabbath day, give reasonable heed to business and editorial matter systematically, and by working in his favorite way, be extensively useful."

Notwithstanding these favorable symptoms, it was not so clear to all that it was at all safe for him to undertake any considerable amount of labor. Influenced by this feeling, the writer addressed to him an earnest letter, urging him, by all means, to spare himself. His services were more needed in the field than in the columns of the *Standard*. The response made to our fraternal letter is so full of touching, tender references to our relations, that we cannot refrain from inserting it here:—

“PHILADELPHIA, March 31, 1883.

“*Dear Mac,*—You make me cry. I cannot help it. You know me better than any living man. My faults, and excellences, if I have any, you are familiar with. You, in fact, have, as it were, been in

the inside of my being. I know you have loved me — you do so still. Your kind advice I will heed. I will go, I think, to all the meetings. [Meaning National Camp-meetings.] I need not do as heretofore. I can look on a little. I want to be with you, and I want you to be with me. The Lord grant me strength. You justly appreciate my situation. I cannot endure anxiety, care, or push, as I could in days of yore. But I can *love* more than ever, and do at this moment love you with a fondness and tenderness, no language at my command can express. Now, my precious, loving brother and fellow-laborer, for the balance of the journey, we must come still nearer to each other. I cannot tell you how much I want you to think lovingly of me, and pray for me. It cheers me to know that you do this. I form no new friendships or alliances. I have come to the shady side of the mountain. But there is much of sunlight, joy, and gladness, and more of sweet, hallowed tenderness, than ever before. I cannot express the strength of my desire to be fit for another summer campaign *with you*. I devoutly pray to God that we may both live long, and at last have a ‘golden sunset.’ We may, with proper care, have yet some years of active toil. If we do, we shall see wonders of grace and victory.

“Yours as ever and forever,

“J. S. INSKIP.”

In the month of May, he makes reference to his health, but does not regard it as sufficiently improved to allow him to make a journey to Marshalton, the town where he was “first forgiven.” But on the tenth of June, he, with Mrs. Inskip, by invitation of Rev. W. Rink, made a visit to “the grove,” to spend the Sabbath. This was the place, as the reader will remember, where he was a member of the church, at the time his father expelled him from his home. He found everything changed: “the grove” was not there; the friends of his youth had all passed away, and he could not realize that it was “the grove.” He “only remembered ‘the grove’ as the head-quarters of a strong detachment of the ‘thundering legion.’” He preached in the morning “with much comfort and religious profit.”

On their return to their home, they took occasion to pass

by the old blacksmith-shop. At every step of the road, his feelings became more and more intense. It was the same road along which he walked when driven from the home of his misguided father. The day, the bright sunshine, the joyous song, the wondrous bliss of being persecuted for Christ's sake, were all fresh in his memory. He paused at the saddler's shop, where his two neighbors were so signally converted, and found the little stone structure still standing. Thence he proceeded to the blacksmith-shop, where he really commenced his public labors, and where he saw sixty souls converted. From the smith-shop he visited the house from which he had been driven. The occupant, though not a religious man, made him welcome. He went into every room, and stood on the very spot where his infuriated father stood, when, in great wrath, he exclaimed: "Begone, you ungrateful wretch, and let me never see your face again!" Mrs. Inskip proposed that they have prayers, to which the gentleman of the house cheerfully consented. "And oh," says Mr. Inskip, "what a season of melting mercy and tender emotion we had! The man and some of the family were wondrously stirred." This was no uncommon day for Mr. and Mrs. Inskip. It was living over again one of the most interesting and inspiring seasons of their pilgrimage. They returned to their home in due time.

As the season for camp-meetings approached, contrary to the expectations of many, Mr. Inskip had so far recovered as to be able to attend, and take charge of, the meetings at Pitman Grove, N. J., and Old Orchard, Me. He could not deny himself the joyful privilege of attending the Chester Heights Camp-meeting, nor refuse an invitation to preach on Sabbath morning, "though many," he says, "deemed it hazardous for us to make the attempt." The Pitman Grove National Camp-meeting commenced Aug. 7. Mr. Inskip preached the opening sermon. In a personal reference to

himself, he said: "I thank God He has raised me up from a severe mental prostration; and though friends feared that I should be laid aside from work for some months, if not years to come, I am full of strength, and feel that I am as well qualified, physically, as ever, for an occasion like this. Spiritually, my sky is clear, and my soul is full of sunshine." He preached with his usual liberty, and yet it could be easily discerned that he was failing. He seemed to exert himself far beyond his real strength, and yet he labored at times to repress the overflow of emotion, which found expression in great physical and mental demonstration. He performed the labors of conducting the meeting much more easily and successfully than many had supposed he could. He, himself, says: "At the close, I was in a much better condition than at the beginning."

From Pitman Grove he went to Ocean Grove, where he preached Wednesday, Aug. 14, on the subject of holiness. A reporter of the sermon says: "We have heard Bro. Inskip on a great many occasions, and never did we hear him when he was more lucid and clear in exposition of this blessed doctrine. It seemed that the Holy Spirit took entire possession of him, as he stood forth with that large audience before him."

August 28, the National Camp-meeting at Old Orchard commenced. Mr. Inskip was there. It was his last National Camp-meeting. He seemed to be in good spirits, and conducted the services with his usual ease and effectiveness, except that towards the close, he appeared more weary than usual. He felt, as he believed, much better at the close than he did at the beginning. "We have gone through the campaign," he says, "with much greater ease than usual."

On his return from Old Orchard, at request of Hon. Jacob Sleeper, Mr. Inskip and wife, with their Philadelphia company, including Rev. W. L. Gray, Rev. E. I. D. Pepper, Dr.



Levy, and others, enjoyed a delightful meeting at Bromfield Street Church, Boston. The house was filled with earnest Christians, and the season was most enjoyable, closing with a most profitable altar service.

On his return to Philadelphia, he commenced preparations for holding a great "Holiness Convention" in that city, in connection with the General Conference, which was to convene there in May, 1884. This plan had received the sanction of the members of the National Association, at their annual meeting. The Central M. E. Church had been engaged for the purpose. But ere the time came for holding the meeting, Mr. Inskip had joined the general assembly and Church of the first-born, and removed to the city of the Great King.

There was no spot to which Mr. Inskip made more frequent public mention, and none to him "more dear" than the old "Meeting House" at Marshallton, Pa., where he "was first forgiven." After becoming settled in his Chester County home, he availed himself of the first favorable opportunity to visit this, to him, sacred spot. The visit was full of interest, both to him and the people. We will allow him to describe it in his own language.

#### "A PRECIOUS SEASON.

"We have often heard people sing:—

" 'There is a spot to me more dear  
 Than native vale or mountain;  
 A spot for which affection's tear  
 Springs grateful from its fountain.  
 'Tis not where kindred souls abound,  
 Tho' that on earth is Heaven;  
 But where I first my Saviour found,  
 And felt my sins forgiven.'

“Our sympathy with the sentiment here expressed was always ardent, but we knew nothing of its real strength until last Sabbath. This day we shall remember forever as one of the most wonderfully precious seasons we have ever enjoyed. When the early morn dawned we were rather sad and disappointed, on account of the threatening aspect of the weather. But soon the clouds dispersed, and the bright sun shone forth with amazing splendor. As we passed along the way, riding in rural country style, with our beloved companion by our side, a thousand precious and pleasant reminiscences crowded into our thought. We saw much of beauty to admire, both in nature and art, as we journeyed onward together. But the great topic of conversation was of the past, and related to personal experiences of the gracious providences of God, and the wonders of grace.

“Our object in leaving home this beautiful Sabbath morning was to visit our spiritual birthplace, Marshallton, Chester County, Pa., distant from our present abode some eight or nine miles. We had long and earnestly desired to do this, but never before could find time or leisure to enjoy the privilege. An absence of over half a century, of course, would be supposed to have made many changes. Frequently the thought came into mind, ‘Will they know me?’ The revolution made by time and toil in the topography of the country we found to be so great that it was difficult to recognize or determine any particular locality with which, in former times, we had been so familiar. Now and then a hill, or creek, or building, looked somewhat as in ‘days of yore.’ As we approached the village, we asked a young man the question, ‘Is this Marshallton?’ He politely answered, ‘Yes, sir, *this is Marshallton.*’ We inquired, ‘Where is the Methodist Church?’ He responded, ‘The first you come to on your left hand, sir.’ A moment brought us to the time-honored sanctuary. To make sure we were not mistaken,

we made further inquiry of some gentlemen standing in front. As we cast our eyes upon the little stone edifice, we felt profoundly grateful that it looked much as it did in the days of our youth.

“We have no language at command that would convey to our readers any adequate idea of our feelings as we entered this humble ‘meeting-house,’ and glanced at the place where we bowed to seek the Lord, and were led to a knowledge of the ‘truth as it is in Jesus.’ We knelt as near the sacred spot as we could, and offered praise and thanksgiving for the gracious Providence which had brought us once more to the point at which we commenced the ‘heavenly pilgrimage.’ What a moment of pure, unalloyed and tearful bliss it was! Not a single face we saw was at all familiar. Our old friends had nearly all passed away. There were, however, a few still remaining here below. How many questions we had to ask them concerning the departed, we cannot tell. There were many names mentioned, and the retrospect was truly thrilling. The Lord graciously aided us in preaching on the declaration of St. Paul in the Epistle to the Romans, first chapter and sixteenth verse: ‘I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth.’ The sermon was followed by a highly spiritual communion service. The pastor, Rev. Mr. Dungan, received us with the greatest cordiality, and everybody seemed to have a ‘God bless you’ for both of us.

“From the church, or, rather, ‘meeting-house,’ where we communed with the living, we went into the ‘grave-yard’ to have sweet fellowship with the dead. There is much hallowed human dust sleeping there, and waiting for the ‘full manifestation of the sons of God.’ We lingered at the graves of Joseph and Sarah Burton and John Mills. Brother Burton was the class-leader, and was at our side when we

found salvation. He asked us the following questions: 'My lad, dost thou believe in the Lord Jesus Christ?' 'Dost thou believe that he is able and willing to save thee now?' 'Dost thou, my lad, believe that *He does save thee now?*' To each and all of these inquiries we returned an affirmative answer, and salvation was the result that followed. We also visited the graves of Dr. Parish, long years since the earnest steward of the society, and of Rev. Alban Hook, a devoted local preacher whom we often heard proclaim the 'glorious gospel of the blessed God.' We paused at the resting-place of the youth who sought to hinder us from making a start on our heavenward journey. He, too, with his kindred, sleeps the sleep from which there is no waking until the morning of the resurrection. On every hand in the 'place of graves' we noticed the names of old and familiar friends who have 'gone on before.' Our interview with the 'sainted dead' was so pleasant and profitable we repeated it, and the second time found it even more suggestive than the first. Both the living and the dead contributed to the interest and joy of the occasion.

"During our brief stay we were the guests of Sister Penypecker, who was a 'next-door neighbor' when we resided in this part of the country. Our friends in different parts of the world have heard us say again and again that Chester County, Pennsylvania, was the most beautiful and attractive region we have ever seen. We feel like repeating the declaration here and now. This church, of which we have spoken, was, and is still, a Methodist Episcopal Church. When our readers learn that we have received so much of blessing and benefit from this church, they will see good and sufficient reasons why we are so unwilling that she shall be assailed by some of those who claim to be adherents to the cause of holiness. We were converted, baptized and wholly

sanctified in this church, and propose, if the Lord and our brethren permit, to remain a member until we are 'called hence.' We should have stated, Auntie Inskip, in the afternoon, visited the Sunday-school, and spoke to the dear young people with unusual unction and effect. On the whole, it was truly 'a time long to be remembered.' We returned to our quiet hillside home, determined to be more in earnest than ever in our endeavors to promote the glory of God and the salvation of men."

Mr. and Mrs. Inskip had been solicited by Rev. J. S. Lame, of Waynesburg, Pa., where some fifty years before, Mr. Inskip had commenced his ministerial life, to spend a Sabbath with that church. His going seemed providentially delayed until Oct. 21, 1883. It proved to be his last appearance in the pulpit.

Mr. Lame gives the following account of the visit. Speaking of the Saturday evening before the Sabbath, he says: "He was as elastic and playful in spirit as a boy. My son, having attained his twenty-first year, received a birthday present. Bro. Inskip made the presentation speech—a speech flashing with humor and flowing with pathos. Always gifted in prayer, but on Saturday night, round the family altar, the fire and fervor of the Lord God of Elijah fell upon him. Every one bending about that altar was mentioned with a particularity and tenderness most touching, and when he came to petition for God's benediction on the coming Sabbath, certainly the glory of his coming translation must have mantled him. My soul was melted with the pathos, and my mind almost bewildered with the grandeur, of his thought and language.



“Sabbath, the twenty-first, all the Presbyterian churches in the city were closed, the pastors being away attending Synod. The morning was dark and lowering, but no rain fell during the entire day. A consecration meeting at 9 A. M., assisted in preparing the people for the grand results of the day. The church was crowded from gallery to pulpit — altar, aisles, and vestibule. Promptly at 10.30, Mr. Inskip arose and read the 775th hymn: ‘Awake, Jerusalem, Awake!’ He took for his text, Psa. xciii. 53: ‘Holiness becometh thy house, O Lord, forever.’ Holiness, his favorite theme, was the subject of the sermon. His plan of presentation was most happily adapted to his promiscuous audience. As he swept on in his sermon, smiles frequently rippled over the congregation, tears filled many eyes, hearty responses attested that the mighty archer was not drawing his bow at a venture. The great preacher was at his best. He held the people in his grasp, and at the close of the sermon, not less than a hundred rose as seekers of holiness.

“At 7 P. M., the house was packed. Mr. Inskip, on his throne of power, gave out the 518th hymn. The second hymn, the last he ever read in the pulpit, was the 503d, the last line of which is, ‘And I am white as snow.’ He announced his text, 2 Thess. ii. 13: ‘God hath from the beginning chosen us to salvation, through sanctification of the Spirit and belief of the truth.’ He preached one hour and a half. It was a Manheim Camp-meeting in a church. Including his explanations and exhortations, he spoke two solid hours. Half way down the church, men and women were kneeling, seeking pardon, or purity, or some special blessing of God. In the glad exultation of the hour, lifting his strong voice, which appeared entirely unimpaired by the strain put upon it, he exclaimed: ‘I feel competent to twenty years of work yet.’ At a late hour the vast congregation retired to their homes; and notwithstanding his extraordinary labors

through the day, he was bright and buoyant on his arrival at the parsonage; ate heartily, engaged in sprightly conversation, joined in prayer, retired in good cheer, slept soundly, awoke early, took breakfast before daylight, and left for Philadelphia by the first train. It was one of the greatest days in the whole history of the Waynesburg Church."

With the close of that day, there dropped from the hand of John S. Inskip, the trumpet which had sounded the gospel of full salvation more frequently and effectually for the the last twenty years, than by any other man. His work was done, and he almost "ceased at once to work and live."

Mr. and Mrs. Inskip had engaged to hold a series of meetings in the Bromfield St. M. E. Church, Boston, to commence the first Sunday in November. The people were in great expectancy. They remembered a meeting of almost unexampled power, held in the same church, by Messrs. Inskip and McDonald, some years before. But on Friday preceding the time fixed for the beginning of the meeting, a telegram came announcing his sickness, and the necessary postponement of the meeting.

Mr. Inskip was at his office on Monday, in his usual health, and "greatly elated," says Rev. Dr. Levy, "over his services at Waynesburg, the day previous." The following day, he was at his office again, without any apparent feebleness. On Wednesday he remained at home, preparing for his engagement in Boston. In the evening, after having a pleasant time with his great-grand-child, he retired to his room, where Mrs. Inskip was engaged in sewing. He seated himself on the lounge, and she observed that his head had fallen, as was often the case when he had dropped into a sleep. Speaking to him, she said, "My dear, how quickly you fall asleep these days." Not receiving any reply, she went to him, and to her great surprise, found him unconscious. Medical assistance was immediately summoned, and

it was ascertained that he was entirely paralyzed on his right side. He remained in an unconscious state for three days, and then returned to consciousness, recognizing his friends, but being still unable to speak.

As the news of Mr. Inskip's illness spread throughout the land, sad hearts turned to God for help. Prayers, earnest prayers, were offered to the Great Physician for healing for the stricken one. After a few days, he seemed to be improving in health, and many were hopeful of his complete recovery. Messrs. Tasker and Pepper published a card, in the *Christian Standard*, announcing a "decided improvement in the condition of Mr. Inskip. He moves about the house and grounds, taking an interest in everything that transpires." The physician gave encouragement that he "would be able to go to the office in a very few days." Mrs. Inskip writes: "My faith claims Mr. Inskip's complete restoration. He is joyous and happy, singing sweet songs of praise." But it was very clear to others, who had marked the gradual steps by which he had reached this point, that he could not recover, — that his end was in the near future.

Nov. 21, the annual meeting of the National Camp-meeting Association was held in Philadelphia. In connection with Rev. J. E. Searles, the writer visited Mr. Inskip at his home in West Town, Pa., the day before the association convened. As we approached the house, we observed him looking from his chamber window, and pointing to us, with manifest joy at our coming. As we entered we found him calm, and delighted to see us. He was able to be about the house, and even to go down stairs with us to tea. But though he looked quite well, there was little or no improvement in his speech. He could do little more than utter "yes," and "no." He could join in a familiar hymn, and articulated the words with tolerable distinctness, but was utterly unable to hold conversation. We spent the

night with him, and had a most delightful season of prayer, in which he heartily joined. He was without pain, happy and peaceful.

The following day, just as we were closing the business of the Association, to the great surprise of all, Mr. and Mrs. Inskip entered the office. He seemed deeply interested in all that was being done, but it was painful to us all to witness his fruitless attempts to make us understand his wishes.

The Association passed resolutions expressive of their profound sympathy for Mr. and Mrs. Inskip, for him in his great bodily affliction, and for her in her greatest trial. But we were all well assured that he would never again lead us in the fight, or shout us on to victory, — he had fought his last battle.

On the tenth of December, Mr. and Mrs. Inskip left West Town for Ocean Grove, where, it was thought, the surroundings might be more favorable to his recovery. He had often expressed a strong desire to die at a camp-meeting. The nearest to this would be to die on a camp-ground; and this favor was granted him.

The Thorne House, his former residence — built by himself — was a very attractive spot for him. In this house he spent the last eleven weeks of his mortal life. The Ocean Grove Association showed him and his family every kindness; indeed, all his friends — and he had many — were ready to render him every possible assistance. They visited him almost daily, and made his condition as comfortable as possible. He was happy and peaceful, almost constantly singing some favorite hymn. The songs which were most upon his lips, were, "I am trusting, Lord, in Thee;" "Oh, I leave it all with Jesus, day by day;" "Is not this the land of Beulah?" "I'm the child of a King;" "Angels now are hovering round us;" "The home of the soul;" "In

the sweet by and by;" and others, of similar character.

On the thirtieth of December, with his wife, Mr. Inskip attended church at the Grove, and listened to a sermon by Rev. Dr. Wythe. He sat in the altar, and at the close of the sermon, sang one verse of

" My life flows on with ceaseless song,"

and appeared remarkably happy. Jan. 13, he went again, and remained at the sacramental service, which he greatly enjoyed.

After returning to his home, Mrs. Inskip said to him: "This has been a real feast to-day, and I hope it may be the Lord's will that you may again be in the work you have so dearly loved. Do you not feel it to be a great trial to be deprived of your speech?" With perfect resignation, he answered, so as to be understood by her, "Oh, no: it is God's will." This proved to be his last Sabbath in the house of God.

In reply to Mrs. Inskip's inquiry, "Do you not think if you had not worked so hard, that it would have been better, and you would have lived longer and saved yourself this great suffering?" his answer was prompt and characteristic, "I am so glad I have worked hard all my life."

As he approached the end, his sufferings, at times, became very great. But in the midst of his deepest sufferings he seemed filled with joy. On one of these occasions, Mrs. Inskip said: "My dear, religion was good when you were turned from your father's home; it was good in the midst of labor, trials and misrepresentations; it has been good in the midst of great battles, and when the glorious victory came: does it now hold in the midst of this great suffering?" He pressed her hand, and with uplifted eyes, and a hallowed smile, responded, "Yes, oh yes." In a slow and



deliberate manner, so as to be understood by Mrs Inskip, he said, "*I am unspeakably happy.*" This was followed by, "Glory! glory!"

Rev. Mr. Ballard says: "For the last few weeks of his life, he blended agony and triumph, as in the course of my ministry I have never seen them blended. The pains which came upon him were almost beyond endurance. I have seen him lie there, propped up by his pillow and supported by the arms of his wife, — who never, for a day, in all the weary months of his illness, quitted his side, — his whole form quivering with anguish, and his voice moaning with the pain that distorted his features, and still insisting that prayer should be made, during which, smiles which seemed reflecting from the glory beyond, would irradiate his face, and the anguish and the pain be all obliterated. I have never seen any other soul whose triumphs equalled his in like circumstances."

A brother called and spent the evening. During the conversation, Mr. Inskip said: "Do you have family prayers?" The brother confessed that he did not. But such was the impression made upon his mind, that he went home and said to his wife: "God has spoken to me through Bro. Inskip;" and he gathered his family together, and erected the family altar, saying, "It shall never be thrown down."

February 7, Mr. Inskip was very ill. As he took leave of his grandson and his wife, he placed his hands upon their heads, and said, in broken words: "Be good; meet me in Heaven." Then, kissing the baby, he bade each person in the room, "Good-by." Then, turning to his wife, he said: "All is well. Glory! Hallelujah!" Rev. Mr. Ballard, who was often with him, says: "He could always say, 'Amen'; could join in hymns he had known, and sing the words; but while his mind formed ideas without difficulty, the vocal organs refused their office in expressing them; yet,

in the subtle telegraphy of love, his wife was able to understand and interpret him to his friends, in ways which he accepted as exactly correspondent with his meaning."

Sunday, Feb. 17, Rev. George Hughes called to see him. Mr. Inskip united in singing, —

"Thou, O Christ, art all I want,"

and while prayer was offered, his soul seemed in a state of ecstasy.

On the twenty-second, Rev. Messrs. Pepper, Osborn, and Wallace, made a visit to the sick-room. While Mr. Pepper prayed, Mr. Inskip responded, "Amen! Amen! Amen!" Then they sang, —

"I am dwelling on the mountain,  
Where the golden sun-light gleams," etc.

*Chorus.* — "Is not this the land of Beulah?"

During the singing, he took a palm-leaf fan which was lying on the bed, and waved it again and again. Mr. Osborn said: "You are waving your 'palm' before you go to the glory-land." With a face radiant with smiles, he responded, "Yes, yes!"

March 3 was a day of great physical suffering. As his wife knelt and prayed that God would grant her husband some relief from his suffering, he commenced singing, —

"I leave it all with Jesus, day by day,  
My faith can firmly trust Him, come what may."

March 6, his sufferings were very great. Mrs. Inskip says: "Oh, what a sufferer! and yet, how patient! This morning, from three to five, the room was filled with the presence of the Holy One. Every one present felt the influ-

ence of the Spirit. My husband's face appeared as bright as the sunlight. We united with him in singing, —

“Death shall not destroy my comfort.  
Christ shall guide me through the gloom ;  
Down He'll send some heavenly convoy,  
To escort my spirit home.  
Don't you see my Jesus coming ?  
Don't you see him in yon cloud ?  
With ten thousand angels round him,  
See how they my Saviour crowd.”

He then sang, “I'm the child of a King,” and three verses of “Deliverance will come.”

On the day of his departure, Rev. J. E. Searles and Mr. G. C. Reis, who were attending a meeting of the directors of the National Publishing Association, went to Ocean Grove to visit Mr. Inskip. “When I was announced,” says Mr. Searles, “he roused up a little, and looked towards me; and his ever-faithful wife said to him: ‘My dear, Bro. Searles has come; do you know him? If you know him, press his hand’ (which he was holding); and then I felt a gentle pressure, and there was a slight movement of the lips. But it was only for a moment; consciousness reeled and vanished, to return no more in this life. It seemed difficult to realize that we were looking upon the leader of the great holiness movement in the present history of the Church, who so recently appeared so strong, and full of almost youthful vigor, — whose constitution and make-up seemed to defy the effects, either of toil or increasing years. He often said to the writer: ‘I want to die in the work.’ His record is one of incessant activity and glorious success. After singing, ‘My latest sun is sinking fast,’ we joined in prayer, and felt that Heaven was bending low, and the angels, and especially the presence of Jesus, was there. We turned away from the dying hero of a thousand glorious victories for Christ, with

inexpressible sadness, and yet with a secret joy that we should soon join him, with a host of the brothers of the Association, and other friends of holiness, in the blessed life above, — a life ‘unmeasured by the flight of years,’ where all is Heaven forever.

“At six o’clock in the evening, after returning home, I received a telegram, announcing that all was over, — that he had entered into his rest.”

The last song sung, on the day of his departure, was, “The sweet by-and-by.” While singing that beautiful and appropriate hymn, the dying man pressed his loving wife to his breast, and then, taking her hands in his, raised them up together, and with a countenance beaming with celestial delight, shouted, “Victory! Triumph! Triumph!” These were his last words on earth.

He ceased to breathe at 4 P. M., March 7. But so peacefully and imperceptibly did he pass away, that those who watched by him could scarcely perceive the moment when he ceased to live. On that day the Christian warrior, the powerful preacher, the tender husband, the world-renowned evangelist, was gathered to his fathers, and rested from his toil.

“The battle’s fought, the victory’s won,  
And thou art crowned at last.”

The intelligence of his death spread throughout all the land with great rapidity, and though not unexpected, it produced a profound impression upon all. Letters of Christian sympathy for the afflicted widow came pouring in from all parts of the country. The general feeling was, that a great and useful man had fallen, — one whose place in the holiness movement of the country could not easily be filled.

## FUNERAL SERVICES AT OCEAN GROVE.

Thorne Cottage was densely crowded on Monday evening, March 10, as the mortal remains of Mr. Inskip were to be borne away the next morning to the home of the dead. Rev. J. Bradds, of the Baltimore Conference, offered prayer; Rev. W. H. Meeker, of Troy Conference, read selections from the Scriptures, and Rev. E. I. D. Pepper announced a hymn. Rev. W. B. Osborn paid a loving tribute to the memory of his old friend. His reminiscences were pathetic and thrilling. "Side by side they had labored together at great camp-meetings. They had met in India, evangelized in Australia, and loved as David and Jonathan. It was his sad office, and yet a privilege, to be much with Mr. Inskip during his illness, and down to the last moment of life. He held his hand while dying, and repeated Wesley's hymn, as the spirit took his flight, —

'Servant of God, well done.'

Rev. S. Jaquett, who visited him almost daily, said: "It seemed so near Heaven, to be in the room, where, though faint and weary, Brother Inskip was always on the mountain-top of ecstatic vision." Rev. H. B. Beegle referred to the fact that Mr. Inskip was one of the originators of Ocean Grove, and one of the first members of the Association. Rev. Mr. Ballard made some appropriate remarks, and the benediction was pronounced by Rev. F. M. Collins, of Philadelphia.

The mournful cortege left Ocean Grove in the 9 o'clock train, Tuesday morning, and arrived in New York near noon, where it was met by friends with carriages, and the company proceeded to the Methodist Episcopal Church, East Washington Square, formerly Green Street, of which Mr. Inskip had once been pastor. The gathering was such as befitted a



distinguished minister of the Lord Jesus Christ. The house was filled with a company of men and women, many of whom were ministers of note, and life-long associates and friends of the deceased.

Rev. Dr. Buckley, editor of the *Christian Advocate*, read the 991st hymn, —

“Servant of God, well done” ; etc.

An appropriate prayer was offered by Rev. J. A. Wood. Dr. A. Lowrey read the twenty-third Psalm, and also 1 Pet. i. 2, 3 ; Rev. G. Hughes read the 970th hymn, —

“Why do we mourn for dying friends ?” etc.

Rev. W. McDonald, his associate from the beginning of the National Camp-meetings, made an address, analyzing his character, and describing his labors and usefulness. Rev. E. I. D. Pepper followed, reading a well-prepared address, which was a worthy eulogy on the character and life of Mr. Inskip.

Rev. Dr. D. Curry, his conference associate and life-long friend, spoke briefly. Speaking of Mr. Inskip's experience, he said: “It was the most rational of any he had ever heard.” Rev. Mr. Ballard spoke last. He gave some touching incidents connected with Mr. Inskip's labors and last hours, most of which have been recorded.

Rev. S. W. Thomas, of Philadelphia, read some resolutions passed by the Preachers' Meeting of Philadelphia, after which Rev. J. E. Searles offered the closing prayer. By request, the choir and congregation united in singing, “The sweet by and by.” As the chorus to the last verse was repeated, Mrs. Inskip joined heartily in singing, —

“In the sweet by and by,  
We shall meet on that beautiful shore.”

The large congregation then took a last look at the mortal remains of Rev. John S. Inskip, after which he was borne to his earthly resting-place in Greenwood, where he was laid beside his father, mother, and son, who had preceded him to the better land.

Rev. I. Simmons read the burial service at the grave; Mr. Osborn proposed that we sing the "battle-hymn," with which nearly, if not every National Camp-meeting, had commenced, --

"There is a fountain filled with blood."

It was sung with subdued emotion, and the mourning company turned away from the place of the dead. It did seem, as they left the brave warrior wrapped in the habiliments of the grave, that he must be heard again, calling to the retiring company, as in the days of his glory, "Come on! Come on!" But faith could hear his voice as it came gently sweeping down from the heaven of the holy, —

"I shine in the light of God ;  
His likeness stamps my brow ;  
This the valley of death my feet have trod,  
And I reign in glory now.

I have reached the joys of Heaven ;  
I am one of the sainted band ;  
To my head a crown of life is given,  
And a harp is in my hand.

I have learned the song they sing, .  
Whom Jesus has set free,  
And the glorious walls of Heaven shall ring  
With my new-born melody.

Hail ! friends of my mortal years,  
The trusted and the true !  
You are toiling still in the vale of tears,  
But I wait to welcome you."

Every heart in that sorrowing, yet rejoicing company, could say, as it turned away from the final resting-place of him so greatly beloved, —

“Farewell, Inskip! Farewell, honored **servant of the Lord!** Farewell friend and brother, —

‘**All thy conflicts  
End in an eternal rest.  
Farewell.**’

— THE —

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
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