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Chapter 1 : The Adventures of Captain John Patterson

Journal of the travels & religious experience of John Patterson: containing a brief history of his call to the ministry of the Gospel.

His father, a lowland Scot, had migrated to New South Wales about 1825, eventually taking up Buckinbah station at Obley in the Orange district. Barty, as he was known to his family and friends, enjoyed a bush boyhood. When he was 7 the family moved to Illalong in the Yass district. At picnic race meetings and polo matches, he saw in action accomplished horsemen from the Murrumbidgee and Snowy Mountains country which generated his lifelong enthusiasm for horses and horsemanship and eventually the writing of his famous equestrian ballads. After lessons in his early years from a governess, once he was able to ride a pony he attended the bush school at Binalong. In 1842 he was sent to Sydney Grammar School where in 1845 he shared the junior Knox prize with Sir George Rich, and matriculated aged 16. After failing a University of Sydney scholarship examination, Paterson served the customary articles of clerkship with Herbert Salwey and was admitted as a solicitor on 28 August 1846; for ten years from about 1847 he practised in partnership with John William Street. As a young man Paterson joined enthusiastically in the Sydney social and sporting scene, and was much sought after for his companionship. Paterson was a keen tennis player and an accomplished oarsman, but his chief delight was horsemanship. During his schooldays in Sydney Paterson lived at Gladesville with his widowed grandmother Emily May Barton, sister of Sir John Darvall and a well-read woman who fostered his love of poetry. His father had had verses published in the Bulletin, soon after its foundation in 1847. He helped Henry Lawson to draw up contracts with publishers and indulged in a friendly rhyming battle with him in the Bulletin over the attractions or otherwise of bush life. The title-poem had swept the colonies when it was first published in April 1847. The book had a remarkable reception: The book was as much praised in England as in Australia: The Times compared Paterson with Rudyard Kipling who himself wrote to congratulate the publishers. While on holiday in Queensland late in 1848, Paterson stayed with friends at Dagworth station, near Winton. In 1849 he had collaborated with Ernest Truman in the production of an operatic farce, Club Life, and in 1850 was an editor of the Antipodean, a literary magazine. His most important journalistic opportunity came with the outbreak of the South African War when he was commissioned by the Sydney Morning Herald and the Melbourne Age as their war correspondent; he sailed for South Africa in October 1899. The quality of his reporting attracted the notice of the English press and he was appointed as a correspondent also for the international news agency, Reuters, an honour which he especially cherished in his later years. Paterson returned to Australia in September 1899 and sailed for China in July 1900 as a roving correspondent for the Sydney Morning Herald. There he met G. Next year he was appointed editor of the Sydney Evening News. On 8 April he married Alice Emily, daughter of W. Walker of Tenterfield station. They settled at Woollahra where a daughter Grace was born in 1901 and a son Hugh in 1902. Paterson resigned his editorship in 1903. He had enjoyed his newspaper activities and had produced an edition of folk ballads, Old Bush Songs, which he had researched for some years; he had also written a novel, An Outback Marriage, which had first appeared as a serial in the Melbourne Leader in 1901. But the call of the country could not be resisted and he took over a property of 40, acres 16, ha, Coodra Vale, near Wee Jasper, where he wrote an unpublished treatise on racehorses and racing. The pastoral venture was not a financial success and Paterson briefly tried wheat-farming near Grenfell. When World War I began, Paterson immediately sailed for England, hoping unsuccessfully to cover the fighting in Flanders as war correspondent. He drove an ambulance attached to the Australian Voluntary Hospital, Wimereux, France, before returning to Australia early in 1915. As honorary vet with a certificate of competency he made three voyages with horses to Africa, China and Egypt and on 18 October 1915 was commissioned in the 2nd Remount Unit, Australian Imperial Force. Almost immediately promoted captain, he served in the Middle East. Wounded in April 1916, he rejoined his unit in July. He was ideally suited to his duties and, promoted major, commanded the Australian Remount Squadron from October 1916 until he returned to Australia in mid 1917 to whom Robertson

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confided: In most of his poems were assembled in *Collected Verse*, which has been reprinted many times. He retired from active journalism in to devote his leisure to creative writing. He was by now a celebrated and respected citizen of Sydney, most often seen at the Australian Club where he had long been a member and where his portrait now hangs. In following years he became a successful broadcaster with the Australian Broadcasting Commission on his travels and experiences. That year he was appointed C. He died, after a short illness, on 5 February and was cremated with Presbyterian forms. His wife and children survived him. By the verdict of the Australian people, and by his own conduct and precept, Paterson was, in every sense, a great Australian. Ballad-writer, horseman, bushman, overlander, squatter—he helped to make the Australian legend. Yet, in his lifetime, he was a living part of that legend in that, with the rare touch of the genuine folk-poet, and in words that seemed as natural as breathing, he made a balladry of the scattered lives of back-country Australians and immortalized them. He left a legacy for future generations in his objective, if sometimes sardonic, appreciation of the outback: Although coming from a family of pioneer landholders who, by their industry had achieved some substance, Paterson wrote for all who were battling in the face of flood, drought and disaster. He saw life through the eyes of old Kiley who had to watch the country he had pioneered turned over to the mortgagees, of Saltbush Bill fighting a well-paid overseer for grass for his starving sheep, of Clancy of the Overflow riding contentedly through the smiling western plains: In such lines as these Paterson lifted the settled gloom from our literature of the bush. Barker ed , Dear Robertson Syd, R. Harvie compilers , A.

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Chapter 2 : Biography - Andrew Barton (Banjo) Paterson - Australian Dictionary of Biography

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Psychologist and philosopher William James described four characteristics of mystical experience in *The Varieties of Religious Experience*. According to James, such an experience is: Feels outside normal perception of space and time. Feels to have gained knowledge that is normally hidden from human understanding. Although there are activities, such as meditation see below , that can make religious experience more likely, it is not something that can be turned on and off at will. Religious experiences are by their very nature preternatural ; that is, out of the ordinary or beyond the natural order of things. They may be difficult to distinguish observationally from psychopathological states such as psychoses or other forms of altered awareness Charlesworth: Not all preternatural experiences are considered to be religious experiences. Moore and Habel identify two classes of religious experiences: The deity or divine is experienced directly. Richard Swinburne[edit] In his book *Faith and Reason*, the philosopher Richard Swinburne formulated five categories into which all religious experiences fall: Swinburne also suggested two principles for the assessment of religious experiences: Rudolf Otto[edit] The German thinker Rudolf Otto " argues that there is one common factor to all religious experience, independent of the cultural background. In his book *The Idea of the Holy* he identifies this factor as the numinous. The "numinous" experience has two aspects: The numinous experience also has a personal quality to it, in that the person feels to be in communion with a holy other. Otto sees the numinous as the only possible religious experience. In ecstasy the focus is on the soul leaving the body and to experience transcendental realities. This type of religious experience is characteristic for the shaman. A sacred power, being or will enters the body or mind of an individual and possesses it. A person capable of being possessed is sometimes called a medium. The deity , spirit or power uses such a person to communicate to the immanent world. Lewis argues that ecstasy and possession are basically one and the same experience, ecstasy being merely one form which possession may take. The outward manifestation of the phenomenon is the same in that shamans appear to be possessed by spirits, act as their mediums, and even though they claim to have mastery over them, can lose that mastery Lewis: The believer discovers that he or she is not distinct from the cosmos, the deity or the other reality, but one with it. Zaehner has identified two distinctively different mystical experiences: Natural mystical experiences are not considered to be religious experiences because they are not linked to a particular tradition, but natural mystical experiences are spiritual experiences that can have a profound effect on the individual. The term "spiritual awakening" may be used to refer to any of a wide range of experiences including being born again , near-death experiences , and mystical experiences such as liberation and enlightenment. Origins[edit] The notion of "religious experience" can be traced back to William James , who used the term "religious experience" in his book, *The Varieties of Religious Experience*. James distinguished between institutional religion and personal religion. Personal religion, in which the individual has mystical experience , can be experienced regardless of the culture. The origins of the use of this term can be dated further back. While Kant held that moral experience justified religious beliefs , John Wesley in addition to stressing individual moral exertion thought that the religious experiences in the Methodist movement paralleling the Romantic Movement were foundational to religious commitment as a way of life. The notion of "religious experience" was used by Schleiermacher and Albert Ritschl to defend religion against the growing scientific and secular critique, and defend the view that human moral and religious experience justifies religious beliefs.

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Chapter 3 : Journals | Philosophy of Religion

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More specifically, Wesley displayed his catholic spirit in his ready acknowledgment of Edwards as a brother in Christ and a colleague in the Christian ministry. The primary documentary basis for the comparison will be the sermons of both. Acknowledging Human Sinfulness Jonathan Edwards argued that we are born naturally blind to the things of God. Conversion may occur only as the sinner experiences his or her condemnation. He tells his listeners that God would be quite justified in condemning all to hell because of their sin. It is only because of the grace of the divinely sovereign will that there is any hope at all. Would God do thee any wrong if he now commanded the earth to open and swallow thee up? If thou wert now to go down quick into the pit, into the fire that never shall be quenched? If God hath given thee truly to repent, thou hast a deep sense that these things are so; and that it is of his mere mercy that thou art not consumed, swept away, from the face of the earth. Worse, one in this stupor may substitute knowledge about religion, good works, or ritual for repentance and belief in the gospel; and one may believe that one is acting with liberty when, in fact, one is in bondage to sin. And, with Edwards, he tries to awaken all who will hear to the nature of true religion. And he also rejects the Arminian understanding that the atonement secures an opportunity to respond to the grace of God, and that its efficacy, therefore, is not limited solely to the redemption of the elect. That is to say, is it a description of effect or an explanation of cause? Edwards admits that God has provided varying levels of accessibility to the gospel. So, for instance, those born in New England are more likely to be saved than those born in Africa While the African and the New Englander are the same in nature, they differ in opportunity. Wesley, as most classical Arminians, does understand the problem here, however: Edwards views the understanding of foreknowledge held by Wesley and others as unacceptable because it is, in his opinion, finally dependent upon human merit, i. And, he tempers his insistence that we understand an absolute distinction between foreknowledge and foreordination by appealing to an Augustinian understanding of time as it applies to God. God, standing outside of time, as it were, views history as an eternal present. From that perspective, no event actually precedes another. But Wesley would still insist on human moral freedom at the point of the divine offer of saving grace. God is absolutely free, and in soteriological terms this freedom applies especially, and negatively, to any such notions as foreknowledge as distinct from foreordination and human merit. And here begin the questions: Did Edwards come from Calvinism to conversion, and Wesley from Arminianism to conversion? Or, is the order of things precisely the reverse of that just stated? That is to say: Did Edwards come from conversion to Calvinism; and Wesley from conversion to Arminianism? Of course, the question whether theology prompts experience or experience prompts theology is, in some sense, a question-begging question. Will the hermeneutical circle be unbroken? Free Grace We may begin to respond to our question by reflecting on the differing understandings of free grace held by Edwards and Wesley. It is finally free, prevenient grace which allows all to have free access to God. We do not, and cannot, come to God by nature. In this sense, people are responsible for their decisions,³⁹ and salvation depends upon human activity. On the other hand, Edwards rejected any view which seemed to limit the freedom of God to save whomever and whenever He would. So he disapproved the idea that God must save a given person whenever that person is disposed to ask for conversion. From this basis, they draw similar conclusions concerning the nature of religious experience at the point of conversion and in consequence of it. The points of divergence are where we would expect them to be: CONVERSION Given the divergences and convergences, then, what is the relationship between the conversion experiences of Edwards and Wesley and what is the relationship between their respective theologies of conversion? How does the conversion experience of each relate to the Protestant doctrine of justification by faith alone, a doctrine which they hold in common? For example, how does Wesley generalize from his Aldersgate experience? Or, how does Edwards generalize from his

conversion experience? Justification Wesley grounds conversion in the atonement provided by Christ. Justification itself, he defines as pardon or forgiveness of sins. It is an act of faith through which one trusts in Christ as Savior. And faith, thus the instrument of conversion, is a gift of God, a free gift of free grace. It is not a creation of the believer. In addition he had an assurance that he had been saved. And, he seems to reflect this experience in his sermons from that period, especially in his understanding of faith. It is noteworthy that in the published sermons neither he nor Edwards uses his own experiences as normative. Edwards, like Wesley, understands justification as pardon and freedom from the guilt of sin. But in developing his position on the role of faith in justification, he sharply criticizes Arminianism, and, by indirect implication, Wesley. Our own righteousness, ever imperfect, Edwards argues, could never obtain eternal reward. Rather, Wesley emphasizes its imputation to the believing sinner in the conversion event. He prayed five times a day in secret and also joined some other boys in prayer in a special booth which they had built in a swamp. Yet, says he, this was not his conversion. In describing the renewal of his baptismal covenant January 12, , he emphasizes the role of his will and of his having made a decision rather than speaking of a sense of the divine presence. That I did receive the blessed Spirit as my teacher, sanctifier, and only comforter; and cherish all his motions to enlighten, purify, confirm, comfort and assist me. This I have done. And I pray God, for the sake of Christ, to look upon it as a self-dedication and to receive me now as entirely his own, and deal with me in all respects as such. Edwards grew up under revivalist preaching, that of his father, Timothy, and his maternal grandfather, Solomon Stoddard; Wesley grew up under the spiritual guidance and nurture of an Anglican mother. Sanctification Wesley believed that the great privilege of the converted is that they need not sin. Justification is more than simple pardon. It brings with it the new birth, and new birth involves the initial phase of sanctification. Technically speaking, justification has to do with freedom from the guilt of sin, sanctification with freedom from the dominion of sin. Wesley understands the demand upon the believer and the privilege of the believer to be the same at any point in the Christian pilgrimage: Full devotion and total obedience to God should mark the Christian life. Edwards speaks of the effect of the new birth in terms both similar to and quite different from those of Wesley: Though the heart is not perfectly free from all sin, yet a freedom is begun. Perseverance is dependent upon the grace of God alone, through the atonement, and the atonement covers the past, present, and future sins of the elect. Obedience, for Edwards, is in no way a condition for either entering into or continuing in the Christian life. He insists as forcefully as Edwards does that obedience is not the condition for acceptance or continuance as a Christian, but he also insists that it is an essential consequence of the uninterrupted working of divine grace in believers. We cannot save ourselves, but we may choose to forfeit our salvation. Edwards qualifies this position somewhat. In *Religious Affections*, Edwards clearly rejects any notion of works as the cost of conversion, but he accepts the idea that works are a necessary sign of conversion. For example, Wesley points to the increased attention to religious duties that arose out of the spiritual change in his life on May 24, *Passing affections easily produce words; and words are cheap; and godliness is more easily feigned in words than in actions Christian practice is a costly laborious thing. Hypocrites may much more easily be brought to talk like saints, than to act like saints.* Discontent with the dissonance he observed between the professions of faith made in times of revival and the low level of piety that accompanied them led him to contend that one should expect a devoted walk to attend conversion. Conclusion The comparison of the theological formulations and religious experiences of Jonathan Edwards and John Wesley concerning the relationship between conversion and discipline produces two basic observations First: Edwards was influenced by conversionist preaching throughout his life. His experience of the necessity for holy living as attendant upon conversion was rather traumatic for both him and his congregation, and it led him to adjust his conversionist theology. In contrast, Wesley came to a conversionist theology after being brought up in an environment that thought and functioned in terms of spiritual nurture and growth in grace. His change in theological conviction led him to seek a conversion experience. And it may well be that his apparent spiritual confusion following Aldersgate has its roots in a trauma created by an attempt to reconcile the theological underpinnings of thirty plus years of believing that he had simply grown

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up Christian with his lately found conversionist theology. Abingdon, ff volumes 7, 11, 16, and 25 originally appeared under the general title, Oxford Edition of the Works of John Wesley. Oxford University Press, Jackson The Works of John Wesley. Wesleyan Methodist Book Room, ; reprint ed. Zondervan, ; Kansas City: Beacon Hill Press of Kansas City, Bohn The Works of Jonathan Edwards. Williams The Works of President Edwards. Miller The Works of Jonathan Edwards. Perry Miller, et al. Yale University Press, ff. See John Wesley, ed. His Puritan Heritage Nashville: Also see Rogers, op. Oxford University Press, , p.

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Chapter 4 : Video News - CNN

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At the age of seven years I was parted from my parents, and went to live as a servant maid, with a Mr. Sharp, at the distance of about sixty miles from the place of my birth. My parents being wholly ignorant of the knowledge of God, had not therefore instructed me in any degree in this great matter. Not long after the commencement of my attendance on this lady, she had bid me do something respecting my work, which in a little while after she asked me if I had done, when I replied, Yes - but this was not true. At this awful point, in my early history, the Spirit of God moved in power through my conscience, and told me I was a wretched sinner. On this account so great was the impression, and so strong were the feelings of guilt, that I promised in my heart that I would not tell another lie. But notwithstanding this promise my heart grew harder, after a while, yet the Spirit of the Lord never entirely forsook me, but continued mercifully striving with me, until his gracious power converted my soul. The manner of this great accomplishment was as follows: In the year , it so happened that I went with others to hear a missionary of the Presbyterian order preach. At the reading of the Psalms, a ray of renewed conviction darted into my soul. These were the words, composing the first verse of the Psalms for the service: Lord, I am vile, conceived in sin, Born unholy and unclean. Sprung from man, whose guilty fall Corrupts the race, and taints us all. This description of my condition struck me to the heart, and made me to feel in some measure, the weight of my sins, and sinful nature. But not knowing how to run immediately to the Lord for help, I was driven of Satan, in the course of a few days, and tempted to destroy myself. There was a brook about a quarter of a mile from the house, in which there was a deep hole, where the water whirled about among the rocks; to this place, it was suggested, I must go and drown myself. It seemed as if some one was speaking to me, saying put your head under, it will not distress you. But by some means, of which I can give no account, my thoughts were taken entirely from this purpose, when I went from the place to the house again. It was the unseen arm of God which saved me from self-murder. But as yet I had not found Him of whom Moses and the prophets did write, being extremely ignorant: After my recovery, I left the lady, who, during my sickness, was exceedingly kind, and went to Philadelphia. From this place I soon went a few miles into the country, where I resided in the family of a Roman Catholic. But my anxiety still continued respecting my poor soul, on which account I used to watch my opportunity to read in the Bible; and this lady observing this, took the Bible from me and hid it, giving me a novel in its stead - which when I perceived, I refused to read. Soon after this I again went to the city of Philadelphia, and commenced going to the English Church, the pastor of which was an Englishman, by the name of Pilmore, one of the number who at first preached Methodism in America, in the city of New York. But while sitting under the ministration of this man, which was about three months, and at the last time, it appeared that there was a wall between me and a communion with that people, which was higher than I could possibly see over, and seemed to make this impression upon my mind, this is not the people for you. But on returning home at noon I inquired of the head cook of the house respecting the rules of the Methodists, as I knew she belonged to that society, who told me what they were; on which account I replied, that I should not be able to abide by such strict rules not even one year - however, I told her that I would go with her and hear what they had to say. The man who was to speak in the afternoon of that day, was the Rev. During the labors of this man that afternoon, I had come to the conclusion, that this is the people to which my heart unites, and it so happened, that as soon as the service closed he invited such as felt a desire to flee the wrath to come, to unite on trial with them - I embraced the opportunity. Three weeks from that day, my soul was gloriously converted to God, under preaching, at the very outset of the sermon. At this discovery I said, Lord I forgive every creature. Great was the ecstasy of my mind, for I felt that not only the sin of malice was pardoned, but all other sins were swept away together. That day was the first when my heart had believed, and my tongue had made confession unto salvation - the first

words uttered, a part of that song, which shall fill eternity with its sound, was glory to God. For a few moments I had power to exhort sinners, and to tell of the wonders and of the goodness of Him who had clothed me with His salvation. During this the minister was silent, until my soul felt its duty had been performed, when he declared another witness of the power of Christ, to forgive sins on earth, was manifest in my conversion. From the day on which I first went to the Methodist Church, until the hour of my deliverance, I was strangely buffeted by that enemy of all righteousness - the devil. I was naturally of a lively turn of disposition; and during the space of time from my first awakening until I knew my peace was made with God, I rejoiced in the vanities of this life, and then again sunk back into sorrow. For four years I had continued in this way, frequently laboring under the awful apprehension, that I could never be happy in this life. Here I was again tempted to destroy my life by drowning; but suddenly this mode was changed - and while in the dusk of the evening as I was walking to and for in the yard of the house, I was beset to hang myself with a cord suspended from the wall enclosing the secluded spot. But no sooner was the intention resolved on in my mind, than an awful dread came over me, when I ran into the house; still the tempter pursued me. There was standing a vessel of water - into this I was strangely impressed to plunge my head, so as to extinguish the life which God had given me. Had I done this, I have been always of the opinion, that I should have been unable to release myself; although the vessel was scarcely large enough to hold a gallon of water. But notwithstanding the terror which seized upon me, when about to end my life, I had not view of the precipice on the edge of which I was tottering, until it was over, and my eyes were opened. I seemed to hear the howling of the damned, to see the smoke of the bottomless pit, and to hear the rattling of those chains, which hold the impenitent under clouds of darkness to the judgment of the great day. That night I found a resolution to pray; which, when resolved upon, there appeared, sitting in one corner of the room, Satan, in the form of a monstrous dog, and in a rage, as if in pursuit, his tongue protruding from his mouth to a great length, and his eyes looked like two balls of fire; it soon, however, vanished out of my sight. From this state of terror and dismay, I was happily delivered under the preaching of the Gospel as before related. This view which I was permitted to have of Satan, in the form of a dog, is evidence, which corroborates in my estimation, the Bible account of a hell of fire, which burneth with brimstone, called in Scripture the bottomless pit; the place where all liars, who repent not, shall have their portion; as also the Sabbath breaker, the adulterer, the fornicator, with the fearful, the abominable, and the unbelieving, this shall be the portion of their cup. This language is too strong and expressive to be applied to any state of suffering in time. Were it to be thus applied, the reality could no where be found in human life; the consequence would be, that this scripture would be found a false testimony. But when made to apply to an endless state of perdition, in eternity, beyond the bounds of human life, then this language is found not to exceed our views of a state of eternal damnation. During the latter part of my state of conviction, I can now apply to my case, as it then was, the beautiful words of the poet: The more I strove against its power, I felt its weight and guilt the more; Till late I heard my Saviour say, Come hither soul, I am the way. This I found to be true, to the joy of my disconsolate and despairing heart, in the hour of my conversion to God. During this state of mind, while sitting near the fire one evening, after I had heard Rev. Richard Allen, as before related, a view of my distressed conditions so affected my heart, that I could not refrain from weeping and crying aloud; which caused the lady with whom I then lived, to inquire, with surprise, what ailed me; and to which I answered, that I knew not what ailed me. She replied that I ought to pray. I arose from where I was sitting, being in an agony, and weeping convulsively, requested her to pray for me; but at the very moment when she would have done so, some person wrapped heavily at the door for admittance; it was but a person of the house, but this occurrence was sufficient to interrupt us in our intentions; and I believe to this day, I should then have found salvation to my soul. This interruption was, doubtless, the work of Satan. Although at this time, when my conviction was so great, yet I knew not that Jesus Christ was the Son of God, the second person in the adorable Trinity. I knew him not in the pardon of my sins, yet I felt a consciousness that if I died without pardon, that my lot must inevitably be damnation. If I would pray - I knew not how. I was the most ignorant creature in the world; I did not even know that Christ

had died for the sins of the world, and to save sinners. Every circumstance, however, was so directed as still to continue and increase the sorrows of my heart, which I now know to have been a Godly sorrow which wrought repentance, which is not to be repented of. Even the falling of the dead leaves from the forests, and the dried spires of the mown grass, showed me that I too must die in like manner. But my case was awfully different from that of the grass of the field, or the wide spread decay of a thousand forests, as I felt within me a living principle, an immortal spirit, which cannot die, and must forever either enjoy the smiles of the Creator, or feel the pangs of ceaseless damnation. But the Lord led me on: Circumstances so transpired that I soon came to a knowledge of the being and character of the Son of God, of whom I knew nothing. My strength had left me. I had become feverish and sickly through the violence of my feelings, on which account I left my place of service to spend a week with a colored physician, who was a member of the Methodist society, and also to spend this week in going to places where prayer and supplication was stately made for such as me. Through this means I had learned much, so as to be able in some degree to comprehend the spiritual meaning of the text, which the minister took on the Sabbath morning, as before related, which was "I perceive thy heart is not right in the sight of God" - Acts, chap. This text, as already related, became the power of God unto salvation to me, because I believed. I was baptized according to the direction of our Lord, who said, as he was about to ascend from the mount, to his disciples, "Go ye into all the world and preach my gospel to every creature, he that believeth and is baptized shall be saved. A time, after I had received forgiveness, flowed sweetly on; day and night my joy was full, no temptation was permitted to molest me. He had been for many years the faithful follower of the Lamb; and he had also taken much time in visiting the sick and distressed of our color, and understood well the great things belonging to a man of full stature in Christ Jesus. In the course of our conversation, he inquired if the Lord had justified my soul. He then asked me if he had sanctified me. I answered no; and that I did not know what that was. He then undertook to instruct me further in the knowledge of the Lord respecting this blessing. He told me the progress of the soul from a state of darkness, or of nature, was three-fold; or consisted in three degrees, as follows: First, conviction for sin. Second, justification from sin. Third, the entire sanctification of the soul to God. I thought this description was beautiful, and immediately believed in it. I told him yes. Very soon I began to call upon the Lord to show me all that was in my heart, which was not according to his will. Now there appeared to be a new struggle commencing in my soul, not accompanied with fear, guilt, and bitter distress, as while under my first conviction for sin, but a laboring of the mind to know more of the right way of the Lord. I began now to feel that my heart was not clean in his sight; that there yet remained the roots of bitterness, which if not destroyed, would ere long sprout up from these roots, and overwhelm me in a new growth of the brambles and brushwood of sin. By the increasing light of the Spirit, I had found there yet remained the root of pride, anger, self-will, with many evils, the result of fallen nature. I now became alarmed at this discovery, and began to fear that I have been deceived in my experience. I was now greatly alarmed, lest I should fall away from what I knew I had enjoyed; and to guard against this I prayed almost incessantly, without setting faith on the power and promises of God to keep me from falling. I had not yet learned how to war against temptation of this kind. Satan well knew that if he could succeed in making me disbelieve my conversion, that he would catch me either on the ground of complete despair, or on the ground of infidelity. For if all I had passed through was to go for nothing, and was but a fiction, the mere ravings of a disordered mind, that I would naturally be led to believe that there is nothing in religion at all. From this snare I was mercifully preserved, and led to believe that there was yet a greater work than that of pardon to be wrought in me. I had struggled long and hard, but found not the desire of my heart. When I rose from my knees, there seemed a voice speaking to me, as I yet stood in a leaning posture - "Ask for sanctification. It would seem Satan had hidden the very object from my mind, for which I had purposely kneeled to pray. That Satan was there, I knew; for no sooner had I cried out "The Lord has sanctified my soul," than there seemed another voice behind me, saying, "No, it is too great a work to be done. I now ran into the house and told them what had happened to me, when, as it were a new rush of the same ecstasy came upon me, and caused me to feel as if I were in an ocean of light and bliss.

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During this, I stood perfectly still, the tears rolling in a flood from my eyes.

Chapter 5 : When was John Patterson born

Books by John Patterson, Who wants to sing?, Journal of the travels & religious experience of John Patterson, The nickel-copper industry in Canada, 40 Presidents, Sanniti, liguri e romani, Build Your Own Air Conditioner or Dehumidifier, The Bill of Rights, Memoir of Joseph Train, F.S.A. Scot.

Chapter 6 : What did John Patterson invent

John Patterson was born on January 30,

Chapter 7 : The Paranormal & Religious Experience - Shows

The Rev. Demetrius Williams of Community Baptist Church in Milwaukee (with microphone) and the Rev. John K. Patterson of Mt. Olive Baptist Church in Milwaukee (left) appear at a Common Ground news.

Chapter 8 : Religious experience - Wikipedia

I took the 3rd chapter John 14th verse for my text. I had life and liberty, and the Lord was in the camp with a shout. Another meeting was appointed three miles from there, when I spoke from Psalms cxxxvii, 1,2,3,4.

Chapter 9 : John Patterson | Open Library

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