



# THE KING'S HIGHWAY.

*A Journal of Scriptural Holiness.*

EDITED BY

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“And a highway shall be there, and a way, and it shall be called, The way of holiness.”—ISAIAH XXXV. 8.

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VOLUME I.

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LONDON :

A. OSBORNE, 29, FARRINGDON STREET, E.C.

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PRINTED BY  
A. OSBORNE, FARRINGDON STREET,  
LONDON, E.C.  
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## PREFACE.



IN closing our first volume, our thanks are due to God for His manifest blessing upon an undertaking begun in His name, and carried on in dependence upon the aid of His Spirit. We commenced with no array of distinguished names to attract attention, and with a subject the very name of which to many sounded strange, but with the single resolve to advance the Divine glory, by endeavouring to promote the increase of holiness among His people. His smile has been upon the undertaking. We have had the support of friends of holiness, ministerial and lay, whose articles have furnished stimulus and profit to many. Our circulation from the first number issued has steadily enlarged ; words of sympathy have flowed in to cheer us ; and, best of all, God has, to our certain knowledge, blessed the reading of these pages to His people, and there are those to-day walking in the light of full salvation who speak thankfully of the help received from the perusal of THE KING'S HIGHWAY.

We heartily thank those friends whose contributions have given interest to our pages ; our subscribers, who have, many of them for very love of holiness, taken pains to extend our circle of readers ; and those whose generosity has placed at our disposal a fund for the gratuitous circulation of the magazine.

We bless God for the spread of holiness. The Church of Christ is waking up. Purity of heart is being talked about everywhere, and questions asked as to its extent



and attainment. Prayers are being offered in faith, and many have already entered into the rest of perfect love. O that every one of our readers may live in the daily enjoyment of this priceless privilege!

We look forward to the new year with fresh hope. Writing "Holiness unto the Lord" upon our whole undertaking, we shall steadily maintain the purpose with which we set out, and look upwards in confidence that "God, even our own God, shall bless us," and the work we attempt in His name.

THE EDITORS.

*December, 1872.*



# THE KING'S HIGHWAY.

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## TO OUR READERS.

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A FEW words will explain the purpose of this magazine. Several ministers, impressed with the need for a higher religious experience, agreed some time ago to meet each other at the throne of grace, for special private prayer; first, for each other's spiritual welfare, and next, for the advancement of the experience of entire holiness among Christian believers. The blessing of God rested upon this union for prayer; others, both laymen and ministers, joined in it, resolving that they would strive to live and spread that "holiness without which no man shall see the Lord." Something was felt to be needed as a means of inter-communion, and as an instrument of extending the glorious work. Negotiations were opened with the proprietor of the *Guide to Holiness*, which resulted in its transfer to the conductors of the present magazine. The title has been altered, and the size enlarged, with a view to greater efficiency, and *The King's Highway* is commenced with much prayer for the Divine blessing on an undertaking which has for its object the Divine glory.

The single purpose of *The King's Highway* will be the promotion of belief in the doctrine, and attainment of the experience and life of Scriptural holiness: meaning by that term full consecration of heart and life to God, purity of nature effected by the Holy Spirit through the atonement—perfect love to God and man. Its mission may be expressed in the well-known sentence, "To spread Scriptural holiness throughout the land." Assured that God

requires His people to be holy ; that the Lord Jesus, by His death, procured for believers complete deliverance from sin ; that the Holy Spirit is given to accomplish in them the deliverance ; and that it is realised through simple faith in the Saviour, the conductors of *The King's Highway* will make it their aim to explain and illustrate the fulness of this Gospel blessing, and enjoin its attainment upon their readers as an obligation and privilege.

The present title has been chosen for its expressiveness and force, since the aim of the magazine will be not only to guide *to* holiness, but to promote the advancement of God's people *in* it. Holiness is "a way," because heaven is reached by walking in it ; it is "a highway," since it is the rightful privilege, not of a select few, but of all the people of God. "The redeemed of the Lord shall walk there." And it is "the King's highway," because it was designed by God Himself, and prepared for His followers by the redeeming work of His royal Son. On this highway "the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads."

The conductors believe that a magazine with such a purpose will be welcomed by many. Thousands of God's people are living consciously below their privilege, crying, "My leanness ! my leanness !" when they might be satisfied with the goodness of the Lord. Their experience is below the Bible standard ; there is, they feel, something in religion to which they are strangers, and their heart yearns for a higher and truer religious life. Past toil and prayer and search have been followed only by mortifying failure and deeper despondency, till at length they are almost hopeless of ever reaching the experience set forth in the Divine Word as the common privilege. To these *The King's Highway* will come with "good tidings." It will display before them the goodly land of rest from doubt and sin, and invite them, in God's name, to go up and possess it.

There are in our churches many who once realized the perfect love of God, and joyous and complete devotedness of heart and life to Him ; but they have lost the blessing,

and for years their whole experience of religion has been clouded over by a consciousness of heart-backsliding. They look back regretfully to past days, when "God preserved them, when His candle shined upon their head, and when by His light they walked through darkness," but they despair of regaining their lost power. To these *The King's Highway* will speak in no faltering tones of God's unchanging love, faithfulness, and power, and will send into their hearts His blessed call, "Return unto Me, and I will return unto you, saith the Lord of Hosts."

There are also tens of thousands of professing Christians, whose views of religious duty and privilege are low, and who need the stirring earnest word to call them higher in Christian life. To these it is hoped *The King's Highway* will bring the light of conviction, and the force of a new impulse, moving them to "leave the principles of the doctrine of Christ, and go on unto perfection."

The main features of the magazine will be—

1. An earnestly written leading article every month on some aspect of the great subject of holiness.
2. Original and authentic accounts of the experience of living witnesses of Christ's full salvation.
3. Exposition of Scripture teaching in relation to the doctrine.
4. Notices of the literature of holiness.
5. Memoirs of eminent Christians.
6. Reports of special meetings for the promotion of holiness.
7. Devotional readings for the Sabbath.
8. Brief answers to inquirers.

In conclusion, the conductors resolve to write "Holiness unto the Lord" on every part of their undertaking, and will rejoice to have the sympathy and help of all who love the Lord Jesus, and who love holiness for His sake.

"Let Thy work appear unto Thy servants, and Thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it."

## EXPERIENCE OF MINISTERS.

No. 1.

## ON GIVING TESTIMONY

I AM not naturally timid, but have suffered much from what seemed to be a natural indisposition to discover to others my state before God. I “found peace” when eleven years old, while reading one of the proclamations of mercy to ancient Israel. I felt that *to me also* was “the word of this salvation sent”—“I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins.” But instead of “making the voice of His praise to be heard,” I kept silence. In the class-meeting, which I had begun to attend, I scarcely opened my lips. I even hesitated to tell my mother, who that night had spoken to me tenderly about “the things of God.” Caught in this “snare of the devil,” I lost the sense of pardon, began to dislike the class, because I couldn’t speak as others did, and ultimately ceased to meet, having no concern about personal religion.

At the age of nearly fourteen and a half I was again a “heavy-laden” penitent in a Sabbath evening prayer-meeting. *Felt* darkness surrounded and filled my mind. Almost despairing, yet crying for mercy, a ray of light burst in upon me and as suddenly was gone. Just then it was as if an angel whispered, “God has sent that ray to show He will forgive; will you CONFESS HIM when forgiven?” The mountain difficulty and past failure rose before me; but I resolved that if the “light of His countenance” shone again, I would at once shout His praise. Instantly

“The dungeon flamed with light,”

while with loud voice my glad heart exclaimed, “Hallelujah!”

I could speak in class after that; and the fellowship of Christians was to me henceforth fraught with instruction and encouragement. In the band meeting there was the old obstacle, but God helped me; and though sometimes my utterance was choked, I had strength to *stand up for Jesus*. From the hour of liberty I felt called to preach, and yet it seemed of all employment the most unlikely, often a simple impossibility, until three years later I tried.

Since I realized the blessedness of entire sanctification it has not been optional whether to speak about it or not. Opportune testimony has always strengthened my confidence in God, and brought me in lowlier abasement to His feet. I have also derived much profit from the experience of others: so much, that it would amount

to apparent selfishness were I to withhold my own from fellow-travellers on "the King's highway."

#### EARLY ADVANTAGES.

It has been thought I must have had a nature somehow predisposed toward religion. On the contrary, I was proud, envious, self-willed, frivolous, deceptive, hardhearted, stubborn. At ten I told lies without scruple. I cursed and swore as one trained in vice. At fourteen the wickedest imaginations and purposes filled my heart. But lack of physical vigour, parental restraint, and the absence of many perilous temptations from the quiet place in which I was brought up, together with the mighty strivings of the Spirit, precluded the full development of my *meditated* wickedness. The night of restoration it seemed as if mercy had been almost outrun, and damnation would be the sure result of longer continuance in sin.

From my infancy until now I have had pious parents. My mother made the first religious impressions I remember. I have a vivid recollection of going with her, when very young, into her closet, reading to her the Scriptures, and kneeling while she prayed. Those prayers were a *spell* from which I never entirely broke away. Some time before I was saved she used to rise early, like Job, to make special prayer for her children. It pleased God to answer through the preaching of the Rev. G. Wood, then a candidate for the ministry. Never can I forget how my father prayed that night. As if only conscious of the presence of God, and my sinfulness and peril, he cried with the desperation and faith of Peter on the waves, "Lord, save my lad! Lord, save my lad!" That prayer broke my heart; and while all the congregation said, "Amen," my proud nature succumbed, and began to join in the general response. I had many home advantages, especially after I began to preach. For a full year before entering the ministry I was released from business, and through the generosity of the senior circuit steward, pursued my studies under the direction of a clergyman of the Church of England.

"Time would fail to tell" of the many and increasing advantages, the "multitude of mercies" that still crown my life.

#### ALL OR NOTHING.

About five years ago, while on a visit to my parents, God shewed me I must either live the life of entire sanctification, or incur His displeasure. "Faith and its Effects," the lives of early Methodists, and the counsel of one of the wisest leaders, had, years before, greatly encouraged me in "the way of holiness." Before I began

to preach, and until now, I had enjoyed the blessing with occasional intermissions, uncertainties, and doubts. At this time I knew all was not right. It was while in earnest prayer that the possibility of being, through God's grace, "holy and unblamable before Him in love," and the *obligation* of such a life, were revealed with clearer light than had ever been vouchsafed—so revealed, that to have hesitated or started back would have grieved the Holy Spirit, and brought me into condemnation.

It was preceded by inward darkness and sorrow, attended with a luminous application of Divine truth, and associated with a change in my style of preaching. For three days I had been considering my life as a minister. Broken vows; a lowered tone of piety; enfeebled sympathies; easily insulted dignity; formality, especially in public prayer; self-seeking, even in the pulpit—these things, as elements of weakness and offensive to God, were "ever before me" in contrast with the humble, loving, self-sacrificing spirit of a "faithful ambassador." Ashamed and penitent, I sought forgiveness. While praying, the words, "If we confess our sins, He is faithful and just to forgive us our sins," were graciously spoken to my heart, and the light of God's countenance shone again. Immediately the latter part of the text, "And to cleanse us from all unrighteousness," was applied with greater power, producing the conviction that since this was God's will most clearly revealed, to tarry or doubt would be disobedience, involving guilt and departure from Him. *I must either lose the sense of pardon, or believe in Him for the cleansing from "all unrighteousness."* Just then I remembered how in preaching I had sought "great things for myself." A change in style was necessary, both for the mortification of pride, and for the wiser and more effective discharge of duty. To make the change would probably offend some of my friends, lessen the congregations for a time, and perhaps render my future career less fortunate. It was a "strait gate," but God brought me through. Sermons, books, reputation, all I possessed, were in that hour presented a sacrifice to God; and while making the surrender, and trusting in His power to "save to the uttermost," the cleansing blood took away "all unrighteousness." I was made "every whit whole." The cleansed leper did not realize a greater change.

#### DIFFICULTIES AND TEMPTATIONS.

The next day I returned to my circuit. The first duty was to win "a brother offended," acknowledging my own inadvertency

and folly. The next had reference to preaching. On Sunday morning I entered the pulpit with an unwritten, unadorned, but *thought-out* sermon. It seemed at first rather like an experiment, but it was soon manifest that God's way was better than mine. It was encouraging to hear an old man praise God that the minister had preached that day "as he never did before," and to notice, when I left the circuit at the end of the year, the many grateful references to "the past few months." It seemed expedient that the members of the church should know the reason and circumstances of the change. We therefore held a Society meeting before the evening service, when "out of the fulness of my heart" I declared "the lovingkindness of the Lord."

In the next circuit my health began to fail. Want of energy, mental dimness, loss of memory sometimes, physical weakness, and extreme depression, seemed to give "the enemy" great advantage. Apparently I was being beaten and pursued. The great perplexity was as to whether the "heaviness" and weakness were altogether the result of physical ailment and "manifold temptations;" now and again the question would arise, "Am I right? Does not this originate in inward sin?" Hence I made such records as the following:—"My experience is strange to myself. It seems to be the enjoyment of full salvation, occasionally intercepted by spiritual ignorance, producing mistakes and errors which, or ever I am aware, involve me in what seems inconsistent with entire sanctification to God. I must know more of Divine things. I cannot continue my growth in grace without a corresponding increase of knowledge." After some months of battling, and before health and comparative vigour returned, I was led, by the illumination of the Divine Spirit chiefly, to discern between feelings accounted for by physical, mental, or Satanic causes, and the suggestions and promptings of a *carnal heart*.

Especially in reference to entire sanctification I have endeavoured to observe the Master's counsel, "Be ye wise as serpents, and harmless as doves." But Satan has sometimes gained an advantage on the other side. *Overprudence* has now and then trammelled me, and rendered the declaration of truth less effective.

It is now and again suggested, that thinking I am fully saved prevents me from seeing remaining impurities, and precludes the penitence necessary to entire sanctification. I am tempted to think I am *not* tempted, and that the evil is within. Sometimes I am "perplexed, but not in despair." Had I to decide what is my spiritual state at these times, I should admit the worst charges, but



I have found it wiser to take the matter to God in prayer. After obtaining relief in this way, it has been further suggested that "Satan, transformed into an angel of light," has deceived me—he has assumed the place of God, and seemingly answered prayer. But out of this temptation God has shown "a way of escape." Thus: By subjecting myself to the severest examination, as though I were in a few hours to appear before God in judgment; by cherishing a willingness to acknowledge before God and man whatever I have done or said or felt amiss; and by pleading for the clearer manifestation of Divine truth, grounding my petition and confidence on such inspired declarations as these—"And if in anything ye be otherwise minded, God shall reveal even this unto you." "Ye have an unction from the Holy One, and ye know all things." "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." In this way I have hitherto been enabled to triumph over the subtlest temptations. "Prayer" thus offered "always brings me out on the right side."

#### FULNESS OF THE SPIRIT

Some months since, without ceasing to realize the cleansing "from all unrighteousness," I had a somewhat painful sense of want. How to account for it I did not know; but while asking our Heavenly Father what it meant, His Word replied, "Be filled with the Spirit." The Spirit did *pervade* my whole being, sanctifying me wholly; but I did not realize His *fulfilling* energy.

There were intense longings and earnest strivings; but it was while calmly waiting as a little child—made willing to "*receive* the Holy Ghost" in the simplest way—that the "richer baptism" was bestowed. Entire consecration was thus *intensified*, and my soul was "satisfied with God."

There have been some misgivings as to this more abundant grace. Subject to physical weakness, assaulted by Satan, conscious of many infirmities and errors, it has occurred to me that I must have lost some ground in the battle. Faith now and again has thus lost the firmness of its grasp, but only to take a firmer hold.

I have an ever-deepening sense of weakness and need of mercy. While thankful that "love is the fulfilling of the law," I cannot help lamenting involuntary and unavoidable trespasses. I see imperfections and shortcomings in clearer light, and am more

humbled on account thereof. God makes me now more contrite than when I came to Him at first ; and shows that His supply of wisdom and grace is more than commensurate with my need. Doubts and fears, like evil birds, fly about me ; but have no lodging-place within. Surrounded with evil and full of weakness, and grieved that my service is so imperfect, yet in penitence and faith appealing to God my Saviour, it is mine to say continually—

“Thy mercy makes salvation sure,  
Makes all my heart and nature pure,  
And fills with hallowed joy.”

*November 17, 1871.*

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## THE HOLY CALLING.

A HYMN FOR NEW YEAR'S DAY.

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BROTHERS in that brotherhood,  
Of which Jesus is the Head ;  
Sprinkled with His precious blood,  
Raised and quickened from the dead :  
Glory, glory let us give,  
Praise and thanks to God alway,  
In another year we live,  
Pass we through its gates to-day.

What can we for Jesus do—  
We unto His love restored ?  
Who will give his life anew  
To the service of his Lord ?  
Who will spend his nights in prayer ?  
Who for sinners weep and cry ?  
Who for Jesus' sake will dare ?  
Who for Jesus' sake will die ?

Jesus, now Thy gifts impart,  
Fill our craving souls' desire ;  
Give us now the spotless heart !  
Give us now the tongue of fire !

*Nottingham.*

Wholly for Thy service take,  
Wholly with Thy Spirit fill ;  
Vessels unto honour make,  
Make us fit for all Thy will.

Save us, Lord, from sloth and ease ;  
Let Thy Cross our glory be ;  
Move our warmest sympathies,  
Thrust us out to work for Thee.

With the offers of Thy grace,  
Bid us after sinners run ;  
Call Thy wanderers to Thy face ;  
Give us each to gather one.

Do not let us faint or fail,  
Never of Thy service tire ;  
Daily spring, O Living Well !  
Daily burn, O Quickening Fire !  
So we shall maintain the strife ;  
Jesus, Thy confessors be ;  
Gain at last the crown of life,  
Share the marriage-feast with Thee.

H. HOGG.

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BLESSED thought ! God every where ! with you, with me, with all who, like Enoch, walk with Him. O, keep clear with God !—  
*Collins.*

A CONVERSATION ON HOLINESS.

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MINISTER.—Well, what is your Christian experience to-day?

*Member.*—I feel that I can say I am dead to the world, but I cannot say that I am dead to sin. I have been interested in listening to the statement of your views on sanctification, but I am in some difficulty on the subject. I do not see the difference between justification and sanctification.

*Min.*—There is an essential difference between them. Justification is a work done *for* us, sanctification is a work done *in* us. The one is perfect, and cannot be added to; the other continually advances; growth is essential to its healthy existence.

*Mem.*—But when we are justified, are we not sanctified also?

*Min.*—Yes, in part, not wholly. God then puts within us the living germ of holiness, which must afterwards grow.

*Mem.*—But is not that growing principle sanctification.

*Min.*—Yes, truly, but it is not essentially *entire* sanctification. Every Christian is sanctified; but many, notwithstanding, feel within them the workings of an evil nature. The Christian who is entirely sanctified no longer feels an evil nature, for it is destroyed. He reckons himself to be “dead *indeed* unto sin, but alive unto God.” Now tell me, do you remember when you were justified?

*Mem.*—Yes, very distinctly.

*Min.*—Have you been proud since?

*Mem.*—Yes.

*Min.*—Have you had love for the world since, to a degree that you cannot excuse?

*Mem.*—Yes.

*Min.*—Have you preferred your own will to the will of God since?

*Mem.*—Yes.

*Min.*—And at the same time you believe you have been a Christian?

*Mem.*—Yes.

*Min.*—And every Christian is sanctified?

*Mem.*—Yes.

*Min.*—Then, although sanctified you confess you have not been entirely sanctified. Now it is very clear that the will of God is our entire sanctification, for St. Paul prays that the Thessalonians may have every part of their nature, body, soul, and spirit, “sanctified

wholly, and *preserved blameless* unto the coming of our Lord Jesus Christ."

*Mem.*—Yes. I see it is my privilege to be sanctified wholly, but it has seemed to me that I cannot attain to this experience at once, but must grow into it by the advancing purity of the Christian character.

*Min.*—But the presence of sin, like the presence of disease, hinders growth. If you would grow without deformity, disease must first be taken away. And if you would serve God with a service in the highest degree acceptable, sin must first be destroyed.

*Mem.*—Still, I cannot see how this is to be accomplished, save in a gradual manner.

*Min.*—Sanctification is the gift and work of God, is it not?

*Mem.*—Yes.

*Min.*—Are not all God's gifts bestowed on the same condition?

*Mem.*—I don't know.

*Min.*—Stay. Don't you know that faith is the one condition by which either penitent or believer receives gifts at the hands of God? When it is said, "Believe on the Lord Jesus Christ, and thou shalt be saved," does not that direction assert the only condition on which we receive God's favours?

*Mem.*—I suppose so.

*Min.*—Salvation means more than pardon, does it not?

*Mem.*—Yes.

*Min.*—Then the condition, on which we may receive other gifts than pardon, is the same as that on which we receive pardon itself. Salvation includes everything between pardon and glory; and all is received through believing. God can as easily bestow a large blessing as a smaller one. Not that any of His blessings are small, but that some are greater than others. And if He gives the blessing of entire sanctification, why not in a moment?

*Mem.*—But my difficulty is a practical one. I mark some eminent Christians, whose life adorns the doctrine of the Saviour, and who do not profess to be entirely sanctified; and they appear to me to be better than some who profess to enjoy this blessing.

*Min.*—Perhaps so. Apart from the fact that it is possible for a Christian to make a mistake and suppose that he has the blessing of entire sanctification, when really he has only received some gracious quickening, I have this reply to make: We can only be sanctified up to the limit of our intelligence. A child may be sancti-

fied wholly, and an old believer, who for years has trod the Christian path, may not have arrived to that state of heart. The wisdom of that old believer will enable him to act with such judgment and discretion, that he may seem to have advantage of the child, always pure in intention, but sometimes mistaken in judgment. Entire sanctification does not imply that its possessor shall never be in error; but it does imply every part of the nature filled with the love of God, and every act of life done with a single eye to the glory of God. Now I will not press you for any further answers, but rest assured that this great gift being promised us, we need not go without it. This experience being demanded of us, we may attain to it; and the fact being that faith is the condition of its reception, you may now receive it, and thus be made "dead indeed unto sin," as well as unto the world, "and alive unto God through Jesus Christ our Lord."

W. G. PASCOE.

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## SHINING LIGHTS.

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BY REV. JOHN BRASH.

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### I.—THE REV JOHN HENLEY.

NEXT to the oracles of God, the Church of Christ possesses no greater treasure than that which consists of the memoirs of eminent Christians. The reason of their value lies deep in human nature; for we are so constituted, that *living examples* of excellence exert a much more powerful influence upon us than the most earnest *exhortations* to *attain* to excellence. Few books are more popular than those which tell of "self-help," or of "men who have made themselves;" and most men can remember how in their youth the reading of such books fired their ambition, and stimulated them, for a time, at any rate, to greater effort and diligence. The effect of such works as we have just named is, however, usually very transient; for we soon discover how greatly success in life depends upon mental endowments, or upon circumstances which are beyond our control; and the truth is gradually forced upon us that those who attain to literary, or scientific, or political greatness, must necessarily be the few.

But we need feel no such discouragement when contemplating

examples of *spiritual* excellence. Holiness is a blessing, procured for all the race by the atoning sacrifice of the Redeemer; and "God is no respecter of persons." Nothing can be more certain than that the poorest, the lowliest, the least gifted of God's children may be as holy as the holiest saint that ever lived upon earth. His *gifts* the Spirit divides "to every man severally as He will." His *grace* is equally free for all. Natural advantages of disposition and temperament may combine to make the grace more manifest, and the character more lovely; but He who searches the hearts will ever estimate the character at its real worth.

These are the considerations which have led to the determination to devote a few of our pages monthly to Christian biography. We present to our readers these portraits of eminent Christians; not as patterns to be in all respects imitated, for there is only ONE in whose footsteps we may safely seek to tread, and the piety which is ever trying to imitate imperfect models is not usually healthy or robust; but rather as evidences of the encouraging fact that in the pursuit of holiness there are no circumstances so unfavourable as to prevent its attainment; and no difficulties so great that they cannot be overcome.

He of whose life we now furnish a brief sketch, was a Wesleyan minister. For some reason that we cannot quite understand, his name is not very familiar in the mouths of the Wesleyan people; but the late Rev. Theophilus Lessey remarked of him that "he was one of the most efficient ministers which our Connexion could ever boast of; and was the instrument of converting more sinners to God than perhaps any other minister of the present age."

JOHN HENLEY was born in Torquay on the 28th of March, 1800. Like the greater number of those who have been signally useful in the cause of Christ, he had pious parents, who from his earliest years led him to the house of God, and taught him the way of life. And the fruit of their solicitude and prayer for his spiritual welfare soon began to manifest itself; for even as a child he was remarkable for extreme tenderness of conscience, seriousness of demeanour, and reverence for Divine things. A lady of noble birth, to whom he had been sent on a message, remarked to a friend as he left, "That boy will certainly become one of the excellent of the earth;" and the clergyman of the parish observed of him that "he would certainly be a minister." All this goodness, however, attractive as it might be, was not religion; and it was not until he was thirteen years of age that he was converted to Christ. But the story shall be told in his own words.

“During the revival at Torquay, in 1813, I was brought to feel the necessity of obtaining a personal interest in the blood of Christ. I was the child of parents devoted to God. My religious advantages had been great; far above many. I had been accustomed to attend the Wesleyan ministry; so that, with gratitude I say it, I never recollect the period in my childhood when I was not favoured with religious impressions. But at this time my mind was more deeply wrought upon at a lovefeast at Barton; after that at Torquay. And it was by witnessing the concern which others appeared to be under for their souls, wrestling and praying for the pardon of sin, that I was led to think that what they were seeking so earnestly, and in fact what some of them obtained, I needed as much as they. I began to lament that I could not feel the same serious concern, and I may say, ‘It grieved me that I grieved no more.’ This feeling increased, until I feared it was of no use for me to expect to enjoy a sense of pardon until I felt more of the burden of my sins. Yet I was conscious of some degree of sincere contrition for sin, and I earnestly desired forgiveness for it, and power to sin no more. I went on attending preaching or prayer-meetings every night for a week, and on the Sunday morning following I accompanied another youth to the chapel at five o’clock; and there, kneeling on the stones in the porch while some one prayed (for I felt unworthy to go further in), God enabled me to trust on the merits of Jesus Christ for forgiveness; and in doing so he set my soul at liberty—at glorious liberty. These words were powerfully impressed on my mind, ‘Come unto me all ye that labour and are heavy laden, and I will give you rest.’ I was enabled by faith to lay hold on the promise, and was immediately constrained to sing,

‘O for a thousand tongues to sing,’” &c.

There are no two principles more entirely opposed to each other than the love of Christ and selfishness. It is impossible for both to reign in the same heart. True Christianity will always manifest itself in desire and effort to bring others to the Saviour. And so it was in the case of John Henley; for, young as he was, he in conjunction with his sister formed a Sunday School, the first which was established in Torquay, and in which he laboured with great zeal, never ceasing to take a deep interest in its welfare so long as he lived there.

For three years he walked closely with God. But when about sixteen years of age he began, like many others at that important period of life, to read amusing but unprofitable books, and to spend

much time in trifling conversation and company. It is scarcely necessary to describe the influence of these habits on his spiritual life. He did not allow himself to neglect the means of grace, and did not bring any reproach on the cause of Christ by any act inconsistent with his profession ; but the two following years were lost to himself and to the Church. God in His mercy, however, saved him from entirely falling away, and when about eighteen, he was greatly quickened, and made to feel the necessity for a new and fuller consecration of himself to Christ.

There are many young men in the Church whose lives are almost useless, and who, in excuse for their uselessness, plead either that they lack the gifts necessary for successful labour, or that they can find no sphere of labour suited to their gifts. If they really believe what they say, they are living in self-delusion. In most cases the true cause of their feebleness and barrenness is to be found in the fact that they are self-indulgent and slothful, seeking their pleasure in the gaieties of social life, committing the sin of the Israelites, who “feared the Lord and served their own gods.” Would they only put away their idols and “yield” themselves “unto God, as those that are alive from the dead,” they would soon discover that both these obstacles to usefulness had been imaginary, and that the real obstacle had lain in their own hearts.

This truth is illustrated in the life of John Henley. Having renounced all that had led him astray, and allowed his Divine Master to fit him for Christian work, he at once received the call and found the opportunity. He says, “I had occasionally prayed in public, but was very timid ; and though often pressed on to exercise in exhorting, I could not be persuaded. I had begun to have liberty in prayer, *and now about the time of my laying aside every weight*, I was brought into the work that I had long had a desire for. After attempting to speak a word for God in a village about four or five miles from home, it was soon spread around that I had become a preacher, and the people accepting my labour, and expressing themselves as profited, I entered into the work with all my heart.”

In this last expression there is no exaggeration, for his name having been placed upon the local preachers’ plan, he laboured in his new sphere with an earnestness and zeal almost unexampled. Having conducted one or two services in the place where he was appointed, he would preach once, twice, or even three times in the open air ; entering villages where there was no Methodism, visiting every house, then taking his stand under some tree, declaring the unsearchable riches of Christ. It soon became evident to his



friends that he was called to the work of the ministry, and at the Conference of 1824 he was accepted as a preacher on trial, and appointed to the Dunster Circuit.

Having entered upon his duties, with a firm resolved to be a faithful minister of the Lord Jesus, it was not long before he became deeply convinced that there was a serious defect in his Christian experience. He walked "in the fear of the Lord, and in the comfort of the Holy Ghost;" he was zealous and laborious; he found great delight in preaching the Gospel, and was not unsuccessful: but he felt that he was not made "perfect in every good work to do the will of God." He had long believed it possible to be made "pure in heart," and now began earnestly to seek the grace which he felt it to be so necessary that he should possess. His desire was stimulated, and his earnestness increased, by the news he received of a great revival of religion in a neighbouring circuit, where the late Rev. John Smith was labouring; and he longed to be "filled with the Spirit," like that man of God. The following extract from his diary reveals his state of feeling at this time. And may we not find in it the true reason why there are so many believers who live, perhaps for years, under the conviction that God has called them unto holiness, and yet fail to attain to this state?

"April 21, 1825.—Have been led to ask, What is the reason I do not enjoy full sanctification? Surely, I am very culpable. I have not sought it with that earnestness I should, and though I have felt concerned about it at times, yet I have not persevered in the search. What is the reason I have not sought it with more fervent zeal? I fear it is one for which I am highly criminal in the sight of God. I was not conscious until now; but I do fear this is the cause—a thought that *if I enjoyed it, more would be expected from me by God*; and as it would be a duty binding upon me to profess it, *that I should necessarily be pointed at as a mark, and every defect would be to my disadvantage*, and the injury of the cause of God. This has never been embodied in words before, or properly examined. I see it to be a worthless objection. It may have had some influence in deterring me from the blessing, though I was unconscious of it.. . . But, O merciful God! though I have been criminally neglectful, this need not hinder the blessing now. Show me now the way. I believe, O Jesus! Thou art able to save to the uttermost—believe Thy blood doth cleanse from all sin. Spirit of Faith, create in me the desire that shall never let me rest until I rest from sin!"

Again he writes: "O for Christian perfection! When shall I

realize it? When, gracious Lord, when shall it be? Should I not be more useful, more happy, more alive? Is not this the great hindrance to my usefulness, that I am not more holy? Lord, make me a vessel of honour fit for the Master's use!"

It was impossible that so sincere and earnest a seeker of full salvation should seek in vain; and in a few weeks after the date of these lines God answered his prayer, and gave him the blessing for which he had so ardently longed. The way in which he received it can scarcely be better described than in the following letter, written to a friend shortly afterwards:—

"On reading a letter in an old magazine, I was much struck with this expression, 'Believing views are transforming views,' and was led by it to meditate on 2 Cor. iii. 18. My soul was much blessed, and in the evening I preached from it with unusual liberty; my faith was strengthened, and my hopes were brightened. After preaching, and at the class, a young person present related her experience, and bore her testimony that 'the blood of Jesus Christ cleanseth from all sin.' The members seemed athirst for this full salvation. I imagined I saw the blessing at a little distance, so that I could distinctly apprehend its nature, and admire its loveliness: but I could not grasp it, I did not possess it. The day following I preached from 2 Cor. xiii. 9. This was a second sermon on that text; and having described the nature of the apostle's wish, and showed its reasonableness from Scripture precepts, promises, prayers, and examples in the former part, my object now was to bring this doctrine to the test of experience, and then to show the desirableness of the wish by mentioning some of the advantages connected with its realisation; and whilst enlarging on this subject, my views of it were such as I cannot easily describe. Never before, I believe, was my whole soul so lost in my subject. I seemed to have such a representation of the beauty of holiness, that my attention was rivetted, my affections were engaged, my desires were more than ever ardent, and my determination was never to rest satisfied without that full salvation from all sin which I saw to be my privilege. My hopes were full that God would 'cut short His work,' and make an end of sin. With these hopes I sang with joyful anticipation—

"O glorious hope of perfect love,  
It lifts me up to things above,  
It bears on eagle's wings.'

On retiring, my soul was so drawn out to God after this blessing, that I could get but little sleep; my language was—

“ ‘Nor *can* I, Lord, nor *will* I rest,  
Till I am saved indeed.’ ”

I awoke early in the morning with my whole thought fully occupied on the subject; and though I was so full of anxiety and restless desire, yet they were not painful feelings; there was a blessedness connected with them which I cannot explain. It was now impressed on my mind that I must immediately get on my knees—that God was about to display His sanctifying power. It was very early: I arose, and had much freedom and power to wrestle in prayer. Various were the suggestions of the enemy, that I must do this or that; but faith resisted all. My hopes were so full, and I felt so satisfied that as it was the work of God alone, He could then perform it, that I resolved to lay hold on the first promise that presented itself. I pleaded the miracle of the cleansed leper, and said, ‘If Thou wilt, Thou canst *make me clean*.’ Instantly I believed God *had done the work*, and I felt a calm, a joy, a peace spread through my soul, such as I never felt before, and such as I cannot convey an idea of. It was not an overwhelming, rapturous joy, but a sweet peace and holy love that is unspeakable. I felt I loved God with all my heart. I saw myself as nothing, and Christ was all in all. It was not long before I was tempted to doubt, and to question whether this was really full sanctification which I enjoyed. That it was a state of experience far exceeding anything I had ever received before, I could not disbelieve; but I thought I would not profess to have realized perfect love. However, whilst joining in family prayer, my soul was so overwhelmed with gratitude for what God had done, that I felt I must speak of it. In the evening, in private, my soul was much enlarged, and God graciously confirmed my confidence by a powerful application of these words, ‘Now ye are clean through the word which I have spoken unto you.’ Since then I have been powerfully assailed; but I can say, in a certain sense, the enemy cometh, but findeth nothing in me. In the midst of all his assaults, and other trials which I have had to pass through, I have felt constant peace within, and uninterrupted union with God. But I find nothing in this state to justify any relaxation of watchfulness or prayer! just the contrary, it indeed enables me ‘to pray always with all prayer, and watch thereunto with all perseverance.’ And I see it to be both my duty and privilege to be still pressing forward, for I do not count myself to have attained a point beyond which I cannot go, or from which I cannot fall; but I see more than ever the necessity of an increase of faith, love, and humility—indeed, of every Christian grace; and my prayer is, that I

“ ‘May deeper sink, and higher rise,  
Till He transplant me to the skies.’ ”

(*To be continued.*)

## REALIZING THE BLESSING.\*

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BY REV. J. C. GREAVES.

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NOT distinguishing between purity and maturity, some say that entire sanctification is not a *distinct blessing*. "Not distinct from the sanctification begun in regeneration." It is not another and separate work. But is there no distinction between a work begun and the same work carried on throughout the soul? between the blessing of Divine love and the fulness of the blessing? When afflicted, do we not seek bodily health as a "distinct blessing"—distinct from physical life? Why should not we regard the perfect health of the soul as a blessing equally distinct from spiritual life, and pursue it with equal definiteness? Maturity, though distinguishable from immaturity, cannot be strictly defined. We are to be for ever growing and ripening. All attempts, therefore, to define maturity, are vain; but we think perfect purity has been defined once and again.

Another result of confounding spiritual health with maturity of character is the putting off the expectation of it into the remote future. For growth and ripening we must have time. But deliverance from inward sin is a present privilege—*now* we are under obligation to live without sin. "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Does not God mean now? Does not this fulness of love necessarily imply deliverance from inward sin? Can all the heart, and soul, and might go out in love to God, when evil thoughts and affections stir in opposition? Are we under a "law of love" that cannot be observed? Does God require the impossible? After all we have been taught as to His "lovingkindness" and "tender mercies," are we to think of Him as a "hard man, reaping where He has not sown?" Naturally we cannot love God; but "the love of God is shed abroad in our hearts by the Holy Ghost given unto us," and we are privileged to "be filled with the Spirit." God does not *tolerate* sin in us. He sets His face against it. Jesus "gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people," not immediately to translate us to heaven, but that we might be in this world "zealous of good works." Tit. ii. 14. It is after the assurance that "now

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\* From "What is it? Scriptural Holiness in its Nature and Entirety."

is the accepted time," and "now is the day of salvation," that Paul exhorts us to "cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God." 2 Cor. vi., vii. So far from teaching us to grow out of our sins and sinfulness, he says, "Now yield your members servants to righteousness unto holiness." "For in that He (Christ) died, He died unto sin once, but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. vi. 11. Let us grow by all means into maturity of character; but as to sin let us cease therefrom to-day. In penitence and faith *reckoning* ourselves to be *dead indeed unto sin*, God will take care the reckoning is true. How many are striving against sin without thus reckoning.

For all who hear the voice of God thus calling them now to the life of entire holiness, there is but one guiltless course—immediate and earnest obedience. No man can retain the pardoning love of God, who does not live according to his knowledge of God's requirements. To neglect *known duty*, and yet profess ourselves justified before God, is terrible presumption, as if God were the justifier of disobedience. When He says distinctly, "Go in and possess the good land," we must obey or incur His displeasure, and, it may be, die in the wilderness, unsanctified and *guilty*.

And let it not be overlooked, that faith is as much a duty as the full surrender to God. Consecration alone is not the discharge of our obligation. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John i. 9. As faithful and just to *cleanse* as to forgive. To doubt it, therefore, is to reflect upon His faithfulness and justice. "He that believeth not God hath made Him a liar."

Christian reader, are you afflicted with the disease of sin? To you the Great Physician says, as to the man at the Pool of Siloam, "WILT THOU BE MADE WHOLE?" That man "had an infirmity thirty-and-eight years," he was a living man, but well-nigh powerless; you are a living Christian, but weakened and deformed through the power of inward sin. He had not grown out of his impotency; neither have you. But Jesus cured him; and He will make you "whole." With penitence and confidence look up to Him and say—

"Would'st Thou the body's health restore,  
And not regard the sin-sick soul?  
The sin-sick soul Thou lov'st much more,  
And surely Thou shalt make it whole."

“Come, Saviour, come and make me whole;  
Entirely all my sins remove:  
To perfect health restore my soul,  
To perfect holiness and love.”

Do as did the woman who, unhindered by the multitude that thronged and pressed the Saviour, found her way into His presence, and, believing, was in that very moment made whole. What if there are crowds of difficulties? Press through them. You must get to J sus. Be determined. Desire, however fervent, is not enough. What is God’s will must be *our will*. Come in faith. “She said within herself, if I may but touch His garment I SHALL BE WHOLE.” Let there be similar confidence—“I shall be whole.” “It shall be done.” Heaven will assuredly respond, “AMEN. IT SHALL.”

One Saturday evening, about eighteen months ago, in a meeting of earnest souls who were seeking full salvation, there was one who told us that on the Sunday evening previous, in the sanctuary, she saw and felt it was her privilege and duty there and then to present herself “a living sacrifice, holy, acceptable [unto God.” She had consecrated herself, but not in full view of that “holiness without which no man shall see the Lord.” The Word and Spirit urged to immediate compliance with the whole will of God. The power was given; the way into the holiest was open. But she “entered not in.” Instead of saying, “I shall be whole,” she thought “within herself,” “Not now—not *just* now—I will, I must, but not here and now.” That night, and through the nights and days of that week, she bitterly mourned her folly and sin. The Spirit had been grieved, not that He had wholly departed: but the clear, convincing light and the blessed influences of the Sabbath evening service were gone. She was in darkness and sorely harassed. I said, “You believe that He can save you from all sin. Suppose He gives you to *feel* that He both can and will—comes near to you in the plenitude of His grace just as He did on Sunday evening, and you *feel* you may and can trust Him as your Entire Sanctification—will you in that moment give yourself fully to Him and receive ‘full salvation?’” There was a pause. Its solemnity can hardly be forgotten. Evidently there was an inward struggle—“Can I? I must. I will some time. I am earnestly seeking full salvation. But—now? If He should just now reveal Himself as He did before, am I resolved that all His will shall be accomplished? Can I give myself now away to Him to live the life of entire holiness?” Nature shrank and trembled. It seemed almost hard to press for an answer. A moment or two, and all suspense

and anxiety were over. She broke the silence with an emphatic "I WILL." The word of decision had hardly escaped her lips, when there followed a burst of praise to God who in that moment had taken full possession of her soul !

Sitting near was another, who was firmly entered into covenant with God to trust Him in so far as He would reveal His power to save. We prayed. Jesus was manifestly "in the midst." We needed no comment on the words, "Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you : for everyone that asketh, receiveth ; and he that seeketh, findeth ; and to him that knocketh, it shall be opened." Our sister that night unhesitatingly set to her seal that "the blood of Jesus Christ cleanseth us from all sin."

Will the inquirer do likewise ? Let there be no hesitation. Don't waste time, and give the devil an advantage by talking about your unbelief. Kneel down and tell God your Saviour face to face that you desire to be wholly His—that you *will be and are now wholly His* ; and that you will receive as much of the Spirit of holiness as He will now bestow.

God "cannot wait or stay for any more *worthiness* or *fitness* in the persons He is pleased to honour.

"Look for it, then, every day, every hour, every moment ! Why not this hour, *this* moment ?

"You think, I must first *be* or *do* thus and thus. Then you are seeking it by works unto this day. If you seek it by faith, you may expect it *as you are* ; and if as you are, then expect it *now*.

"Do *you* believe we are sanctified by faith ? Be true, then, to your principle, and look for this blessing just as you are, neither better nor worse ; as a poor sinner that has still nothing to pay, nothing to plead but 'Christ *died*.' And if you look for it as you are, then expect it *now*. Stay for nothing ; why should you ? Christ is ready, and He is all you want. He is waiting for you : He is at the door ! Let your inmost soul cry out—

" 'Come in, come in, thou heavenly Guest !  
Nor hence again remove ;  
But sup with me, and let the feast  
Be everlasting love.' "

—Wesley's Sermon on "*The Scripture Way of Salvation.*"



## AN APPEAL TO OBJECTORS.

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BUT whosoever this doctrine is, I pray you, what harm is there in it? Look at it again, survey it on every side, and that with the closest attention. In one view, it is purity of intention, dedicating all the life to God. It is the giving God all our heart; it is one desire and design ruling all our tempers; it is the devoting, not a part, but all our soul, body, and substance to God. In another view, it is all the mind which was in Christ, enabling us to walk as Christ walked. It is the circumcision of the heart from all filthiness, all inward as well as outward pollution. It is a renewal of the heart in the whole image of God, the full likeness of Him that created it. In yet another, it is the loving God with all our heart, and our neighbour as ourselves. Now take it in which of these views you please (for there is no material difference), and this is the whole and sole perfection, as a train of writings prove to a demonstration, which I have believed and taught for these forty years, from the year 1725 to the year 1765.

Now let this perfection appear in its native form, and who can speak one word against it? Will any dare to speak against loving the Lord our God with all our heart, and our neighbour as ourselves? Against a renewal of heart, not only in part, but in the whole image of God? Who is he that will open his mouth against being cleansed from all pollution, both of flesh and spirit, or against having all the mind that was in Christ, and walking in all things as He walked? What man, who calls himself a Christian, has the hardiness to object to the devoting, not a part, but all our soul, body, and substance to God? What serious man would oppose the giving God all our heart, and the having one design ruling all our tempers? I say again, Let this perfection appear in its own shape, and who will fight against it? It must be disguised before it can be opposed. It must be covered with a bear-skin first, or even the wild beasts of the people will scarce be induced to worry it. But, whatever these do, let not the children of God any longer fight against the image of God. Let not the members of Christ say anything against having the whole mind that was in Christ. Let not those who are alive to God oppose the dedicating all our life to Him. Why should you, who have His love shed abroad in your heart, withstand the giving Him all your heart? Does not all that is within you cry out, "O, who that loves can love enough?" What pity that those who desire and design to please



Him should have any other design or desire! Much more that they should dread, as a fatal delusion, yea, abhor, as an abomination to God, the having this one desire and design ruling every temper! Why should devout men be afraid of devoting all their soul, body, and substance to God. Why should those who love Christ count it a damnable error to think we may have all the mind that was in Him? We allow, we contend that we are justified freely through the righteousness and the blood of Christ. And why are you so hot against us, because we expect likewise to be sanctified wholly through His Spirit? We look for no favour, either from the open servants of sin, or from those who have only the form of religion. But how long will you who worship God in spirit, who are “circumcised with the circumcision not made with hands,” set your battle in array against those who seek an entire circumcision of heart, who thirst to be cleansed “from all filthiness of flesh and spirit,” and to “perfect holiness in the fear of God?” Are we your enemies, because we look for a full deliverance from that “carnal mind which is enmity against God?” Nay, we are your brethren; your fellow-labourers in the vineyard; your companions in the kingdom and patience of Jesus. Although this we confess (if we are fools therein, yet as fools bear with us), we do expect to love God with all our heart, and our neighbour as ourselves. Yea, we do believe that He will in this world so “cleanse the thoughts of our hearts by the inspiration of His Holy Spirit, that we shall perfectly love Him, and worthily magnify His holy name.”—*John Wesley.*

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## SCRIPTURE TEACHING.

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BY REV. I. E. PAGE.

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### FULFILLING THE LAW

“For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.”—ROM. viii. 3, 4.

THE great end of the Gospel ministry is to make men holy, to fit them for doing God’s will in life, and for enjoying His presence in eternity—“That we may present every man *perfect* in Christ Jesus.”

The Divine Word presents two distinct classes of truths, each of which, though different in character, leads to the same end. A sight of prevailing evils impels a minister to preach *the law*; the thought of man's hopeless ruin moves him to proclaim *the Gospel*. The truths thus grouped together represent two great principles of God's government, requirement and promise—the first addressed to man as intelligent and accountable, the second to him as fallen and helpless.

The Gospel, therefore, must be preached, for all men share the effects of the fall; and the law, because men, in being sinners, do not cease to be accountable.

The great practical question is, How do these great principles work in God's order in making men actually holy? This is a question of importance to ministers and people. The text at the head of this paper will give us light.

It will be necessary to understand clearly the nature and design of the law. The great end in all religion is, *God's will*. Precept and promise alike point to that—the ocean into which run all the branching streams of duty and privilege.

The law of God is simply God's will made known to His intelligent creatures.

This law was first written on the holy heart of unfallen Adam, so that it was perfectly natural for him to do God's will. Afterwards it was given to Israel, and through them to humanity, embodied in ten commandments—*the moral law*. Ages after, it was more fully revealed, and its breadth and spirituality manifested by the Son of God in the sermon on the mount; and by that same Divine Teacher was authoritatively comprehended in two commands—to “Love God with all the heart, and soul, and mind, and strength, and our neighbour as ourselves.”

The law was evidently given that man might be holy. Man could not without it know what holiness is, much less could he attain it. The law is the trumpet through which the holy God speaks forth His requirement of His creature man—which requirement is *perfect holiness*. For this specific intent the law was given to Adam, to Israel, and by God's Son, that men might live in harmony with God's will. “Be ye holy, for I am holy.”

But the law alone does not make men holy. “What the law could not do.” The law can do a great deal. Standing as the luminous and unchanging expression of the Divine will, it can, in consequence, make known to man, in some degree, what is the Divine nature. It can be the perfect, universal standard of right

and wrong. It can be to man in his sinfulness the instrument of conviction, and his perfect rule of life when restored; but there is something which “the *law could not do*.”

What is that? Restore man when he had fallen; repair the breach his sin had made; remove the guilt of his transgressions; give him back the *strength to obey* which sin had taken from him. This is what the law “could not do.”

It failed to restore Adam when he fell, though it had dwelt in his innermost heart before. It failed when given to Israel from Sinai, though with such imposing pomp of attendant circumstance. And it fails to-day. In sober matter of fact, plain to everybody, proclamation of law fails to make men holy. Let the law be fully preached against covetousness, anger, pride, evil speaking, and, practically, what is the result? Conviction, perhaps alarm and resolve; but never of itself change of nature. The law never has, never can, never will make one sinful heart and life holy.

The reason simply is, that “it is *weak through the flesh*.” For man already restored by another power, the law is just the thing. It tells him precisely what he most wants to know—the will of God concerning him, since the cry of his renewed heart is, “Teach me Thy way, O Lord! I delight to do Thy will!”

But the law has to address itself to *fallen* man, whose whole nature is under the dominant influence of sin. It is this corrupt nature of man, here expressively called “*the flesh*,” this great, terrible fact, SIN, spreading leprosy-like through man’s entire being, which defeats the law in its design. “The law could not do, in that it was weak through the flesh.”

Hence is taught a great practical lesson: *Man can never make himself holy by a set of rules*. Let him yearn for perfect conformity to God’s will, and be ready to do anything to attain it. Let him write out from Scripture every scrap of requirement, till he has before him *all* God’s will. Let him now, resolving to be right, bind himself by most solemn vows, and begin. What will be the result? Utter and most miserable failure! Why? Because the principle acted upon is wrong. It is *law*; and to make man holy is what the law cannot do.

But there has been an interposition of Divine wisdom and mercy! “God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.” The case required *Divine* help, for there was none in man. He was sinking deeper and deeper in helplessness and woe; the debt was accumulating; the law’s thunders of condemnation were rolling up, when God took the

matter in hand, "sending His Son." "God so loved the world, that He gave His only begotten Son." His *Son*: His own Son, His dear Son, "the brightness of His glory, and the express image of His person." The Divine Son had governed angels, and created worlds; He was now to undertake the redemption of man.

It involved on his part shame, dishonour, fearful agonies, death: but God sent Him. "He spared not His own Son."

He came to do the work in "the likeness of sinful flesh;" not in sinful flesh, only in its likeness. Sin is not an element of humanity, but an excrescence, a parasite. Christ took the whole humanity upon Him, without its loathsome disease. So, to do what was needed that man might be right once more; to do what the law had failed in doing, to give man perfect holiness, "God sent His Son."

The Redeemer's mission on earth therefore was to remove sin, "*and for sin*:" on the business of sin; to put it out of the way, to destroy it, to save His people from it. Ask the reason of His incarnation: "For this purpose the Son of God was manifested, to destroy the works of the devil." His whole spotless life was directed against it. He gave the dominion of sin a mortal stroke, by being a man, and living without it. His nature and life were love; because, not law, not terror, not even purity, but love, is sin's killing antidote. His words and deeds struck in the same direction. And His death! that was that sin might die. "He gave Himself for us, that He might redeem us from all iniquity." "*For sin*" was the mark made by every stripe; "for sin" the voice of every groan; "for sin" the stroke on every nail. All the shame and spitting, the mighty grief of Gethsemane, the mightier agonies of Calvary, were "for sin," "that we, being dead unto sin, might live unto righteousness."

Did He succeed in His work? Did He accomplish what the law had failed to do? Yes! He "condemned sin in the flesh."

In three ways. By His *teaching*, showing the spirituality of the law, and the heinousness of sin. By His *life*, revealing sin's darkness by His light: its ugliness by His beauty. As a lamp taken suddenly into the dark night makes the darkness *visible*, so His bright life revealed the darkness of man's sin; as a straight stick placed beside one crooked shows its crookedness, so His life, in perfect accord with the Divine will, showed sin's deformity. But especially by the victory of His death, conquering and *dooming* sin, has He "condemned sin in the flesh." Till now sin—"the flesh"—has been victor over humanity, over the law. But this Prince of Peace has fought it, conquered it, broken its power, trampled it under His feet, judged it, doomed it to die. Yes, it

was all over with sin's dominion when God's Son came and died! Conquered, judged, condemned to death, what wonder that to believers it is said, "Sin hath no more dominion over you!"

Here is a second great practical lesson. What is sin to believers now? This strong principle, this "flesh," this carnal mind, which in the belief of so many can only die with the body's death; this which is stronger than our vows, our firmest purposes, stronger than ourselves, stronger than the law—in the light of Christ's work, what is this power of evil, this carnal mind, now? A condemned thing! Doomed to die! Nay, already in believers "crucified with Him, that the body of sin might be *destroyed*." After this, what astounding daringness of unbelief to say Christ cannot save His people from all sin! "If *the Son* therefore shall make you free, ye shall be free indeed!"

The result of all, therefore, is, "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." This is the *new life*, the life of harmony with the revealed will of God. The way is now clear. Christ, having overcome and condemned that which at once destroyed man, and defeated the law, takes a new relation to humanity. When an oppressor is overthrown, and the enslaved people freed, the conquered country becomes subject to the laws of the conqueror; and man, redeemed by Christ, has become subject to Christ. We come under *His* law now, and this is called (ver. 2), "the law of the Spirit of life in Christ Jesus." A true description, therefore, of His ransomed people, is found in the words, "Who walk not after the flesh, but after the Spirit." There was a law of sin, which was a law of *death*; there is now a law of the Spirit in Christ, which is a law of *life*. Man, fallen and enslaved by dominant evil, was under the law of sin—"walked after the flesh:" man freed by the Lord Jesus, obeys another law—"walks after the Spirit."

We have stood on the margin of a tidal river, and seen its strong natural current rolled back by the rising tide swelling in from the sea. And thus does Christ, in His believing people, turn the natural law of evil round.

"And every *law of sin* reverse,  
That faith and love may make all one."

God's law never changes, because it is the expression of His will; and while God is God and man is man, that will must be the same. Christ came, "not to destroy the law, but to fulfil." His redeeming work has "magnified the law, and made it honourable."

The obligation therefore of keeping the law never changes. The whole perfect law of God is as binding upon us as it was on Adam, and on the Israelites, as they stood trembling beneath Mount Sinai. It is as binding on us as if Christ had not died. Righteousness is *rightness*, moral rightness is harmony with God's will. The righteousness of the law, therefore, is, in a word, *perfect holiness*. The commandment is "exceeding broad," its requirement reaching within to the heart, the desires, purposes, tempers, and will; reaching without to the whole life, words, actions, influence, the whole conduct to God, to ourselves, to our fellow-man. The whole work of God the Son on earth was for this, that this righteousness "might be *fulfilled in us*."

The final question is, *How?* How does Christ accomplish this great end of His life and death? *By faith, working by love*. Not by the power of terror, not by a set of rules, but by love.

Here is the redeemed man, knowing the law, recognising his accountability, but consciously fallen, utterly helpless, unable to obey God. Here is the Redeemer, having already by a costly sacrifice ransomed him from the curse of the law and the power of sin, standing and saying, "Believe in Me, place your case in My hands, and I will make you holy, and impart to you power to do God's will." Let the call be obeyed, and the soul, finding its Redeemer, place itself trustfully in His hands. What then? By His Holy Spirit He at once fills the heart with purifying love. The first commandment is now fulfilled, and with it *all the rest*. Complete obedience becomes the evidence of inward cleansing, and in perfectness of love to God and man the whole law is fulfilled. "He that loveth hath fulfilled the law."

But will there be no imperfections, no falling short? Doubtless, a great deal through ignorance, and weakness, and mistake. And these are met by the continual application of the atoning blood. Yet will the soul be dead to *sin*, and not only in happy, loving obedience have the Divine approval, but like one who, amid the twilight of an inferior dispensation, walked with God, will "have this testimony, that its ways please Him."

And the conclusion of the whole matter is here, that believers in the Lord Jesus are made perfectly holy, and kept in that exalted state by *faith in Him*.

"When Thou the work of faith hast wrought,  
I shall be pure within;  
Nor sin, indeed, or word, or thought,  
For angels never sin.  
I all Thy holy will shall prove,  
I, a weak, sinful worm,  
WHEN THEE WITH ALL MY HEART I LOVE,  
SHALL ALL THY LAW PERFORM."

## THE PEARL OF DAYS. READINGS FOR THE SABBATH.

BY REV. WILLIAM G. PASCOE.

JANUARY 7.—IN THE SPIRIT ON THE LORD'S DAY.

“I was in the Spirit on the Lord's day.”—REV. i. 10.

AND so would I be on this day—this holy day of God. The Holy Spirit has greatly honoured the day since first He came down in mighty power on the assembled thousands, who cried out under Peter's preaching, “Men and brethren, what must we do?” I would have honour also, by being filled with the Spirit of God. I would have my heart filled with that love of which the Spirit is the Author. I would have my mind filled with that clear knowledge of the Divine will which it is the Spirit's office to impart. I would have my conscience filled with that peace which the Spirit alone can bestow. I would be “filled with the Spirit,” as was Barnabas, and many of the disciples in the early days of the Christian era!

“The Lord's day!” The day on which He rose from the dead. The day on which He appeared to the disciples as they communed together. The day on which He has ten thousand times met His followers and breathed peace on them. Oh! to serve my Lord aright I would be in the Spirit to-day!

“The Lord's day!” It is like reaching a mountain top, after walking through a valley all the preceding week. I see the land before me, and can thank God and take courage. The surface of the earth without a flower, the face of man never seen to smile, would not be things half so desolate as a week without a Sabbath.

In the bracing atmosphere of this day I would renew my youth. I would put on the beautiful garments of holiness. I would enter into the secret place of the Most High. I would feel that hand of the Lord upon me, that shall smooth away the wrinkles which the world and the devil have called forth. I would in the calm of to-day gain that peace so much in harmony with the day and all its sacred associations.

Thank God, I may be “in the Spirit,” whatever may be my outward circumstances. John was in banishment, but he was “in the Spirit.” His imprisonment, his want of associates of a similar disposition, his sufferings, could not mar that great blessing which came down upon him. His very afflictions might enable him to enjoy more richly those communications of grace which were so

freely granted him. Though God's people may be cold, or hungry, or weak, or in prison, or dying, they may be "in the Spirit on the Lord's day." Thousands to-day in weakness and feebleness extreme will patiently bear God's will, and though deprived of the much-loved associations of God's house, will find a "Bethel" in their sick-chamber. Others detained in various ways from sanctuary services, will yet find the God of the sanctuary near them, and will be "in the Spirit." May every Christian reader of this page enjoy a like blessing!

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JANUARY 14.—THE LOVE DEMANDED.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."—MARK xii. 30.

How comprehensive this command! Every part of our nature must be filled with love to God. No part must contain anything which is contrary to love. It must be love to God. We may not love this world with every power we possess. We may not love our fellow-creatures after this fashion. We may not love ourselves supremely. God must be supreme everywhere. Other beings may have a place in our hearts. *He* must reign. To His sceptre all others must bow.

He is worthy of all that He demands. He is "the Lord thy God." He has watched over you with a minuteness of care that your mother could not bestow. He has lavished upon you a love that kept not back His Son from dying for you. He is bringing you through a world of trial conqueror over many foes; and He is fitting up for you a mansion in the skies.

He has a right, then, to demand the love of your whole nature. He will not tolerate a rival within you, for "thou shalt love Him with *all thy heart*," all thy affections. If you can find a limit to the capabilities of your affections, then you may find a limit to the bounds of your love for God, but only then. Your tongue must speak for Him; your hands must work for Him; your brain must think for Him; your heart must throb for Him. As your King, He must rule every affection, so that you shall live to love Him, and prove your love by faithful, persevering service.

"And all thy *soul*." Your will and all your desires. You are not to give to Him reluctant service, like a slave, giving it because you must; but you are to love Him by choice, because you feel it to be more durable than any other love. Thus you will ever put Him first. You will not fret and fume if He appoint you wearisome days and sorrowful nights; for His presence will be your stay, His smile



will be your sunshine, His word will be your law. You will have no wish or desire contrary to His will. All will be freely subject to God.

“And all thy *mind*.” Thy understanding. He does not require blind service, nor unthoughtful love; He would have you think deeply and long. Then you may consider His perfections and work, and thus see His worthiness of being the supreme object of your love.

“And all thy *strength*.” Thy ability. Every power you possess of body and soul. Your time, your talents, your energies, your purse—all you have which can be used to promote His glory, He demands. Let them all be consecrated to Him.

Do this, and no part of God’s will can seem grievous. You will be able to do everything else that God commands. Just as when the fly-wheel of an engine is set in motion every other wheel in the machinery follows; so, when God is loved with all our hearts, every duty becomes easy.

#### JANUARY 21.—NEIGHBOURS’ CLAIMS.

“Thou shalt love thy neighbour as thyself.”—MARK xii. 31.

A DIFFICULT performance, many say; still, not more difficult than to love God with all the heart, because this inevitably follows that. If we love God supremely, we shall obey Him perfectly. He commands us to love our neighbour as ourselves, so that the one must follow the other.

My neighbour is everybody that I can befriend, or teach, or help, or soothe, or strengthen, or in any way do good to, at any time, and under any circumstances. It is that little one into whose heart I can cast a grain of heavenly seed; it is that aged one by whose bedside I can pray as I commend his departing spirit to God; it is that weary one into whose ear I can whisper words of comfort and courage which shall light up the eye with the fire of a new hope; it is that persecuted one by whose side I may stand, and dare the world when it would put a Christian to shame.

My neighbour I am to love. Not only am I to refrain from doing him any injury; not only am I to wish him well, and hope that he will do the best he can for himself in a struggling world; I am to love him. Anger, malice, envy, and such like feelings should never enter my breast. I am to live a loving life. It must be something more than good wishes and good words. The Apostle John warns us against the hypocrisy of love: “My little

children, let us not love in word, neither in tongue, but in deed and in truth." 1 John iii. 18.

The measure of love is very high. "As thyself." Every one is to love himself, and yet not to be bound by the cords of selfish love. The interests of both body and soul should be looked after with assiduous care. Eph. v. 29. This is the love which self can claim, and no more. And this is the love which we are to give to others. As we would serve ourselves, as we would be jealous of our own character, as we would seek happiness, so are we exhorted to feel toward others.

This does *not* mean that we are to love others better than ourselves, that we are to seek their good instead of seeking our own; nor does it mean that we are to love all men with an equally ardent passion. Those for whom we have to provide, for best reasons, claim the first place in our affections. Those with whose work and views we sympathise, or to whom we are indebted for many acts of kindness, will come next in our esteem and love. But all men we must love sincerely—yea, as ourselves.

As Christians we should be heartily glad to show our attachment to our Lord, by fulfilling this command. Latimer says, "As every lord giveth a certain livery to his servants, charity is the very livery of Christ. Our Saviour, which is the Lord above all lords, would have His servants known by their badge, which is love." "By this shall all men know that ye are My disciples, if ye have love one to another."

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#### JANUARY 28.—CHRIST'S OBJECT IN DYING.

"Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."—TITUS ii. 14.

WHATEVER doubts we may have as to the possibility of living free from sin, whatever objections we may entertain to the ordinary modes of stating the doctrine of Christian perfection, we can have no doubt about the object of Christ when He died on Calvary. All through the word of God that object is stated with the utmost clearness. He died to become a Saviour from sin. His death was the redemption price of our souls when they were in sin, and under the bondage of the law. The object of His dying is accomplished by two methods, which, working together, effect the Saviour's purpose. First, He satisfied Divine justice, so that God could be just and yet justify the sinner who believeth on Jesus. Next, He changes man's nature so that those sins which led him into captivity aforetime

shall no longer be able to lead him astray, and thus endanger his soul.

But it is very evident that so long as any sin remain in the heart, the Saviour's purpose cannot be fully accomplished. "He gave Himself for us, that He might redeem us from *all* iniquity." None is to remain if the Saviour accomplishes this design. And surely His blood is sufficiently powerful to cleanse the soul from sin. None would say that sin is of too obstinate a nature to be taken away by the Saviour's blood. If so, we shall never be saved, and the atonement has no value. Nor can any say that there are some sins which cannot be taken away by the Saviour's blood. What sins are they? Can pride be cleansed away? Can evil temper be cleansed away? Can lust be cleansed away? Can covetousness be cleansed away? Blessed be God, we know they all can be cleansed away by the blood of Jesus Christ. Nor can the sin be named which is of so dark a dye, or so deeply rooted in the nature, or of so stubborn a description, that the blood of Jesus cannot rid it of its power and presence.

"Destruction to sin" should be our motto. The design of Jesus fully accomplished. "Redeemed from *all* iniquity." It would make us "peculiar," not peculiarly eccentric, nor peculiarly obtuse, nor peculiarly miserable, but peculiarly holy. This is the peculiarity we should have. Men should be able to point out our graces, angels should look on with glad hearts, and God should smile upon us from above, as we, in such a "peculiar" fashion, served Him. O Lord,

"Answer that glorious end in me  
For which Thy gracious life was given;  
Redeem from all iniquity;  
Restore and make me meet for heaven!  
Unless Thou purge my *every stain*,  
Thy suffering and my faith are vain."

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THE LABOUR OF LOVE.—Yea, that labour is in itself a rest; it is as natural and sweet to a soul that loves, as the revolution of the heavens, which is a motion in rest, and rest in motion, changes not place, though running still: so the motion of love is truly heavenly, and circular still in God, beginning in Him, and ending in Him, and so not ending, but moving still, without weariness.—*Fletcher.*

## THE EFFECTS OF UNBELIEF

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IN the light of this subject you see, Christian, the real cause of every sin you commit; of all your “care and trouble about the many things” of this life; of your want of perpetual peace in God, and of the “aching void” in your heart in its stead; and of the absence of that state of perfect content which arises from the consciousness that all your wants are met in Christ. All this has its origin in one principle exclusively—*unbelief*, a want of confidence in Christ as a full and perfect Saviour. Until you become fully sensible of this fact, until you are led to refer all your particular sins, all your carefulness and anxiety about your worldly interest, your want of perfect peace, and every improper feeling that arises in your mind, to one source, unbelief, you will never feel as you ought the “exceeding sinfulness of sin.”

We may understand the origin and cause of the profound insensibility and hardness of heart, in respect to the love of Christ, of which professors of religion so commonly complain. Three facts will sufficiently account for this state of gloom and heartfelt despondency:—1. Christians generally are ignorant of the fulness of that redemption which they have in Christ. Unbelief has taken their Lord away from their hearts, and they know not where it has laid Him. The secret of having a heart always melted with love and tenderness is an indwelling Christ, from whose fulness our cup of blessedness may perpetually flow. 2. Another cause of the state under consideration is this—the fact that almost every Christian, in uniting with the Church, took upon him the most solemn covenant and vow to live in a state of entire consecration to Christ, not only in the absence of all expectation that such vow would be kept, but with the definite belief that it would not be kept. With such a vow and such a belief lying together upon your conscience, Christian, cease to wonder that your heart has been hardened into the profoundest insensibility and gloom. 3. Another cause of this state of things is the daily habit of praying definitely for a state of entire sanctification, with the full belief that God will not answer such requests by the bestowment of the blessing prayed for. Let me beseech you, Christian, as you value the presence and favour of God, as you would not fasten a heart of stone as a perpetual millstone to your deathless soul, never to put up such a prayer again. “Be ye not mockers, lest your hands be made strong.”

ASA MAHAN.

## THE COVENANT RENEWED.

BY THE REV. J. FINNEMORE.

GREAT Saviour, bind my ever-wand'ring soul  
 With cords of sweetest bondage to Thy throne;  
 My thoughts, and words, and actions all control,  
 And make my will th' expression of Thy own.  
 My body, spirit, soul I now resign,  
 And would, my God, be Thine, and only Thine.

Oh, turn me not away, though oft I've prov'd  
 To Thee unfaithful, to my word untrue;  
 But let me now, my Saviour, best belov'd,  
 With Thee my broken covenant renew,  
 And never more my heart from Thee remove,  
 But love Thee with an everlasting love.

Henceforth may my devoted life be spent  
 In serving Thee alone with heart sincere.  
 May neither sin nor selfishness prevent  
 A work so holy in a cause so dear;  
 But may my every thought, and work, and word,  
 Show forth the glory of my chosen Lord.

And when I cease on earth to do Thy will,  
 O let my happy soul fly up to Thee;  
 Unceasing love shall then my spirit fill,  
 And, wrapp'd in holy, heav'nly ecstasy,  
 I shall to Thee eternal praises sing,  
 My everlasting Saviour, God, and King.

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*The Revival we Need : a Revival of Scriptural Holiness.* By Rev. I. E. PAGE. Second Edition; Tenth Thousand. *What is it? Scriptural Holiness in its Nature and Entirety.* By Rev. J. C. GREAVES. London: A. Osborne. Price One Penny.

*An Appeal to Christian Testimony on the Doctrine and Experience of Christian Holiness.* London: E. Stock. Price One Penny.

THE two first of these are Nos. 1 and 2 of a series of little books on a most important subject, entitled, "The Scriptural Holiness Series," published at the office of this magazine. The fact that the first edition of No. 1 was sold out in a few weeks is an evidence of the awakened interest in this most blessed doctrine. We give on another page an extract from No. 2. The tracts are well got up, in neat covers, and those interested in the spread of holiness will find them useful for circulation among friends. No. 3 is in the press.

"An Appeal to Christian Testimony" has been compiled by an earnest layman, and is adapted for great usefulness. Clear, Scriptural, convincing, it will be sure to impart light to those who are seeking "to know of the doctrine," while the reading of it can hardly fail to impart an impulse to souls that are striving for its attainment.

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It has been suggested that it would be desirable to commence a fund for the gratuitous circulation of *The King's Highway*. We shall be thankful if in this manner its usefulness may be enlarged. Friends willing to contribute to this object will kindly forward their subscriptions to the Rev. W. G. Pascoe, Grantham, and they will be duly acknowledged in the magazine.

*The entire profits of "The King's Highway" will be sacredly devoted to the spread of Scriptural holiness.*

# THE KING'S HIGHWAY.

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## A BYE-PATH.

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### ABSORPTION IN MENTAL INQUIRIES.

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IN a prayer-meeting, a strong man, who had just begun the Christian life, arose and said, in regard to his former sceptical difficulties, "I was like a man in a plain highway towards the place he desired to reach, who, on seeing a blind path diverging from it, should stop and refuse to go further until he knew where that bye-path would lead him. His course was right onward, and the bye-path no concern of his. It is just so in respect to the way to heaven. I was trying to explore the secret things of God; but now have found, and intend to walk in, the King's Highway to glory "

"Turn to the right, and go straight on!" said a learned prelate to one who, with none too much reverence, had enquired the way to heaven.

To "walk" and "go straight on" in "the King's Highway" is very possible. "The wayfaring men, though fools, shall not err therein;" only they must keep their eyes open and advance. For there are perilous bye-paths into which unwary travellers are sometimes allured. One is not unlike that which the man referred to in the prayer-meeting; and may be designated the bye-path of absorption in mental inquiries, to the neglect of the soul's real need.

Perplexing questions will arise, on the right answer to which depends our progress; and instead of burying our reason in a sepulchre of false humility, we are to use it diligently in quest of "more light." But precisely at

this point there is a danger of comparatively overlooking the one necessity of "cleansing from all unrighteousness," in the attempt to build up a satisfactory theory of sanctification ; and spending time in reasoning which ought to be given to penitential prayer, caring more to satisfy the intellect than the heart. Mistaken travellers are at times led into unhallowed speculations and inquiries touching "secret things which belong unto the Lord our God."

In this path men may acquire an acuteness of intellect and a stock of information which others do not possess, but they are like children with the rickets—possessing large heads and feeble bodies. If they understood "all mysteries," they would be helpless as ever, and must need come to Jesus for salvation from all sin. But mysteries increase. Solved perplexities lead us to others greater still. The mind is alternately puffed up and baffled. The desire to know is intensified ; there is less of patience ; love does not "abound more and more in knowledge and all judgment ;" worship is less spiritual ; submission to God more constrained ; while *soul-saving work* is out of their line. The end is not uncertain. "Behold, all ye that kindle a fire, that compass yourselves about with sparks : walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand ; ye shall lie down in sorrow." Isa. l. 11.

It has been well observed that in this world what we best understand is our duty. Even seekers of truth have often more knowledge of duty than they practise, and of privilege than they earnestly claim. Of such we would inquire whether an increase of light would be of any service, since they already have more than is turned to practical purposes ? whether it would not increase their condemnation ? and whether they can rationally expect God to give clearer light when they are not "living up" to their present knowledge of His requirements and their own privileges ?

In a Sabbath evening prayer-meeting, after an exhortation had been given to the ungodly, one in whose piety we had full confidence was the first to occupy the place

assigned for seekers of mercy. To the inquiry as to why she knelt there, there was no response but that of groans and sighs. But when we asked whether she was not accepted of God, she distinctly answered, "Yes! But I'm not what I ought to be. I want sanctifying! And I felt I ought to make a public confession."

She had read no book on the subject, only the Bible. She had never heard a sermon on full sanctification, nor had she conversed much about it. But she grasped this one idea—Entire Sanctification is God delivering me from what I feel to be inwardly wrong, and making me what I know I ought to be. For this she penitently "besought the Lord," and not in vain. Those who had the best opportunities of observing, then and afterwards, could not for a moment doubt that the Saviour had taken full possession of her being. One of her friends having said, "If ever I am fully saved, I should like to feel as Hester Ann Rogers did," she expressed her gratitude that her ignorance of others' experience and books on holiness had prevented her from having such thoughts, or desiring anything but the grace to make her what she "ought to be." It would have been easy to have perplexed her with "questions and strifes of words," but she could in all honesty and gladness say, "One thing I know, that Jesus is now all my salvation and all my desire."

The knowledge essential to the attainment of entire holiness may be summed up in two sentences. "I'm not what I ought to be; but the Saviour is this moment ready to enable me to meet all His present requirements, and will fully save on my believing application to Him." "Much learning" and many "questions" may be set aside, but penitence, simplicity, and confidence in Jesus are absolutely necessary. When Archbishop Whately was on his deathbed, one of the friends in attendance remarked that his great mind was supporting him. His answer—most emphatically and earnestly given—was, "No, it is not that which supports me. It is *faith in Christ*: the life I live is by Christ alone." Men may seek holiness in the clouds, but it is not there. The soaring intellect must



come down. The spirit of criticism must give place to that of teachableness and trust—which accepts what God says without asking questions. If men must become “as little children” before entering “the kingdom of God,” much more must they before realizing the full blessedness thereof.

Besides, it should not be overlooked that the knowledge of Christian life is mainly the knowledge of experience. What does the penitent seeker of mercy know about the new birth? And what marvel if a man partially sanctified sees mystery encircling entire sanctification? “The love of Christ passeth knowledge,” especially in its fullest manifestations in the human soul. But, mystery or no mystery, it is enough to know that God’s present requirements are “not grievous,” and that He will now give the grace to make us what we “ought to be.” Can we forget the words of Jesus, “I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes?”

“But I fear,” says one, “that there are depths of iniquity in my heart yet undiscovered. How shall I *know* when my consecration is entire?” It is of the first importance to be saved from the iniquities which are *already revealed*; if there are *hidden* depths, it is too much to expect their discovery ere known sin is done away. “Sanctified up to the limit of his intelligence,” a man may suspect that evil lurks within of which he is in ignorance. What then? “If in anything ye be otherwise minded, God shall reveal even this unto you.” In the Bible, or the mind of some friend, or some religious book, or in the agency of the Divine Spirit, apart from all external means, somewhere, “light is sown for the righteous:” nor as to the full discovery of sin need you tarry long for the uprising of that light. God’s will is your entire sanctification *now*, and if it be necessary that you have clearer discoveries of your own heart, God will assuredly make them *now* in answer to penitent, believing prayer. If after such prayer inward corruption is not made manifest to yourself, conclude that

“the blood of Jesus Christ cleanseth from all sin.” God will not suffer your trust in Him to lead you into error and self-deception.

“Learning of Him,” let us go on our way rejoicing. Clear revelations of Divine favour, of duty and privilege, are given from “the Throne of Grace.” It is from “between the cherubim above the mercy seat” that God Himself shines forth. “I AM THE TRUTH,” saith Jesus: and, daily changed into His image, we shall be “living epistles,” and have an understanding of Divine things otherwise unattainable. “Let us go on,” “straight on!” If God make us what we “ought to be” to-day, we “ought to be” holier and wiser to-morrow. “No Christian,” says Bramwell, “ought to be two days at the same place.”

“We know in part, and we prophesy in part.” But as to the *fact* and *bliss* of entire consecration, we are saved beyond uncertainty. “God is the Lord which hath showed us light.” It is ours, therefore, to “bind the sacrifice with cords, even unto the horns of the altar.”

“THEN SPAKE JESUS AGAIN UNTO THEM, SAYING, I AM THE LIGHT OF THE WORLD; HE THAT FOLLOWETH ME SHALL NOT WALK IN DARKNESS, BUT SHALL HAVE THE LIGHT OF LIFE.” JOHN viii. 12.

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## EXPERIENCE OF MINISTERS.

No. 2.

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### MY CONVERSION.

I BEGAN to seek the Lord when I was about twenty-one years of age. The resolution to be a Christian was not preceded by any very deep conviction, or powerful emotion. But I was impressed with the thought that I had almost reached manhood without having begun to answer the end for which I was created; that I was defeating the Divine purposes respecting me, wasting and misusing the life which I felt to be a precious gift from God. For a length of time I was in great perplexity and trouble of spirit, arising from my inability to weep over my sins as I had read and

heard of others doing. But after a period of alternation between hope and fear, I was enabled to rest upon the atonement for pardon and peace, though I cannot fix the day, or even the week, of my entire deliverance from bondage.

Being constitutionally timid and reserved, I had a great fear of speaking in the class-meeting, and of being asked to pray in public—a fear over which even Divine grace has not given me the victory, but which remains with me to this day, detracting greatly from my comfort, and leading me to avoid all but the most ordinary means of grace, lest I should be called upon to take part in devotional exercises. From a sense of duty, however, I joined the Wesleyan Methodist Society; and, notwithstanding these drawbacks to my enjoyment, have ever found the class-meeting to be one of the most valuable aids to my spiritual life.

#### HOW I WAS “THRUST FORTH.”

A few months afterwards I was asked to preach; but, being in a situation which afforded me scarcely any leisure time for reading, I refused. I had a conviction, however, that God had called me to the work, and promised Him that if He would open my way, and place me where I should have more time at my own disposal, I would obey the call. He answered my prayer in a singular manner, and removed me to just such a position as I had desired. For two years, however, I was faithless to my vows, consuming my time in desultory reading, resolutely declining all invitations to engage in public work; my timidity all the while increasing to such a degree, that life became almost a burden to me. I often wished that I might die, and thus escape the responsibility which I felt had been laid upon me.

I durst not absent myself from the week-night meetings, and now and then, in response to a very earnest entreaty, I tried to pray, and not unfrequently broke down, covered with confusion, in the middle of the first or second sentence. I endeavoured to persuade myself that all this was an indication that I was not called to preach, but could not succeed.

At last, on being invited to address a Sunday School, I consented to make the attempt, secretly resolving to take the result as a token of God's will concerning me—solemnly covenanting with Him that, if I succeeded, I would thenceforward enter in at every open door. To my great surprise I found considerable freedom, and at once began to prepare a sermon, but without revealing to anyone the state of my mind.

Shortly afterwards I was asked to preach in a cottage in the country ; but my heart again failing me, I refused, and instantly fell into a darkness, the horrors of which can never be forgotten by me in this life or the next. It was impressed upon my mind as distinctly as if an audible voice had fallen upon my ear, that if I persisted in my refusal I should never pray again, but should from that hour be lost. Remembering the experience of that day, I have never been able to doubt the possibility of entirely and for ever quenching the Spirit. And though I am afraid to give prominence to the doctrine in the pulpit, lest I should so present it as to grieve God by limiting His mercy ; yet I am persuaded that there are cases in which the will of God is so clearly revealed, and the way of duty is so plain, that disobedience is followed by irretrievable ruin. I was glad to run to the office of the gentleman who had applied to me, and tell him that I would go, and then and there found deliverance from the darkness which had oppressed me.

At the appointed time I conducted the service. The Lord graciously helped me, on that and following occasions, over difficulties which had seemed to be almost insuperable, and in about a year and a half I was received into the ministry, and appointed to a circuit.

It was not long before I clearly saw that I could not be fitted for the work to which my Divine Master had called me unless I was

#### ENTIRELY DEVOTED

to Himself, and I began earnestly to seek the blessing of perfect love. One Sunday, having to preach in the country in the afternoon and evening, I spent the forenoon in prayer. While pleading with God for the blessing, my agony became so great that I resolved not to rise from my knees until I had obtained it. It was easy for me to yield up to God everything that I felt He required from me but *one*—and that was my *reputation*. In order to live a life of entire consecration to Him, it would be necessary for me to adopt a simple and unadorned style of preaching, to discard all subjects that would be pleasing and interesting merely, and to aim solely and always at usefulness. The consequences of adopting such a style would be, as it then seemed to me, obscurity and hard work in discouraging spheres, and amongst small congregations. The struggle was severe ; but all attempts at compromise, and all sophistical reasoning about seeking popularity as a stepping-stone to usefulness, failed to satisfy my conscience ; and I at last made a full surrender of my powers to God, that they might be employed

for His glory alone. In the instant that I made the offering, I felt that it was accepted, and that God had taken full possession of my heart. The experience was so distinct from anything I had previously felt, that it was impossible to doubt the nature of the blessing I had received. Throughout the day there was an abiding consciousness of a *presence* which I knew to be that of Christ Himself. My feeling was one of reverent, subdued joy, arising from the knowledge that I was united to Him, and filled with His Spirit. Since that memorable Sunday the discussions I have read and heard on the subject of instantaneous and conscious sanctification from sin have had little interest for me. I *know* that the blessing *may be* received instantaneously; though in some cases the transition from partial to entire sanctification may be as imperceptible to the subject of it as was my own transition from a state of guilt to one of justification.

In the afternoon, while preaching, I suddenly lost my recollection, my mind being for an instant a perfect blank. At any previous period of my preaching career such a circumstance would have greatly disconcerted me. But my soul was preserved in peace; and after the congregation had sung a few lines, I continued my sermon with freedom and comfort, finding at the close of the service that it had been a time of unusual power and blessing.

But I had not yet learnt to “walk by faith,” and made

### MISTAKES

which I have since then found to be very common. I thought more about *keeping the blessing*, than about the Saviour who had promised to *keep me*. Through looking more to myself than to Christ, my joy began to decline; and though I never altogether lost the victory I had gained, I was again subject in some degree to “the fear that hath torment.”

Awhile afterwards, while reading “The Way of Holiness,” by Mrs. Palmer, I was stirred up to devote myself afresh to God, and was again saved from sin. But even yet I had not learned how to “walk in the light.” Having read the book again since that time, I am convinced that it was owing not so much to its teaching as to my own ignorance, that my attention was directed too exclusively to my *acts of consecration*; as though my full salvation depended upon the effort of my own will, rather than upon Him through whose power alone I could be “preserved blameless.” Having naturally a morbid tendency to introspection, I was perpetually tormenting myself with the question whether or not all

was upon the altar? This continual mental strain produced in the end a weariness of spirit, the remembrance of which is to this day a pain to me.

### MORE CONFLICTS.

On removing to a new circuit, where there was much hard work to be done, I again felt the absolute necessity for full consecration to God, that I might be “a vessel unto honour, sanctified, and meet for the Master’s use.” But on this occasion I met with temptations and hindrances, in comparison with which all that I had previously encountered were trivial. It was suggested to me that it would be necessary for me to make confessions *to men* of some of the sins of my youth and early manhood, and that in order to crucify self I must break solemn engagements into which I had entered. Various and almost unheard of forms of severe trial were presented to my imagination—by the Holy Spirit, as I then ignorantly imagined; and it seemed to me that it would be impossible to receive the blessing of entire holiness unless I would submit to receive with it all these trials. But after a week spent in conflict and fasting and prayer, the Lord gave me

### THE VICTORY

over all my foes. I saw the folly of creating imaginary troubles, and especially the folly of supposing that I must *now* feel able to bear them all. And on the Saturday evening I was enabled to surrender *all* to Christ, assured that He would never allow me to be overtaken by a trial too great for my strength, or suffer me to be tempted above that I was able. At once I entered into perfect rest, feeling that He had taken me entirely into His own hands, to be used for His glory.

The following day began with a succession of great annoyances and disappointments, but Divine grace was sufficient for me. At the close of the evening service twelve souls found peace with God, and the work then begun did not cease until nearly every Society in the circuit had doubled the number of its members.

My path has not since then been “as the shining light, shining more and more.” On some occasions I have yielded to temptation. There have been intervals of comparative darkness, arising chiefly from my fear of declaring to the Lord’s people what He had done for my soul. The sin by which I have most frequently grieved the Holy Spirit is that of silence on the subject when in the company of my colleagues in the ministry. Lately, however,

this snare has been effectually broken ; and the last half-year has been by far the best period of my Christian life.

To-day I am grateful to be able to reckon myself “to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.”

*December 28, 1871.*

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## REV ROBERT YOUNG ON HOLINESS.

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1ST. If Christians would realize the blessing, they must be fully convinced that it is attainable. Some are not so convinced, but, on the contrary, regard its advocates as fanatics, and its professors as either deluded themselves or seeking to delude others. But what say the Scriptures? This blessing was typified under the law ; and the ablutions imposed by the Jewish dispensation prefigured that “holiness without which no man shall see the Lord.” It has been procured by the death of Christ, for He “suffered without the gate that He might sanctify the people with His own blood ;” and “gave Himself for us that He might redeem us from all iniquity,” and “present us to Himself a glorious Church, not having spot or wrinkle or any such thing ; but that it should be holy and without blemish.” It is urged upon Christians by the sacred writers, for we are exhorted to “go on to perfection ;” and “to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord.” It is promised by the God of truth, for it is written, “Then will I sprinkle clean water upon you, and ye shall be clean : from all your filthiness and from all your idols will I cleanse you ;” and “if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” It was earnestly prayed for by the inspired penman, for David prayed, “Create in me a clean heart, O God, and renew a right spirit within me ;” and St. Paul prayed that the Ephesians might be “rooted and grounded in love,” that they might be able to “comprehend with all saints what is the length, and breadth, and height, and to know the love of Christ which passeth knowledge,” and that they “might be filled with all the fulness of God.” It is essential to heaven’s enjoyment, for heaven is a holy place ; its population, redeemed from amongst men, have washed “their robes and made them white in the blood

of the Lamb." And "there shall in no wise enter into it anything that defileth." Thus have we entire sanctification exhibited under various aspects in the Word of God as a blessing attainable, and of the highest importance to man.

Another class of Christians, of more correct views than the former, admit that the blessing is not only attainable, but essential to eternal life, ; and yet they strenuously contend that it cannot be realised before their conflict with the last enemy. I would very respectfully inquire of such parties, What is it ? or who is it that must effect this great and glorious work at that period ? Is it death ? or is it the Saviour ? If they say death, then do they invest the last enemy with a power and efficiency which they deny to Christ. If they say the work must be effected by the Saviour, the only difference between us is the question of time. If the soul must be entirely sanctified by the Son of God, whose blood cleanseth from all sin, I humbly submit that it may be entirely sanctified now. He is as able and as willing to cleanse the soul and fill it with love *now*, as He will be at any future period, being "the same yesterday, to-day, and for ever." His atonement will not be more efficient in the article of death than now ; nor will there be any change in the Redeemer, for "with Him is no variableness, neither shadow of turning."

But the parties in question further plead, in support of their views, the impossibility of retaining the high spiritual blessing, should a Christian ever obtain it. They say he is exposed to many hostile influences, calculated to pollute him, that, whilst thus circumstanced, his heart cannot be kept entirely pure. To this objection let the apostle reply. In his prayer to the Thessalonians, he thus expresses himself, "And the very God of peace sanctify you wholly ; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of the Lord Jesus." Mark the apostle's expressions. He not only prayed that the people might be sanctified wholly, but that their whole spirit, and soul, and body might be kept in that wholly sanctified state, and thus preserved blameless, not for a day, or a month, or a year, but through life, even unto the coming of the Lord Jesus Christ. And lest they should yield to unbelief in relation to this distinguished privilege, he referred them to the source of their strength. "Faithful is He that calleth you, who also will do it."

The Thessalonians were exposed as much as Christians are now, to hostile influences, and could no more of their own strength preserve themselves blameless, than can Christians of the present



day; but God was to “do it” in the one case, and He is equally able and willing to “do it” in the other case also. Let us, therefore, not “limit the Holy One of Israel.” The provisions of the atonement are in every respect equal to the wants of our fallen nature. They are as deep as corruption; able to cope with every form of depravity; and what we have lost in Adam the first, we may most assuredly recover in Adam the second. This should be deeply impressed on the mind of every Christian, as the blessing of entire sanctification will not be realised without it.

2nd. If Christians would possess this blessing, they must be well assured that they are justified. Justification is a preparatory work, and to seek entire sanctification without its enjoyment would be an attempt to invert the order of God. There is an order in grace as well as in nature, and which cannot be inverted in the one case any more than it can be inverted in the other. The sinner must be pardoned and accepted in order to his being sanctified, either in whole or in part. Before a Christian seeks to enjoy this distinguished grace, he should first inquire, “Am I justified? Do I believe with my heart unto righteousness? Have I peace with God through our Lord Jesus Christ? And does the Spirit itself bear witness with my spirit that I am a child of God?” If he cannot reply to these inquiries in the affirmative, he should at once apply to the mercy-seat for a clearer evidence of his acceptance, that he may know in whom he has believed, and be happily assured of his filial relationship to God. This undoubtedly is his first and most important work, and should on no account be neglected. But if he can, with a good conscience, satisfactorily reply to these inquiries, and bear a Scriptural testimony to the work of justification, then let him be encouraged to look up for this higher spiritual benefit. It is provided for him. Having passed through the “strait gate,” he is now happily in the “narrow way” which leads to its possession, and may soon realise its power and glory.

3rd. If Christians would enjoy this blessing, they must be conscious that they need it. When a penitent believes in Christ, and feels the love of God shed abroad in his heart by the Holy Ghost given unto him, generally speaking he is very happy; nor is it an uncommon thing for him to conclude from his altered state and joyous feelings, that the battle has been fought, the victory won, and that corruption is entirely destroyed. This mistake he soon perceives—corrupt nature is not totally annihilated, but in captivity; the enemy is conquered and in chains, but still struggles to gain the mastery. Hence he feels the remains of pride, self-will,

unbelief, worldly-mindedness, envy, uncharitableness, and other forms of the flesh warring against the Spirit. These roots of bitterness exceedingly trouble him, and not unfrequently lead him to conclude that he has been deceiving himself in relation to his spiritual state, and that if he had been really a child of God, these things would have had no existence within him. Such conclusion, however, is not correct. The evils specified may remain in their subdued state in the heart of a sincere believer. They did so remain in the heart of new converts at Corinth; the apostle said unto them, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ;" and then mentioned certain things remaining in those babes clearly belonging to the carnal rather than to the spiritual mind. Now the Christian who thus feels the remains of the carnal mind, should not give up his confidence and hope, but seek to be entirely sanctified. This blessing is provided to meet his case, and he is in a Scriptural position to seek for it with success. "Then it is provided for me," exclaims a certain individual, "as I deeply feel the need of it, being frequently overcome by the remains of corrupt nature of which you speak." Overcome by these things, does he say? If so, he has need of something previously to the blessing of entire sanctification—he has need of forgiveness. Wherever the remains of the carnal mind are permitted to gain the ascendancy, if but for a moment, guilt is contracted during the moment, which can only be removed by a fresh application to the atonement. The Christian who is thus overcome has undoubtedly, for the time being, lost his hold of Christ; is again entangled in the yoke of bondage, and should not rest until he regains that liberty wherewith Christ makes His people free. Persons, however, who feel the remains of the carnal mind without being overcome by them, should earnestly strive to realize this more advanced state, and that the flesh may be fully crucified, and every thought brought into captivity to the obedience of Christ. It is God's effectual remedy for every such case, and ought to be freely applied?

4th. If Christians would secure this blessing, they must seek it by faith. Some persons say that although they are justified by faith, they must be sanctified by works! It is true that the man who is justified must be careful to maintain good works, and give all diligence to make his calling and election sure, for faith without works is dead; but equally true it is that none of his works, in whole or in part, procures the blessing of entire sanctification. It is to be received by faith alone. Man is as much saved from the

pollution of sin by faith, as he is saved from the guilt of sin by faith. The faith by which he is justified takes hold of the promise of justification; the faith by which he is entirely sanctified takes hold of the promise of holiness. In each case it is the same reliance of the soul upon the promise of God in Christ Jesus. Self is renounced, human merit is discarded, and according to the believer's faith it is done unto him. He believes for pardon, and his sins are remitted. He believes for holiness, and his heart is made pure.

In urging this blessing upon Christians, some say that it is too great for them ever to realise; and thus they yield to unbelief. That the blessing is great, I readily admit; but God has already given His people a much greater. He has given them His well-beloved Son. Every other gift, however valuable, must be inferior to that; and the greater gift having been so graciously vouchsafed, this will not be withheld. The apostle spake with as much logical as theological correctness when he said, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" He would not have given His Son had He not been willing to give the grace of holiness as a preparation for eternal life. He gave the one that He might consistently with the claims of law and the perfection of His nature give the other also.

Another class of Christians, when exhorted to seek this conformity to the image of God, plead their unworthiness as the great obstacle in the way of their obtaining it. But does not this assume that man may be worthy of this blessing? This, however, is impossible. Nor is worthiness the ground on which God deals with man. No spiritual blessing is conferred upon him because of worthiness. God saves him as a sinner, justifies him as ungodly, and cleanses him as impure. Christians who plead their unworthiness as a reason for their inattention to that elevated state of piety of which we speak, should recollect that when they received pardon it was not because they were worthy of it. On the contrary, the period of its bestowment was the very period when they felt themselves most unworthy. Their language was—

"'Tis just the sentence should take place;  
'Tis just; but O, Thy Son hath died."

And at that moment of self-despondency God mercifully interposed and saved them.

Let the Christian then duly consider his privilege; fully understand his real position; deeply feel the need of a farther work of

grace ; clearly perceive the efficiency of the atonement ; and whilst his eyes fall upon these lines, let him lift up his heart to Jesus, who saves to the uttermost, and in the exercise of simple faith appropriate the promised blessing. “ I will, be thou clean.” *Hear it ! Believe it !*

“ Faith, mighty faith the promise sees,  
And looks to that alone ;  
Laughs at impossibilities,  
And cries, ‘ It shall be done.’  
’Tis done ; Thou dost this moment save,  
With full salvation bless.”

Is it so ? Why not ? The mercy, and justice, and power, and truth, and faithfulness of God, inquire, why not ? The “ Bruised of the Father,” who suffered the “ just for the unjust ” that He might sanctify His people with His own blood, appears in all the loveliness of His redeeming character, and pointing to “ the fountain gushing from His side,” asks, why not ? And glorified saints before the throne, whose robes are washed and made white in the blood of the Lamb, exhibit their crowns, wave their palms, and with a voice like mighty thunderings, exclaim, why not ?

The Christian should at once, in the earnestness of his soul, seize the offered blessing, or he may be called upon to reply to the “ why not ” under other circumstances, “ when the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire,” and when he that is filthy shall be filthy still. “ He that hath ears to hear, let him hear.”

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## BREATHING AFTER GOD.

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O LORD my God ! Thou art to me whatsoever is good. And who am I that I should dare speak to Thee ? I am Thy poorest, meanest servant, and a most vile worm, much more poor and contemptible than I can or dare express.

Yet do Thou remember me, O Lord, because I am nothing. I have nothing. I can do nothing. Thou alone art good, just, and holy. Thou canst do all things. Thou accomplishest all things. Thou fillest all things. Only the sinner Thou leavest empty.

Remember Thy mercies, and fill my heart with Thy grace, Thou who wilt not that Thy works should be void and in vain.

How can I bear up myself in this life of trial unless Thou strengthen me with Thy mercy and grace ? Turn not Thy face

away from me ; delay not Thy visitation ; withdraw not Thy consolation, lest my soul become as a thirsty land unto Thee.

Teach me, O Lord, to do Thy will ; teach me to live worthily and humbly in Thy sight, for Thou art my wisdom, Thou dost truly know me, and didst know me before the world was made, and before I was born in the world.

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I bless Thee, O Heavenly Father, Father of my Lord Jesus Christ, for that Thou hast vouchsafed to remember me, a poor creature. O Father of mercies and God of all comfort, thanks be unto Thee, who sometimes with Thy comfort refreshest me, unworthy as I am of all comfort.

I will alway bless and glorify Thee, with Thy only begotten Son and the Holy Ghost the Comforter for ever and ever.

Ah ! Lord God, Thou holy lover of my soul, when Thou comest into my heart all that is within me shall rejoice.

Thou art my glory, and the exultation of my heart ; Thou art my hope and refuge in the day of my trouble.

But, because I am as yet weak in love and imperfect in virtue, I have need to be strengthened and comforted by Thee ; visit me, therefore, often, and instruct me with all holy discipline.

Set me free from evil passions, and heal my heart of all inordinate affections ; that being inwardly cured and thoroughly cleansed I may be made fit to love, courageous to suffer, steady to persevere.

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O most merciful Jesus, grant to me Thy grace, that it may be with me, and labour with me, and persevere with me even to the end.

Grant that I may always desire and will that which is to Thee most acceptable and most dear.

Let Thy will be mine, and let my will ever follow Thine, and agree perfectly with it.

Let my will be all one with Thine, and let me not be able to will anything else but what Thou willest.

Grant that I may die to all things that are in the world, and for Thy sake be willing to be contemned. Grant to me, above all things that can be desired, to rest in Thee, and in Thee to have my heart at peace.

Thou art the true peace of the heart, Thou its only rest ; out of Thee all things are hard and restless. In this very peace that is in Thee, the one chiefest eternal good, I will sleep and rest.  
Amen.

THOMAS A. KEMPIS.

## SHINING LIGHTS.

BY REV. JOHN BRASH.

I.—THE REV JOHN HENLEY<sup>†</sup>*(Continued from page 18.)*

WHILE the power which saves a soul from death is all Divine, and man is only an instrument, all experience and observation teach us that the progress of the Gospel depends greatly upon the *character* of the instrument employed in its proclamation. The extent to which the Holy Spirit can use a preacher is in some degree contingent upon his *physical* and *mental* qualifications. A good and musical voice, an engaging manner, a well-furnished mind, a cultivated intellect, fertility of illustration, an earnest temperament, natural power of persuasion and of appeal—all contribute to promote success. And he who possesses a happy combination of gifts will in many cases be more successful than one who is more holy, but in whom the gifts are lacking. But, *all other things being equal*, he who is fully consecrated to his Master's service will produce manifold greater results than the man whose piety is low and defective. The success of the latter is often transient, continuing for a few weeks or months, and then dying away until he removes to another sphere of labour, while that of the other is more constant and abiding.

And it is evident to the reader of Mr. Henley's life, that from the time that he received the blessing of entire sanctification, his labour in the cause of Christ was more productive than it had previously been. He was never without success—it was impossible that one so earnest should be ; but while deep impressions were made, it is not recorded that conversions under his ministry were very numerous. Afterwards, however, his diary abounds in passages like the following :—“The spirit of hearing increases ; seventeen persons expressed themselves as desirous to join us.” “In one of our little places our Society has increased from thirty-four to above ninety during the year.” “We had a glorious lovefeast last night. Began at six. When I had finished speaking, there were two up at once, and until nine not a minute was lost ; frequently three or four were waiting to tell of God's love. We then prayed until a little after ten, and the power of the Lord came down ; several were saved, but as many were in distress, we continued to pray with them until twelve o'clock. I think ten or twelve found pardon.”

Writing from Witney to a friend in June, 1827, he says:—"You will doubtless rejoice to hear we are prospering—have added above one hundred and fifty since Conference, and are breaking up new ground all around us. We had a gracious outpouring of the Spirit on Whit-Monday, at a lovefeast in the country. Above three hundred were present. After one and another had spoken with life, readiness, and simplicity for an hour, a female who had come five miles, burdened and distressed, stood up and praised God for deliverance. This increased the distress of many labouring and heavy-laden sinners that were present. We sung

"‘Praise God from whom all blessings flow,’ &c.,

on behalf of the woman set at liberty; and I exhorted penitents to look up and expect deliverance, observing that I hoped we should repeat the hymn of praise for many before we left, and soon another, and another, and another stepped into liberty, and again and again we praised God for His goodness and His wonderful works to the children of men. All went on delightfully with order and spirit, until at length, whilst a zealous countryman was engaged in prayer, the feeling was overwhelming, and all attempts to preserve order were useless. Some uttered agonizing cries for mercy, others bursts of rapturous hallelujahs. Soon the persons near those in distress began to pray for them in separate parties, whilst others were still praising God. One lad, who had recently joined Society, actually roared aloud for mercy; but soon his language was changed, he sprang up suddenly from his knees, clapped his hands, and shouted aloud with all his strength, ‘Glory to God, I do believe in Jesus Christ! Glory to God! Hallelujah!’ &c., and continued it until we were obliged to stop him. I do not know exactly how many were clearly set at liberty, perhaps about twelve or thirteen."

During his three years' labour in the Dudley Circuit, the number of members increased from 500 to 1,150.

Nor was this all. Having himself tasted the blessedness of "the pure in heart," he naturally felt a strong desire that others should "partake the glorious bliss." The clearer perception of the exceeding sinfulness of sin, the increased jealousy for the Divine glory, the more perfect sympathy with Christ, the greater solicitude for the Church's prosperity which always accompany this blessing—would all combine to intensify his anxiety that those who were on the borders of the promised land should "believe and enter in." Accordingly, we find that from this time he gave the subject great prominence, both in his public ministrations and in private inter-

course. The following passage affords us an example of the zeal and earnestness of his exhortations :—

“I preached last Monday night on John xvii. 19, 20, 21, and the Lord gave me much liberty, especially while enlarging on the importance of sanctification—1. To Christian fellowship, ‘That they all may be one.’ 2. To Divine communion, ‘That they may be one *in us*.’ 3. To general usefulness, ‘That the world may believe.’ My heart was warmed, and my soul enlarged, as I cried out, ‘Local preachers, you will preach with more unction, more liberty, more success, when your souls are sanctified. Class-leaders, if you would be leaders indeed—leading your people into the deep things of God—get your souls sanctified. Prayer-leaders, you will pray with more power, fervency, and faith, when your hearts are fully sanctified. And private members will become more active and faithful in reproving sin, &c.; and then you shall see the work of God revive,’” &c.

How could such a man be otherwise than successful? He met with opposers and disputers, and was sometimes pained to find that the opposition came from quarters whence it might have been least expected. But it did not hinder the progress of the Lord’s work, for in some instances it melted away under his genial and Christlike spirit; and in others it was overruled for good, inasmuch as it excited attention, and led to serious inquiry. The following extracts from his letters and diary will show how abundantly blessed were his labours :—

“*Barford, March 3, 1828.*

\* \* \* “With us our God is present. The last week was the most remarkable I ever witnessed for the display of saving grace. Last Sabbath was a glorious day. Oh, such agonizing for full salvation! On leaving the chapel, after concluding the services of the day, one of our friends came after me to pray for a man who appeared in an agony for a clean heart, and could not be got from his knees. I went back, and after encouraging him to look up and believe for a present salvation, I knelt with him, and I think I never before felt such power to plead with God for another as then; and the power of the Lord came down, and several fell on their knees, and cried aloud. We prayed, perhaps, fifteen minutes, and he was heard to say, ‘I will believe! Lord, give me a promise, only one promise, and I will believe.’ I repeated, ‘I will sprinkle clean water,’ &c., and the Lord applied it immediately, so that he clapped his hands, and cried out, ‘He does cleanse me; I feel He does. Glory to God! I feel He hath cleansed me!’ And thus



his agonizing prayer gave place to shouts of praise, and we joined to sing—

“‘He breaks the power of cancelled sin,’ &c.

Within five minutes we were called upon to praise God on behalf of a woman who received the same blessing. The prayer-meeting continued till ten o’clock. At a watch-night, which we held in the village on Friday night, and continued till twelve o’clock, many were pardoned, and some obtained sanctification. To God be *all* the praise!”

“A watch-night. . . At the close of sermon related the particulars of what I had witnessed in the week. The feelings of the people appeared to be deeply devout and solemn. Silent tears and suppressed sighs prevailed. I then spoke a few words, particularly urging them to earnest prayer—to pray as though they were sure they should never have another opportunity—and some, after tears and sighs, gave place to loud cries for mercy. I went to those who were in distress, and in a low voice encouraged them to believe. Such was the intense earnestness of all present, that there was some appearance of confusion; some praying for pardon, some for sanctification, and others encouraging them. We had prayed a long time, and the distress still increased, before any were set at liberty. At length one arose and praised God for pardoning mercy. This gladdened our hearts, and we sung, ‘Praise God,’ &c. It also strengthened our faith that God would heal as well as wound. Soon one, and then another, and another was enabled to believe in Christ. Others began to tremble and pray. As it was after eleven, I gave out a dismissal hymn, and pronounced the benediction, but not half-a-dozen left. It was long after midnight ere we closed. Twelve or fourteen professed to have found peace, and four or five sanctification. This surely is the work of the Lord—a work which many will not believe, ‘though a man declare it unto them.’ May God help us to bear reproach for Christ’s sake!”

It must not be supposed, however, that these great triumphs were easily won. Reference has been made to the energy with which he devoted himself to his work as a local preacher. But these labours were light compared with those of his after life. Few men could more truly adopt the words of Christ, and say, “The zeal of Thine house hath eaten me up.” Here is a specimen of the way in which he filled up the Sabbath:—

“November 5.—Attended morning prayer-meeting at Witney. Preached at half-past ten.

“After dinner, went into the Sabbath School, and taught a class of girls.

“Preached at half-past two, then gave an address to the scholars from, ‘Feed My lambs.’

“At five, out of doors in Corn-street. ‘And he, trembling and astonished,’ &c.

“At six, in the chapel. ‘Man dieth and wasteth away.’ Met the society. My soul was much in my work.”

In another place he says, “On Sunday I preached six times without any inconvenience.” But it was not unusual for him to preach *seven* times in the day, besides attending the morning prayer-meeting, and walking many miles; all this having been preceded by one or two hours of earnest prayer for a blessing on his labour.

It cannot be wondered at that, before he reached the age of forty, he was a worn-out and prematurely-old man. To us it seems as if he had made a mistake; and it is impossible not to regret that he should have allowed himself to be led into such a prodigal and almost reckless waste of strength; and to wish that it had been husbanded for useful toil in later years. But we must not judge him hastily, especially as no such feeling or thought seems to have occurred to him, even to the last. There are some men who are exceptions to ordinary rules. They are so constituted, that they must burn out rapidly, if they are to be of any use at all. And if their lives are to be measured by what they have accomplished, there are few who live longer than they.

For two or three years Mr. Henley fought against failing health; but on April 19, 1842, in Wesley Chapel, Manchester, he preached his last sermon. From this time he rapidly sank, and in about three weeks afterwards finished his course. On the morning of the day on which he died, he said, “I have not served God as I might—as I ought; but for many years I have enjoyed entire sanctification, and now, glory be to His name, Christ is precious—very precious! ‘The blood of Jesus Christ cleanseth from all sin.’ Oh, how important it is to obtain a full salvation, in order to enjoy a large measure of glory in heaven! Who would like to lose anything of the bliss, the glory of heaven? Who would be satisfied with merely escaping an eternity of woe? O, to be near the throne!” Several times he said, “This is the happiest day of my life. Not for ten thousand worlds would I have had any other death than this. O! live to Christ. Who would not live to Christ to die like this? I never expected such a death. I expected to

die in peace ; but this—this is beyond what I could have conceived of. I had not thought it possible for a worm to experience so much of bliss.” Awhile afterwards he, with much emotion, repeated the ode beginning—

“Vital spark of heavenly flame !”

When he came to the words—

“Oh, the pain—the bliss of dying !”

he suddenly paused and said, “No—not pain, there is no pain in my case. It is all happiness—all bliss ! Heaven is here ! Jesus is here ! Angels are here ! I shall soon be at home. I have enjoyed very many happy hours in my Master’s service ; and now I am going home to sing praises unto Him who hath loved me, and washed me from my sins in His own blood.” Then, asking those around to join him, he sang, with a voice as full and deep-toned as it had ever been—

“Rock of Ages, cleft for me,  
Let me hide myself in Thee,” &c.

As the time of his departure approached, he waved his hands and praised God, repeatedly exclaiming, as though the beatified vision on which he gazed would pass away and leave him, “Stay ! stay ! stay !” and then, without a sigh or groan, he entered into rest.



## HELPFUL SYMPATHY



A LETTER SENT TO A MINISTER AFTER A SERMON ON HOLINESS.



DEAR SIR,—I was so much blessed on Sunday night, that my heart was filled to overflowing with gratitude to God, and I could not help speaking to you, and also expressing a wish to write to you, though now it comes to the point, I shrink from doing so, because I feel myself unworthy of the privilege, and incapable of doing it as I could wish. But still I feel such a deep concern for the prosperity of Zion, and for the extension of the kingdom of Christ, that I cannot help expressing my sympathies with you. It rejoiced my heart so much to hear that so many were stirred up to seek the inestimable blessing of entire sanctification, and that you had formed a union for special prayer, and that so many had joined. Praise God ! I too, with your permission, will join you in prayer

on the days you mentioned.\* But is there any set time? I should like to know that, because it is so pleasant, and inspires confidence, to know that we are meeting in spirit at the same throne of grace, to plead for the same blessing through faith in the same Almighty Saviour, who has said, "Whatsoever two of you shall agree to ask, it shall be given."

Dear Sir, I have long felt that the great want of the Church was the blessing of which you spoke. If our ministers and leaders and office-bearers enjoyed the blessing of holiness, it would give power that nothing could stand against. You will, perhaps, be pleased to know that it is now sixteen years ago, the sixteenth of last April, since the Lord spoke these precious words unto me, "*I will, be thou clean,*" and I was enabled to enter into the rest of perfect love. My soul was so filled with glory that my body was overpowered: all that I could do was to lie prostrate before God for some time, and breathe out of my full soul glory and praise to Jesus for the full redemption I had obtained through faith in the atoning blood. I could not express the happiness I enjoyed. It increased daily, so that I sometimes felt I could bear no more and live. I was a happy witness to the power of the blood of Jesus to cleanse from all sin, and I felt that that gave me power in my work for Jesus in the Sabbath School and in the two Bible-classes I then had. At the end of the same year I was appointed class-leader, which brought me down very low; but, at the command of God and the call of His Church, and in entire dependence upon His Word—"My presence shall go with thee," I ventured to go forth in the strength which my faithful covenant-keeping God supplied, to do whatsoever my hand found to do with my might. Praise God, His power has never failed from that time down to the present moment. I have been enabled daily to lay my all upon "the altar which sanctifieth the gift and the giver;" and although I regret to say I have not always been faithful in confessing what God has done, nor urged it upon others as I ought to have done, nor yet at all times enjoyed it so fully—yet, blessed be God, I have never lost it. Praise God, I feel *now* the precious blood of Christ cleanseth me from all sin. Glory be to God, *He is faithful*. He has stood by me, and blessed my feeblest efforts to promote His glory. I have long had two large and interesting classes, and in them *some* witnesses for Jesus to the power of His precious blood to cleanse from all sin. I, with another dear friend, have for some time past been uniting in prayer daily for the sanctification of every member,

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\* Wednesdays and Fridays.

and for the baptism of the Holy Spirit on our ministers, and that very soon we may see the work of the Lord revive everywhere. *I believe it will*, and that very soon.

May you, dear sir, have increasing power to preach and urge upon all the necessity of holiness in heart and life. For myself, I can only say that I am seeking to be more holy. I feel the need of it daily, in order that I may have more power to do His blessed will, and glorify Him in my body and soul which are His. May God bless you, and fill you more abundantly with His love, and give you your heart's desire, making you very useful in spreading Scriptural holiness, is the earnest prayer of

Yours in the bonds of Christian love.

*November, 1871.*

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## THE LITERATURE OF HOLINESS.

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BY REV I. E. PAGE.

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### No. I.—WESLEY'S SERMONS.

PERSONS interested in the subject of Scriptural holiness naturally turn to those writings of holy men which treat of it. There are many questions to be asked and answered by everyone intent on living a holy life—great practical questions which cannot be evaded, and which, until answered, will effectually bar the seeker's progress. Works on the soul's life in relation to God are eagerly read—by some, for instruction and light; by others, in earnest hope of finding the blessing sought for. In laying before our readers a few papers on the literature of the subject, we shall not overlook the fact that many seekers of holiness want to know what to read, and that our object is to give to such persons direction and help.

John Wesley holds a high place among writers on this great subject. He began his life with a resolve to be a holy man, to make everything else secondary to this; and, prepared by contact with the works of A Kempis and William Law, and by contact with enlightened Moravians, he was led by the gracious Spirit to see clearly the high privilege of the people of God, and to stand forth amid much opposition as the expounder of Scripture teaching concerning it, and exhibit in his life one of its most beautiful

illustrations. Some who have been mistaken as to what he really taught respecting Christian perfection, while granting him earnestness of character and purity of aim, have with bated breath spoken of his teaching on this subject as though he had been misled by the devil, and propounded downright heresy! It will be the aim of this paper to show what he really taught, and to place before our readers in his own language the grounds of his belief. Cases are not unfrequent in which ministers of other churches, yearning for a higher spiritual life, have turned from human systems to the Bible, and, led by God's good Spirit, have worked their way through the prejudices of a lifetime to see that God calls His people to perfect holiness; have sought the blessing; have realised it by faith; and full of the ardour of a new discovery, have begun earnestly to teach it—to find then, with much surprise, that their new-found views were identical with those expressed in the writings of Mr. Wesley, and taught by his followers. There are many in the Methodist Churches who are unfamiliar with Mr. Wesley's works on the subject; and we cannot but think that many perplexities which harass the minds of some who are honestly seeking a higher idea of religious life, would be removed by a careful study of these works. Wesley's writings on Christian holiness show his intense earnestness about the matter. He wrote from his heart; and we have wondered how any, familiar with the whole tenor and spirit of his writings, can doubt that he lived in the clear personal enjoyment of that which he strongly enforced as the duty as well as privilege of all.

In the first series of his published sermons are two, bearing respectively the titles, "*On Sin in Believers*," and "*The Repentance of Believers*," which are interesting for their treatment of truths which lie at the basis of heart-holiness. The question is frequently asked, "What is the precise condition of a justified believer with respect to sin?" If all who are in Christ are perfectly delivered from it, there can be no need for farther cleansing, and it will follow that all who experience the presence of evil in their hearts are either unbelievers or backsliders. If such were the case, there could be, of course, in believers no proper *conviction* of the need for purity. In the first of these sermons this whole question is discussed, and the error that sanctification is complete in every justified person is altogether disposed of. Calmly, strongly, and by appeals to Scripture and sober fact, he shows that evil *remains* in those who are saved, though it does not *reign*.

"By sin I here understand inward sin: any sinful temper, passion, or affection,

such as pride, self-will, love of the world, in any kind or degree ; such as lust, anger, peevishness ; any disposition contrary to the mind which was in Christ."

Summing up his whole argument as to the existence of this sin in the hearts of the people of God, he says :—

"I cannot, therefore, by any means receive the assertion that there is no sin in any believer from the moment he is justified—first, because it is contrary to the whole tenor of Scripture ; secondly, because it is contrary to the experience of the children of God ; thirdly, because it is absolutely new, never heard of in the world till yesterday ; and lastly, because it is attended with the most fatal consequences, not only grieving those whom God has not grieved, but, perhaps, dragging them into everlasting perdition."

We have reason for believing that there are not a few in the churches to-day who hold the error that all the holiness needed is a return to the experience of "first love;" and to such we earnestly commend the study of this discourse.

The companion sermon describes the feelings which should possess those who, justified by faith in Christ, are yet painfully conscious of the presence of sin within them. The repentance of a Christian is defined to be

"One kind of self-knowledge—the knowing ourselves sinners, yea, guilty, helpless sinners, even though we know we are the children of God."

After manifesting the truth that believers do actually find pride, self-will, love of the world, evil desire, pride of life, wrongful shame, sinful tempers towards others, covetousness, not only existing within their hearts, but cleaving to their words, intentions, and actions, besides sins of omission and other defects, he shows that a conviction of the guiltiness of these things, and of utter helplessness to free ourselves, is a chief element in this repentance. The nature of the believer's penitence being thus declared, the next thing most fitly explained is the faith which follows it.

"And this also is to be understood in a peculiar sense, different from that wherein we believed in order to justification. Believe the glad tidings of great salvation which God hath prepared for all people. Believe that He who is the 'brightness of His Father's glory, the express image of His person,' is 'able to save to the uttermost all that come unto God through Him.' He is able to save you from all the sin that still remains in your heart. He is able to save you from all the sin that cleaves to all your words and actions. He is able to save you from sins of omission, and to supply whatever is wanting in you. It is true, this is impossible with man ; but with God-man all things are possible. For what can be too hard for Him who hath all power in heaven and in earth ?"

This faith—the discourse goes on to show—takes hold of God's power, promises, and willingness to save just *now*, and by its continued exercise the soul is preserved in holiness. After showing the relations subsisting between this repentance and faith, and referring once more to the error of those who suppose the inward work of holiness complete at conversion, the necessity of conviction

of indwelling sin and helplessness is reiterated. Most men, alas! care little for the possession of heart-holiness, because they have no operative conviction of its imperative necessity. Let such as are at ease respecting the matter read prayerfully these two sermons!

The sermon entitled "*Christian Perfection*" was published in consequence of a conversation Mr. Wesley had with Dr. Gibson, at that time Bishop of London, at Whitehall.

"He asked me what I meant by perfection, and I told him without any disguise or reserve. When I ceased speaking, he said, 'Mr. Wesley, if this be all you mean, publish it to all the world. If anyone then can confute what you say, he may have free leave.' I answered, 'My lord, I will;' and accordingly wrote and published the sermon on *Christian Perfection*. In this I endeavoured to show—1. In what sense Christians are not—2. In what sense they are, perfect."

This was in 1740, and the discourse thus sent forth is chiefly an answer to those who plead for the continuance of sin in believers throughout their life; and an explanation of certain texts usually brought forward in support of such a view. Three positions are made good: First, that none are so perfect as to be free from ignorance, mistake, and infirmity; secondly, that those who are only babes in Christ are so far saved as not to commit actual sin; while, thirdly, those Scripturally perfect are saved from evil thoughts and tempers by the indwelling presence of their sanctifying Saviour.

"Christian perfection is only another term for holiness. They are two names for the same thing. Thus everyone that is holy is, in the Scripture sense, perfect."

"*The Scripture Way of Salvation*" is the heading of a most blessed discourse founded on the text, "Ye are saved through faith." A sermon full of light, earnestness, power! In it the preacher gets clear away from the mere definition of a doctrine, and pours his soul out in declaring the glorious privilege of the saints, and the way to its attainment. The sermon *rings well*. It is one of those productions which only spring from a kind of inspiration.

Showing, first, that "ye are saved," refers not to heaven, but to what is enjoyed now; that it includes all the drawings of the Spirit, all the blessings of justification, and holiness begun, the preacher dwells on the fact that sin remains in true Christians, and that they gradually grow in likeness to their Lord, and then comes to full sanctification, or perfection, of which he says—

"But what is perfection? The word has various senses; here [in the text, 'Let us go on unto perfection,'] it means perfect love. It is love excluding sin,



love filling the heart, taking up the whole capacity of the soul. It is love 'rejoicing evermore, praying without ceasing, in everything giving thanks.' "

Proceeding to speak of the faith which brings the soul into the enjoyment of this salvation, he shows what is faith in general, and what in its particular application to justification, of which the Divine Word declares it to be the sole condition. Then speaking of sanctifying faith, he shows how God has made the bestowment of holiness dependent upon it. What can be clearer than the following paragraph ?

"Exactly as we are justified by faith, so are we sanctified by faith. Faith is the condition, and the only condition, of sanctification. It is the *condition* ; none is sanctified but he that believes ; without faith no man is sanctified. And it is the *only condition* ; this alone is sufficient for sanctification. Every one who believes is sanctified, whatever else he has or has not. In other words, no man is sanctified till he believes ; every man when he believes is sanctified."

Referring, as in a former discourse, to the repentance of believers, in relation to the faith by which the heart is purified, he again declares it to be a "conviction, wrought by the Holy Ghost, of the *sin* which still *remains* in our heart ;" and with this a consciousness of utter inability to free ourselves from it—this repentance proving its own genuineness by the fruit of good works. Faith, in regard to full sanctification, grasps the fact of God's power, promise, and willingness to do the work *just now*. [Note how this one thing as to present faith in a God ready to do the work in the present moment is insisted upon with reiteration.] And adds—

"To this confidence, that God is both able and willing to sanctify us now, there needs to be added one thing more—a Divine evidence and conviction that He doeth it. In that hour it is done. God says to the inmost soul, 'According to thy faith be it unto thee.' Then the soul is pure from every spot of sin, it is clean from all unrighteousness. The believer then experiences the deep meaning of those solemn words, 'If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.' "

Throughout this sermon we have the beautiful clearness which is so characteristic of Wesley. There can be no mistake as to his meaning. God saves His people fully in this world, and this full salvation is received by faith, and in no other way. It is worthy of notice, how, after all that has been written by Upham, Boardman, Pipe, Hunt, Goulburn, and others, on this subject since, the truth, in its simplicity, as Wesley put it in this sermon, has never been improved upon. Nothing that we have seen in the way of holiness, or in guide books, written to direct men into it, is of greater clearness and force than the closing paragraph of application, part of which was quoted in this magazine last month. *Sanctification by faith*, an instantaneous blessing provided for all, promised to all, *that* is the subject of this glorious sermon.

The sermon in the second series, on the text, "Let us go on unto perfection," gives first of all a clear statement of what Christian perfection is not, and what, according to the infallible teaching of Holy Scripture, it really is. Not by any means the perfection of angels, or of unfallen Adam, but love, the mind of Christ, the abounding fruits of the Holy Spirit, the image of God impressed on the soul, universal rightness of heart and life, perfect consecration to God, and in the lowest sense, deliverance from all sin. This discourse is valuable for the answers given to old objections to the doctrine—many of them reproduced often in the present day—and for the spirited expostulation with which it closes, addressed to those who oppose the teaching of this great Scriptural truth.

"'No,' says a great man, 'this is the error of errors! I hate it from my heart. I pursue it through all the world with fire and sword.' Nay, why so vehement? Do you seriously think that there is no error under heaven equal to this? Here is something which I cannot understand. Why are those that oppose salvation from sin (few excepted) so eager—I had almost said furious? Are you fighting *pro aris et focis*? 'for God and your country?' for all you have in the world? for all that is near and dear unto you? for your liberty, your life? In God's name, why are you so fond of sin? What good has it ever done you? What good is it ever likely to do you, either in this world, or in the world to come? And why are you so violent against those that hope for a deliverance from it? Have patience with us; if we are in an error, suffer us to enjoy our error. If we should not attain it, the very expectation of this deliverance gives us present comfort—yea, and ministers strength to resist those enemies which we expect to conquer. If you would persuade us to despair of that victory, we should give over the contest. Now, 'we are saved by hope:' from this very hope a degree of salvation springs."

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## ENTERING INTO REST

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### HOW THE LATE THOMAS MAJOR, OF PORTESSIE, FOUND THE BLESSING OF HEART-PURITY

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IN the Minutes of the Wesleyan Methodist Conference for 1867, the following obituary notice occurs:—

(26.) THOMAS MAJOR, who was born at Cholmondeston, near Nantwich, of godly parents, who gladly welcomed beneath their roof the ministers of Christ. In his seventeenth year he was converted to God, and gave evidence of the genuineness of the change by an unselfishness, a readiness for every good work, and a holy, humble walk with God, which greatly endeared him to all who knew

him. In the following year he was induced to attempt to preach, when several persons professed to find peace with God. In 1858, a conversation with a friend *led him earnestly to seek the blessing of entire sanctification.* Having found it, he thenceforward "went on his way rejoicing." Thus prepared for extensive usefulness, and persuaded of his Divine call, he offered himself as a candidate for the ministry. With the exception of one year, his brief career was spent in Home Mission work, for which he was pre-eminently fitted, and in which he was greatly owned of God, particularly at Portessie, in North Britain, where he displayed great pastoral assiduity, together with considerable administrative ability. The chapel and society there will be his enduring monument. He was compelled, by failing health, to quit this much-loved sphere of toil last spring. On his last earthly Sabbath he conducted a love-feast at his native place, that will not soon be forgotten by those who were present. On the following Tuesday, June 18, 1867, after praying with great fervour at family worship in his father's house, he walked out, became faint, and in less than an hour peacefully passed away, in the 30th year of his age and the 7th of his ministry."

The following letter, written to that friend whose conversation above referred to had so powerful an influence upon Mr. Major, tells how the blessing of entire sanctification was sought and found.

TO MR. J. VERNON, of Buerton, Cheshire.  
Nantwich, November 10, 1858.

MY DEAR BROTHER,—You will think it strange, no doubt, to receive a letter from me, but a sense of duty compels me thus to address you. Our conversation on Sunday was the means in God's hands of awakening me to seek after the blessing of sanctification. I had previously thought much on the subject, but had never seriously resolved to have it. However, last Sunday night I did begin with my whole heart to seek for the blessing. The evening passed, but still the blessing came not. On Monday I was truly miserable, for I durst not give it up. At class I told my leader the state of my mind, and bewailed the pride of my heart, but this had not the effect of allaying my misery. I was in pretty much the same state of mind until Tuesday night, when I went to Mr. Thomas Cooper's, told how I was, my want of faith, &c. Mr. Cooper asked if I had given up all? was there nothing I was keeping back? and so on. To which I replied that I had given up every besetting sin, everything I knew contrary to the Spirit of

God, and was desirous of living a holy, useful, and unblameable life. "Then," said he, "BELIEVE, it is your DUTY TO BELIEVE GOD." I tried, but expected to feel the hallowing influence *before I had exercised faith*, or like the leper with the prophet, to have *some great thing done to me*, such as "I will, be thou clean," at the same time striking me to the earth like Saul at Damascus; but how different was God's way from my own! Driven into a corner, as it were, I tried to utter the words, "I DO BELIEVE," when, before half the sentence was complete, the blessing began to descend. I shouted, "I THINK I HAVE GOT IT. YES! I AM SURE I HAVE. PRAISE THE LORD! PRAISE THE LORD!" Brother Cooper at the same time felt the influence, and expressed himself in praise, urging me to cleave to Jesus, and I went on my way rejoicing.

My pen is unable to describe the feelings of my soul. What a consciousness of God's favour was present with me that night as I retired to rest! And as I woke in the morning I found I was still with Him, and blessed and praised His holy name.

To-day I feel fearful lest I should be unable to keep the blessing. Sometimes the adversary tempts me to think that I have not got it. I am much afraid lest I should speak or act contrary to the Holy Spirit's wishes. I want all my works to be wrought in God. I desire to be holy in all manner of conversation; in fact, to walk in the footsteps of my Divine Master as one of His dear children.

If you would favour me with advice on this subject, giving me counsel what to avoid and what to seek after—in fact, I wish for your advice—it will ever be esteemed a great privilege by one who now considers himself your son in the Gospel.

THOMAS MAJOR.

P.S.—I am reading Mrs. Palmer's "Present to my Christian Friend," and feel the benefit already.—T M.

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## THE PEARL OF DAYS. READINGS FOR THE SABBATH.

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BY REV. WILLIAM G. PASCOE.

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FEBRUARY 4.—FILLED WITH GOD.

"Be filled with the Spirit."—EPH. v. 18.

To have the presence of the Holy Spirit of God in us in any degree is a blessing for which we cannot be too thankful. We must never forget our natural condition, that we were born in sin;

and that but for the mercy of God we should have been in sin at this hour. That the Holy Spirit should condescend to come to us, should impress us, should for a moment dwell with us, is an unspeakable privilege; but that we may "be filled with the Spirit" is a blessing the value of which no words can adequately set forth.

He is the Spirit of life. He gives energy to the soul dead in trespasses and sins, so that new desires are awakened, and a new pulsation beats through every part of our spiritual nature. He gives new strength day by day, so that the life first created by Him is also by Him sustained and perfected.

He is the Spirit of light. Darkness passes away before His coming as night before the dawning of day. Ignorance is dispelled when He is admitted to the mind, and the soul that follows in the path which He reveals will be holy and happy evermore.

He is the Spirit of love. The ice of hatred, malice, envy, and uncharitableness melts before the genial beams of this Sun. Love throbs in the breast of every man possessed by Him, and breaks out in every part of his life.

He is the Spirit of holiness. There is no renewal apart from Him. He is the Author of it all. From the first yearning desire to the last touch which conforms us to the image of God, all the work of holiness in man's soul is accomplished by Him.

He is the Spirit of consolation. The Saviour beautifully called Him "The Comforter." He binds up the hearts that are broken. He soothes the minds that are troubled. He sustains the souls that are tempted. He takes of the things of God and reveals them unto us.

In a word, He is the Spirit of God. Every attribute of God we find in the Holy Spirit. Every perfection and every grace are His in an infinite degree. And we are to be filled with the Spirit, to have every power we possess under His control continually—moved by Him, led by Him, governed by Him. Glorious truth! that a poor sinner shall be filled with God. One who has grovelled among ashes to be lifted to a throne. One who has been wasting his substance in the far country to be welcomed to the sublimest confidence and most intimate fellowship of the loving Father.

Lord, ever fill me! Here is my body, fill it! let it be a temple for Thy Spirit. Here is my soul, fill it! let all its powers ever bear the stamp divine. Here is my spirit, fill it! let my spiritual nature ever be filled by Thyself, O Thou Sanctifier of my nature! I am Thine, save me, by ever filling the nature which is solemnly consecrated to Thee!

## FEBRUARY 11.—LIVING FULL OF GOD.

“Be filled with the Spirit.”—EPH. v. 18.

THERE is nothing in this world so much to be desired as to “be filled with the Spirit.” When the Holy Spirit fills man’s nature, He satisfies every desire, every craving ; He meets every felt want, and gives a peace which nothing can disturb. “Thou wilt keep Him in perfect peace whose mind is stayed on Thee ; because he trusteth in Thee.”

It is possible for us to “be filled with the Spirit,” or it would not be a subject of exhortation. Barnabas was “full of faith and of the Holy Ghost.” He was not an exceptional man, differently dealt with from any others. He received only those spiritual gifts and graces which are the common birthright of every Christian.

How are we to be filled with the Spirit ? Just as a vessel must be open in order to be filled, so must our hearts be. Unbelief, or unwillingness to part from sin, will block up the entrance to our hearts. Let all such obstructions be taken out of the way. Let everything which would offend the Almighty Spirit of God be repented of and forsaken. Then ask Him to enter. Tell Him that He shall have the entire sway of your whole being if He will but condescend to take up His abode in your heart. Plead the promise (John xv. 26). Expect Jesus to abide by His own word. Heaven and earth shall pass away, but that word shall stand for ever. Thus pleading, you cannot fail.

Though filled with the Spirit, you will never cease to need continual additions of Divine grace. New circumstances will occur, creating new wants ; new light will be thrown on duty or privilege, creating new desires ; new opportunities for doing good will arise, needing new strength and wisdom ; new capacity will be granted, needing a still larger measure of the Holy Spirit to keep the trusting heart ever full ; and long as the ages roll, the expanding heart may ever be receiving more of the Spirit.

Oh, the paltriness of this earth’s choicest prizes in comparison with being filled with the Spirit ! A man may be filled with bread, and yet hunger ; he may be covered with honour, and yet pine ; he may have uncounted wealth, and yet be unsatisfied ; he may have thousands of friends, and yet be lonely. But He who is filled with the Spirit has that which perfectly satisfies.

“O that the Comforter would come !  
Nor visit as a transient guest,  
But fix in me His constant home,  
And take possession of my breast ;  
And fix in me His loved abode,  
The temple of indwelling God.”

## FEBRUARY 18.—RELATIONSHIP TO CHRIST.

“Whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother.”—MATT. xii. 50.

THE word “mankind” shows that a relationship exists between all the members of the great human family. It is *mankinned*, man-of-kin. We are all related to each other. But there are narrowing circles, coming closer through colour, nationality, language, habits, dwelling, parentage, sympathy. But the narrowest circle is spiritual. The most endearing tie is the tie that binds us to the Saviour, and the closest relationship is to Him and to those who are also related to Him.

It is a close tie which binds the mother to her infant. How close and tender and exquisite, none but a mother can fully understand how it is. But even closer is the tie between Christ and the believer.

It is a close and tender tie that binds together husband and wife. The mutual help and sympathy and affection of such are among the purest and strongest on earth. But even closer is the tie between Christ and the believer.

It is a close and tender tie that binds sister to sister and brother to brother, but the tie on which we meditate to-day is closer and more tender than those. These are types which faintly outline the reality.

The Saviour steps over all natural distinctions. The relationship which He rejoices in is spiritual, not natural. His mother! Who should she be but the one who bore Him? His brethren! Who should they be but those that lay in the same embrace and prattled around the same knee. Ah, no! There is something diviner than this. “Whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother.”

Do I love Jesus? Am I continually striving to do His Father’s will? Then I am related to Him. Oh, wondrous grace! By nature “a child of wrath and hell,” but by grace raised to relationship to my great God and Saviour, Jesus Christ. The will of the Father is that I should be holy, that the design of Christ’s death shall be accomplished in me, and my whole nature be made free from sin.

They who are related to Jesus may ever be full of comfort. He will never suffer them to be poor, never suffer them to want, never leave them to the will of their enemies. “I will never leave thee, nor forsake thee,” are His words of gracious comfort. Hallelujah!

I am dear to Jesus, and He will come to me, and sit with me, and sup with me, and abide with me for ever.

“Here, then, my God, vouchsafe to stay,  
And bid my heart rejoice;  
My bounding heart shall own Thy sway,  
And echo to Thy voice.”

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FEBRUARY 25.—THE BRETHREN OF CHRIST

“My brethren are those which hear the word of God and do it.”—LUKE viii. 21.

How dear to each other are those who are related by spiritual ties! When spiritual sympathy is excited in the breast, it binds hearts together as nothing else can do. The family of God is a model family. To become a member of it is so great a privilege, that for it we might well forego all earth's riches. There is a striking likeness between all the members of this family. You may know them by their works. Very dissimilar in countenance and habits, they are one in heart. They all “hear the word of God, and do it.” They do not all subscribe to the same creed; they do not all worship in the same language; they do not all conform to the same religious customs; but they do all “hear the word of God and do it.” This great essential of godliness is manifest in them all.

There are very close ties binding this family together. They are more *close* than any other. Human ties are never fully understood until they are lifted out of mere earthliness, and are made beautiful by becoming holy. They are more *dignified* than any other. There is nothing mean or degrading in these spiritual ties. They bind our higher natures together, and nothing can be loftier or more dignified. They are more *delightful* than any other. No joy is so elevated and thrilling as spiritual joy. Those who are joined by spiritual affinity have therein a spring of purest gladness. Earthly affections often cramp and narrow the soul; spiritual affections enlarge and ennoble it. They are more *lasting* than any other. In the last great day a saintly mother may be for ever separated from her reckless son. The dearest friends must part for a while at death. But spiritual affections survive the grave. The mutual affection still lives, and will be perpetuated for ever.

There is a common home provided for the Lord's family, where His children shall all meet. As the drops of rain which have fallen on the slopes of the Himalaya mountains, and those which have fallen on the Grampian hills at last meet in the one ocean, so the saints from all quarters of the earth, from the east and the



west and the north and the south, shall all "sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven."

Do I belong to this family? Is the family likeness plainly discernible in me? Am I acting like a brother to all those who are so closely related to me? Then let me rejoice in that my name is written in heaven in the family register.

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## THE COMMON WANT

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O, the Hope of Israel,  
 In the dark and troubled day!  
 Come and in Thy churches dwell,  
 Take our barrenness away!  
 Hear Thy faithful people plead!  
 Stay the sceptic's scornful boast!  
 Saviour, in the time of need,  
 Fill us with the Holy Ghost.

In such might as when at first  
 Hell was powerless to withstand,  
 Pour the floods on us who thirst,  
 Pour the Spirit on our land:  
 Move the heartless unconcern,  
 Turn the world's opposing tide,  
 Shake the unbeliever's scorn,  
 End the Pharisaic pride!

Israel's only Help and Hope!  
 Still we in our memory keep,  
 How Thou didst Thy strength stir up,  
 Wake the nations from their sleep;  
*Nottingham.*

How Thou didst Thy foes confound,  
 Curb their pride and wrath and hate;  
 Spread the Gospel's joyful sound,  
 Turn the battle to the gate.

Come from the four winds again!  
 (Lord, Thou wilt the answer give;)  
 Breathe, O Breath, upon these slain!  
 Breathe, O Breath! that they may  
 Lo, in faith we prophecy! [live.  
 Lo, in faith on Thee we call—  
 Lift believing hands on high,  
 Till the sudden Life shall fall.

O, the Fountain and the Flood!  
 Fount and Flood of saving grace!  
 Plead Thy cause, Almighty God;  
 Keep Thy covenant with our race;  
 All Thy ancient strength reveal,  
 Turn the people's hearts to Thee;  
 Jesus, Hope of Israel,  
 Haste Thy final victory!

HENRY HOGG.

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OUR friends and helpers will be glad to hear that *The King's Highway* has had an encouraging start on its career of usefulness. Kindly words and promises of aid have flowed in from friends ministerial and lay; and we have been cheered by hearing of special spiritual blessing which has been received through the perusal of our first number. The circulation of the number for January encourages the hope that our circle of readers will be a wide one. But most of all are we gladdened by tidings of the spread of that holiness, the living experience of which will make God's Church glorious in beauty and mighty in power.

# THE KING'S HIGHWAY.

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## THE SOUND OF ABUNDANCE OF RAIN.

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WE have been looking for it long. The dews have fallen here and there, but the ground has been sadly parched. Hopes have sometimes been excited as the bud of promise burst forth, but those hopes have not been realised. A few green leaves have told us that a God of Providence still lives and reigns, but weary eyes have turned toward the sky and waited for a sign. In faith, and patience, and prayer they have waited. Nor in vain! The signs are here. The blessings long wished for are at hand.

Not long ago, some ministers, longing for more of the Holy Spirit's power in their hearts and work, joined in prayer on each Wednesday and Friday for at least half an hour, that they might receive the blessing of full salvation. Their wish was that thus fitted for their work, they might with greater success plead for God with dying men. We have noticed this before, but it is with a different purpose that we do so again. The number of those who thus join in prayer is continually increasing. Entire holiness is the chief burden of their petitions. These prayers have been answered. Some have obtained the blessing, and are constantly urging their people also to seek and obtain this glorious experience.

Joshua said to the children of Israel before crossing the Jordan, "Sanctify yourselves : for to-morrow the Lord will do wonders among you." The principle which lies beneath his words has been so often exemplified, that it has become an axiom in the Christian Church, Do not

expect an extensive revival unless believers are seeking holiness. Let the work of entire sanctification take place in the hearts of God's people, and there is no triumph that may not be confidently anticipated for them. The unconverted who come into their assemblies will feel the gracious power that is with them, and like others in early Christian times, falling down in their midst, will acknowledge that God is in them of a truth.

It is a blessed fact that the subject of Scriptural holiness is being pondered and its attainment sought by Christians at the present time more than for many years previously. We have witnessed scenes which have thrilled the hearts of God's people with a gladness unfelt before. From Harrogate, Horncastle, Selby, Grantham, Leigh, Hull, Newport, and other places, most glorious tidings have come of God's pardoning and sanctifying power reviving the churches.

We hear continually of persons in different parts of Great Britain and Ireland who are seeking entire holiness of heart and life. During the past few years a very remarkable movement has taken place in America. Camp-meetings are indigenous to its soil. But a new kind has sprung up. Simultaneously some godly hearts were impressed with the advisability of holding a national camp-meeting for the promotion of holiness. The first was arranged for in the summer of 1867; and since then they have been held yearly. Marvellous results have followed. The doctrine which for many years was almost confined to Wesleyan Methodists, has been in substance embraced by many among other denominations. Better still, the experience has been enjoyed by many brethren, ministers, and laymen amongst the different churches. Godly persons of all denominations of Christians have joined together in these meetings. It is quite below the mark to say that many hundreds have professed to receive this blessing through these means.

There seems to be a universal quickening in reference to this great subject. Many who once scoffed at it now ask questions. Many who refused all evidence and denied the possibility of its attainment, are now either among its

happy possessors, or are earnestly asking, "What must I do to be (fully) saved?"

All this means that the churches are realising the full importance of their position and their work. God knows, we have been dead long enough. Souls have gone to hell, and churches have been asleep. Had the Saviour been upon earth, He might have wept over His people more bitter tears than He wept over Jerusalem. But the night of indifference to holiness is passing. Christians are waking up to duty and privilege. They are shaking the dust from their garments. They are rubbing the rust from their weapons, and looking out for the enemy. And we are expecting days of power which shall in glory outshine the brightest age of the past.

We think that we are warranted thus to look forward in faith and hope. The promise runs, "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." Zech. x. 1. And "Open thy mouth wide, and I will fill it." Ps. lxxxi. 10. In firm reliance upon the never-failing promises of God, we have been asking for rain. The drought has parched us. Bright skies have looked down when we have longed to see a cloud which would tell of coming relief, and no relief has come. But the appearance of things is changing. Faithful servants of God have, like the prophet, cast themselves upon the earth, and pleaded through long hours for rain. The sign has come. "Prayer, that has already lifted the clouds out of the ocean of God's bountiful love, can shake them until they drop down all their fatness, and make the wilderness a fruitful field." The little clouds will spread. The heavens, dark with blessing, will drop their rich burdens, and a glorious harvest of souls will tell of the fertilizing power of God's abundance of rain!

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## MIGHTY FAITH.

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“Have faith in God.”—MARK xi. 22.

FAITH is a persuasion of the mind resting upon evidence. Faith must have a basis to rest upon; we cannot have faith in the absence of evidence. God never asks anyone to believe anything without furnishing a basis for that belief. Does He ask us to believe in His own existence? He opens the great volume of nature, and bids us look up. Does He require us to receive the Scriptures as Divinely-inspired? They bear in themselves the evidence of their Divine origin. Does He bid us come to Him in prayer? He furnishes us with daily answers to prayer.

Some persons have faith in appearances—that is, they believe they are going to have a revival of religion because there is a general solemnity and seriousness in the community. This is not faith in God, but in appearances. Withdraw these indications, and faith has nothing to rest upon. To true faith in God, the darkness and the light are both alike.

We hear others say they have faith to believe they would have a glorious revival could they secure the labours of a favourite minister. This is faith in a minister or measure, not in God. Get your minister, if in your judgment he would do you good; but let your faith anchor in God and His promises.

As faith must have a basis to rest upon, let us see what ground we have to expect an immediate revival of religion, and souls to be converted to God, if we go on with this meeting, and preach, and pray, and exhort, and sing, and visit.

I. God appointed these means to effect this end.

God, who cannot make a mistake, and who knows all about the difficulties to be overcome in a dark, cold time, bids us go and preach, pray, exhort, and sing, in simple faith, and He will bless.

No matter how dark, or cold, or dead, we are to look for an immediate outpouring of the Spirit in the use of these means. I have come to believe that God means just what He says in His Word; and I expect an outpouring of the Spirit whenever and wherever the means are used in faith.

If God had told me to go into your graveyard, and sing “Old Hundred” among the graves, and by this means the dead would be raised, I would come to one and another of you and ask if you had any friends in that graveyard, and, if so, to get ready to receive them—they were going to be raised. Perhaps you would

ask me, "Can you raise the dead?" I should answer, "Not at all; but God has sent me to sing 'Old Hundred' among the graves, and says through this means He will raise the dead." I should expect to see the graves open, and the dead come forth. My faith would not rest in any power of yours or mine, but in the fact that God appointed this means to effect this end.

Just so when Jesus says, "Go preach My word, and, lo! I am with you, and will pour out My Spirit unto you," we should expect Him to do it. I do expect it. I have not one fear but that we shall have a glorious result if we use these means in faith in this place.

Moses had faith in God when he lifted the brazen serpent to the bitten Israelites. His faith was not in the piece of brass, nor in his own power to heal; but in the fact that God had appointed that piece of brass in the wilderness. So must Jesus be lifted to the view of lost men.

We can have faith in God in using these means, then, because He appointed them to effect this end.

II. Another strong ground for faith in God in using these means to expect an immediate revival of religion, is that God's heart and hand are in this work.

God felt so deeply for the salvation of souls before we cared anything about it, that He gave His own Son to die for them.

"This was compassion like a God,  
That, when the Saviour knew  
The price of pardon was His blood,  
His pity ne'er withdrew."

God sees the end from the beginning, and tries no experiment—has all necessary resources of providence and grace, so that we can follow where He leads with unwavering faith.

How often does some providence occur that is made the means of a powerful work of grace. In one part of Maine, nine churches united in asking me to assist them in a series of union meetings; but before I reached the place, death had taken one of the pastors almost instantly out of the world. This pastor had drawn off the names of more than twenty persons, whom he was going to seek at once to bring to the Saviour. One day, with these names in his pocket, he went to the post-office, and died before reaching his home again. The effect was so great upon his congregation and the community, that it was necessary to commence meetings at once; and when I reached the place, more than a hundred persons were anxious about their souls.

While I was holding a series of meetings in —, N.Y., one

evening a lady was passing near the church-door, and one of the sisters asked her to come in, saying, "We are having good meetings here—quite a revival has commenced; and I would like to have you attend some of these interesting services." The lady replied, "Do you think I would go into such a meeting—a revival meeting? No, never!" This lady went on home scorning the meeting and religion. A day or two after this she was passing that church-door again while the congregation were singing one of their sweet revival hymns. The notes went through the open door and reached her ear. She paused, and said, "That sounds good." The same sister who had invited her in before, again at the door, said, "Come in and hear more." The lady spent the rest of the evening in our meeting; her heart was deeply moved. Within one short week she and her husband were both rejoicing in a Saviour's love. Very soon both united with that Church. So we see that God here blessed the songs of praise to the salvation of souls.

III. God has always blessed these means when they have been used in faith.

None ever knew a failure, except when faith was lacking. The walls of Jericho fell down after they had been compassed about in faith; yet I presume many of those who went round those walls, like many Church-members now, had no faith in God, but marched with those that had.

God honours all the faith He finds in His people. I would advise all to use what faith they have, for in this way faith grows; it is strengthened by use. Just as David's faith, after he had rescued the lamb from the mouth of the lion and the paw of the bear, became so strong, he believed he could kill Goliath.

Naaman, the Syrian, went into the Jordan to wash seven times, with very great unbelief (yet he must have had a little faith, or he would not have gone at all); but after the wonderful cure, he went home with strong faith. He found God's word reliable. God always blesses the use of the means He has appointed, when used in faith, and He blesses in proportion to the strength of our faith.

When Ezekiel preached to the dry bones, there was nothing remarkable in his sermon or manner of presenting the truth, but simply in his faith in God. His faith did not rest in any wonderful skill or power in preaching, nor in any favourable appearances, but in God. He would do just what God directed him to do, knowing that God could not make a mistake, and that he was able to do just as He promised. So, standing up among the bones—dried, and

bleached, and scattered as they were—Ezekiel began to cry, “Dry bones, hear the word of the Lord! Dry bones, live! Dry bones, come together!” Power accompanied the means God appointed, and bone came to his fellow-bone, and they were clothed with flesh and sinews. But the breath of life was not yet in them. Then followed prayer, or calling on the wind to blow on the slain. The breath of life entered into them, and there stood upon their feet an army of men. By this figure Ezekiel was shown how God saves sinners.

As Ezekiel went among those dry bones and preached to them, and called on the wind to blow upon them, and they lived, so Christians must go among wicked men, and preach and pray, and use the means God has appointed, in faith, and He will bless these means, and save souls, and build up His Church.

Perhaps some one will ask why God does not bless the labours of all his ministers alike in the conversion of souls. It is because they do not expect it. They hope God will bless their labours; they pray him to do it; they really desire it, but do not in faith, without wavering, expect it. Faith is as necessary here as is fire to produce heat. Persons may perish in the cold, surrounded with good fuel, for the want of fire to kindle it; so men can go down to eternal death, under the ablest presentation of truth, just for the want of faith in God on the part of the preacher and those that hear. So important is faith in God, that Jesus said to the anxious around Him, “Only believe;” “All things are possible to him that believeth.”

“Could my zeal no respite know,  
Could my tears for ever flow,  
All for sin could not atone:  
Thou must save and Thou alone!  
Nothing in my hand I bring;  
Simply to Thy cross I cling.”

How necessary when we use the means God has appointed for the salvation of men and the spread of the Gospel, that we “have faith in God.”

Let me mention an incident or two that have greatly strengthened my faith. A few years ago, in a ministers’ conference, the text for criticism was, “Is not the set time to favour Zion come?” Among other questions raised was this: “Is it perfectly safe for a minister to commence a series of meetings in a church or community where there are no indications of a revival of religion? Ought he to go to work expecting an immediate outpouring of the Spirit?” I had just begun, as it were, to believe God, and take Him at His word,



and, with several others, said, "It is safe." In a few days I commenced a series of meetings in a little church of about twenty members, who were very cold and dead, and much divided—the only green spot being a little prayer-meeting, kept up by two or three sisters. I preached the first evening, and closed the meeting at eight o'clock. There was not one to speak or pray. I succeeded the next evening in getting one brother to say a few words, and closed again about eight o'clock, but said to the people, "We will go on with the meeting." All around looked dark, but to the eye of faith the darkness and the light are both alike.

The next morning I rode six miles, to a minister's study, to get him to pray with and for me. We both kneeled at the same chair and prayed, feeling and believing that faith in God could not be disappointed. I went back, and said to that little church, "If you can just make out to board me, I will stay with you until God opens the windows of heaven. God has promised to bless these means, and I believe He will." I trusted it all to Jesus, and went to work; and within ten days there were so many anxious souls, that I met one hundred and fifty of them at a time at an inquiry meeting, while Christians were praying in another house of worship. A powerful work of grace followed, and I think several hundred souls were led to Jesus. This greatly strengthened my faith in God.

On another occasion I commenced a meeting near Boston, and preached the first evening on this same subject—faith in God. We had a pleasant evening and a large assembly. Everything seemed favourable. I told the congregation that I believed we should have a great work, and they must provide seats for the aisles of the meeting-house.

The very next day a terrible snow-storm came on, so that we were shut out of the meeting-house and in our homes. For six successive days I preached in a private parlour at my boarding-place (which was only a few rods from the church) to ten or fifteen persons. This was a trial of my faith; yet I knew God was able to fulfil His promises, and I believed He would.

About the seventh day, the storm being over, we came together again in the meeting-house. On the first or second evening a hundred men and women came forward for prayer, deeply convicted. While they were shut up at home the Spirit of God had been at work upon their hearts. God had given a voice to the howling winds, and moved the hearts of His people just as well as

though they had gathered in His house. A great work followed, and many precious souls were brought to Jesus.

With these and many other tests of God's promises I have come to believe and trust Him, so that I can follow where He leads.—*Bringing in Sheaves.*

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[A review of the interesting little work from which this is extracted is prepared, and will appear next month.]

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## TRAVELLERS' TALK.

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### ABOUT GUIDE-POSTS.

FIRST TRAVELLER.—Stay a moment, friend, and let us walk together; good company is pleasant, and wayfarers often find the weary miles shorten as they discourse together.

*Second Traveller.*—Well, I shall be glad to have company, and or yours if we are of one mind. For, “Can two walk together, except they be agreed?” Amos iii. 3.

*F. T.*—I thought the fact of my being in the same way, with my face in the same direction, would have assured you that my mind is toward Zion, and therefore one with every traveller thither?

*S. T.*—True, I might have remembered that; but you will not forget how the King has warned us to take heed, and I have already found it wise to do so with regard to my company as well as myself. But “is thy heart right, as my heart is with thy heart? If it be, give me thine hand.” 2 Kings x. 15.

*F. T.*—Here is my hand; and as to my heart, I can only say it is weak and imperfect enough, but carries in its most secret place one ruling affection—the love of Jesus; and one ruling purpose—to live and die for Him. If this be enough, let us walk together. You were resting, I think, when I first came in sight of you?

*S. T.*—Hardly resting, but pausing to think. You saw the finger-post, we passed about a mile behind? The words upon it so struck me that I could not but ponder them: “*Let the peace of God rule in your hearts.*” Col. iii. 15. For years I have known something of that peace. It has made many a dark day light, many a storm a calm, many an up-hill labour pleasant; but those words, “The peace of God”—that I know and feel, I said—“let it rule”—more than enter in and dwell, let it govern—“in your

hearts"—in the soul's inner kingdom—and "let it rule." Here I paused, and when you saw me first I was, I suppose, standing stock still, saying to myself, "Let it! let it! let it!" and asking, What should hinder?

*F. T.*—A subject well worth study! These guide-posts are useful. The King has placed them all along the road, not merely to show men that this *is* the way, but to direct and cheer them when walking in it.

*S. T.*—Yes; and as there are many paths in this way—some higher, some lower, some narrower than others—we need constant direction. But "all the paths of the Lord are mercy and truth to such as keep His covenant and His testimonies." Psalm xxv. 10. We have both proved that, I expect.

*F. T.*—Truly, I have. Many have been the thanks I have given the King for these finger-posts. And well I may thank Him, for it was the words on one of these which led me into the way, and set my face toward the city.

*S. T.*—Strange, but I have to say the very same thing. It was no man's counsel, warning, or invitation, but the King's own words which brought me in, and I have gone on my way rejoicing ever since.

*F. T.*—Will you tell me what the words were?

*S. T.*—Nay, friend, I'll hear your story first, if you please.

*F. T.*—With all my heart. You see I am not an old man. I feel, thank God, the fire and fresh buoyancy of youth in me yet, and walking here, life itself is a joy. Not long since I was "out of the way," in slavery to "the old man," and day by day my bonds growing heavier. I began to think of escape. So I set off, dragging behind me not a few links of my old chain. What I wanted was freedom and peace; and after crossing several parts of the country in search of these, I at length struck upon this plain straight road, just at one of those gates which are placed at intervals to admit wayfaring men. Making for the gate, I saw the finger-post close by, and stopped to read the words upon it. I shall never forget them! "*Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word.*" Psalm cxix. 9. Pondering them well, I soon resolved to try the gate. It opened quickly, and I found myself on the way. Well, you see, I am rid of my chains now, and I can tell you that in me is fulfilled that word, "The ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads." Isa. xxxv. 10. But let me hear your story.

*S. T.*—It will not be a long one. More years have gone over my head than you have known; yet it is not long that I have been in the way. I had resolved years before to travel to the city, but had made small progress. Slow travelling, many pauses, and now and then a fall, made my advancement small; and there were times when I was ready to give up the attempt. At length, I saw from a distance this good way. A guide-post raised up high first attracted my attention, and making my way up to it, I saw written in large letters, "*Stand ye in the ways, and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls.*" Jer. vi. 16. This set me thinking; and seeing a man walking past, I called to him, but he would not stop, only crying to me as he went on, "This is the way, walk ye in it!" Isa. xxx. 21. He was soon out of sight. After some deliberation, I resolved to enter by the first gate I came to; nor had I long to seek. A better road than this I never want—straight, safe, easy, sure, and I may now add, a way in which good company is to be found.

*F. T.*—"Iron sharpeneth iron, so a man sharpeneth the countenance of his friend." Prov. xxvi. 17. All who belong to our King are friends, and, as I heard some travellers who passed me a few days ago, singing—

"We march hand in hand to Immanuel's land,  
No matter what cheer  
We meet with on earth, for eternity's near.

"The rougher our way, the shorter our stay;  
The tempests that rise  
Shall gloriously hurry our souls to the skies."

Speaking of finger-posts, did you notice the last we passed?

*S. T.*—The last one of all? I cannot say that I did particularly.

*F. T.*—But surely you remember passing the fountain, the waters of which ran beside the way?

*S. T.*—No. The fact is, I was so full of thought about this all-ruling peace, that I noticed little of what was around me.

*F. T.*—I don't blame you. But feeling rather weary, I was glad to reach the place where the fountain is. The road there passes through a valley, and in the bottom is this clear spring. A spreading tree grows beside it, and under the tree, with the boughs bending over it, stands the guide-post. I wondered much at its being placed there, where no one can see it till they recline on the seat below; but when I sat down, I saw it was intended for *resting* travellers. The words upon it are, "*O fear the Lord, ye His saints.*" Ps. xxxiv. 9. And as I sat there, thinking of the King's kindness

to His poor wayfarers, the water came into my eyes, and I was fain to break out singing—

“O God, of good th’ unfathomed sea,  
Who would not give his heart to Thee?  
Who would not love Thee with his might,  
O Jesus, lover of mankind?  
Who would not his whole soul and mind,  
With all his strength, to Thee unite?”

*S. T.*—I almost think I heard the sound of your voice; there seemed to be some one singing not far behind.

*F. T.*—Well, I could not help it. Here I am, thought I, *in* the way; and just as I began to feel weary, I reach this spot, where is a seat to rest on, a tree for shade, fruit juicy and sweet for food, clear water for refreshment, and a word of direction so placed that I could not but see it, “O fear the Lord, ye His saints.”

*S. T.*—“O that men would praise the Lord for His goodness, and for His wondrous works to the children of men!” Ps. cvii. 8.

*F. T.*—Amen! But I have not told you all. Turning from the finger-post, I noticed a writing on a tablet fixed in the back of the seat on which I rested, and the words so seemed to fit those overhead that I think they must have been written by the same hand: “*There is no want to them that fear Him.*” Ps. xxxiv. 9. No want, no want! I kept saying; many needs, much weakness, sometimes the way a little rough, but no want, no lack, no failure of the King’s provision! The words reminded me of what I once heard a man telling his sons, “Come, ye children, hearken unto me; I will teach you the fear of the Lord. The young lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing.” Ps. xxxiv. 10, 11.

*S. T.*—Beautiful words they are! Shall we have a song together as we travel on this green path beside the still waters? And see how the sun glows as it nears its setting! the shadows are lengthening, and yonder is the traveller’s lodge, where we may rest to-night. “For so He giveth His beloved sleep.” Ps. cxxvii. 2. A song will be in fit harmony with your feeling and mine.

“God is our sun, He makes our day;  
God is our shield, He guards our way  
From all the assaults of hell and sin;  
From foes without, and foes within.

“All needful grace will God bestow,  
And crown that grace with glory too;  
He gives us all things, and withholds  
No real good from upright souls.

“O God, our King, whose sovereign sway  
The glorious hosts of heaven obey,  
And devils at Thy presence flee—  
Blest is the man that trusts in Thee.”

I. E. PAGE.

## O MAN OF GOD !

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Is it a time to sit at ease,  
When God in the world is moving :  
We, whom He calls His witnesses,  
And looks for the proof of our loving ?  
Shall we sit still whom He calls to rise,  
We with Divine resources,  
When Earth is ringing with clamorous  
cries,  
And Hell is ranging its forces ?  
Heirs of the truth they held of old,  
The truth for which men were martyrs ;  
We lack the love that made them bold,  
Stronger than fires and waters.  
Brave hearts we lack, that yearn and long,  
Touched with diviner feeling ;  
The simple faith that made weak men  
strong,  
True to their work and willing.  
O for the hearts that break and burn,  
For wrongs that are open and shame-  
less ;  
O for the eyes with weeping worn  
For secret sins that are nameless !

Shall it be said to us, " Well done !"  
Shall we join in the heavenly hailing,  
When souls perchance that we might  
have won  
Pass to the woe and the wailing ?  
Good that we warn, and pray, and  
preach,  
Standing in holy places ;  
But in the dark homes we never reach,  
Men die with their stony faces :  
Die with a dull despairing moan,  
Outcasts from God's salvation ;  
Men of our flesh, and blood, and bone,  
Purchase of Jesu's passion !  
True, we say, but our hands are full,  
Full of our business and pleasure ;  
And the cry of these souls comes faint  
and dull  
To us who have little leisure.  
But God saith, He will give to all  
The just reward of our doing :  
And the barren tree shall surely fall,  
And woe to the wreck and ruin.

HENRY HOGG.

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## THE GLORY OF HOLINESS.

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BY REV. WILLIAM G. PASCOE.

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### NO. I.—FELLOWSHIP WITH GOD.

HE who lives on the mountain-top will catch the beams of the morning sun sooner than he who dwells lower down the hill ; and the rich hues of sunset will linger around his dwelling when the evening shades have wrapped a mantle around others. The purest atmosphere will be enjoyed, and many a distant prospect of beauty will peculiarly belong to him. It is even so with the man of God. He who lives in the enjoyment of perfect love has resting on his heart many a blessing unknown to those who have not reached that standard of Christian experience. It is our design to trace out

the blissful aspects of a holy life. May each reader of this and following papers be able to trace this gracious experience in himself.

One privilege of those who enjoy entire holiness is deeper *fellowship with God*. This must not be identified with simple relationship. Every child of God is related to Him, is a son and an heir; but he may not yet have realized the higher degrees of fellowship.

Fellowship with God is something more than the enjoyment of pardon and regeneration. Every believer enjoys these things. But many feel that there is something wanting in their religious experience; something which keeps them from enjoying religion as they might do; something which prevents their fully entering into sympathy with God in all things. They wish that their religion were less spasmodic, that they possessed a more abiding sense of God's favour, and were enabled to rejoice in their happy relationship to God. They confess that often their evidence is not bright, and that they are neither so good nor so happy as their privileges would warrant you to expect. Many duties are performed in the spirit of duty, not of love. They are tasks, not privileges. But he who has deep and uninterrupted fellowship with God is enabled to "rejoice evermore, pray without ceasing, and in everything give thanks." For this is the will of God, and God's will is accomplished in such. They are "made perfect in love," for this is the chief of the graces, and grace reigns supreme in their hearts. They are "filled with all the fulness of God." He occupies every part of their being.

"Truly our fellowship is with the Father, and with His Son Jesus Christ." 1 John i. 3. "Enoch walked with God." Gen. v. 24. "The Lord went his way as soon as he had left communing with Abraham." Gen. xviii. 33. "I live; yet not I, but Christ liveth in me." Gal. ii. 20. It is then a delightful fact. We are really privileged to have sweet and endearing fellowship with God. Marvellous truth, that the mighty God, the upholder of all things, whose pure eyes cannot look on iniquity, should behold us at all, should come to us, should enter into relationship with us, should condescend to raise us to an endearing fellowship with Himself!

"When all Thy mercies, O my God,  
My rising soul surveys;  
Transported with the view, I'm lost  
In wonder, love, and praise."

Wherever there is fellowship there is an interchange of thought and feeling, a community of sentiment and purpose, a likeness of character producing continual action and reaction. He who holds

fellowship with God grows more like Him daily. He is continually being lifted nearer toward that ideal of life which is found in Jesus alone.

Now it is, alas ! too common to find professing Christians just satisfied with a bare belief in sins forgiven. But when we rise by prayer and faith, into loving fellowship with God, we have not a bare consciousness of acceptance, but a full, sweet, and abiding sense of God's favour. We are conscious of His loving sympathy and most tender regard. We feel Him near in perplexity to suggest, in ignorance to instruct, in danger to defend, in weakness to comfort. We know we have His presence as truly as we know we have the presence of earthly friends by our side. Then, trials do not disconcert us, for we know on whose arm we may lean. Crosses we do not shrink from, for we know in whose strength we may carry them. Life is filled with a peace that passeth understanding, and death has no terrors for us. "Perfect love casteth out fear."

This is to have true satisfaction of soul. Every want is met, every wish is satisfied, every thought is peace. This is to know the joy of heaven before the heavenly world is reached. In a rapture of prayer we heard one of God's servants not long ago say, "Heaven has come, come down to earth ! Heaven is here ! Hallelujah !" And it is sober truth. Heaven is enjoyed on earth by those who have fellowship with God. Christ brings into the soul His full salvation. The Holy Spirit continually pours His graces into our hearts. In the darkest dispensation of Providence no evil is feared. God keeps the soul in a sacred calm amid all the convulsions that can shake the souls of those who have not passed beyond the mere first principles of their faith.

The effects of this fellowship will be very marked. Transformation of life into a lofty spirituality will be an immediate effect. The nearer we come to the light the fuller will be the illumination resting on us, and the nearer we get to God, the source of all spiritual life, the more striking will be the entire spirituality of our lives. They who are but "carnal" believers, "babes" in Christ, will display a wonderful alteration when this fellowship is enjoyed. They will become so elevated in spirituality, and their life so devoted to the glory of God, that they will appear new men. Thousands of real but infantile Christians have laid hold on this higher blessing, and have speedily become so marked for holiness as to be a praise and a power in the churches. They, "beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord."



Another effect will be a clear sense of God's guidance in life. When we have this higher fellowship with God, "we walk in the light as He is in the light." 1 John i. 7. We know our duty, because in answer to prayer God teaches us. He will not suffer the soul that trusts Him for guidance to go astray, or follow a path in which God would not have him walk. The promise is, "I will guide thee with Mine eye." Not, I will direct thee how thou shouldest go, but "I will *guide* thee." He will be with the soul to guide it. If the eye that lighteth up the universe with its glance is bent on us to mark out our path, we shall not walk in darkness.

This does not mean that we shall have no trouble. There may be heavy trouble in worldly affairs, trouble in family affairs, deep sorrows of the soul, trouble amounting to tribulation, but in all these things we shall be more than conquerors.

Nor does it mean that we shall be free from temptation. Whilst in a state of trial we shall always be liable to temptation. No degree of nearness to God will free us from liability to be attacked by the enemy of souls; but the nearer we get to God the less harmful will those fiery darts become.

But amid the fiercest trial, in the hottest of the flame, or where the lions show their teeth and roar all around us, we may lift our voice and sing, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." 1 Cor. viii. 38, 39.

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## OUR LOVEFEAST

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"THAT YE ALSO MAY HAVE FELLOWSHIP WITH US: AND TRULY OUR FELLOWSHIP IS WITH THE FATHER, AND WITH HIS SON JESUS CHRIST."—1 JOHN i. 3.

Observing the Saviour's spreading triumphs, we intend to give a quarterly selection of recent experiences touching "the deep things of God." We thus hope to encourage seekers of "full salvation," to aid those who are leaving the foundation of "first principles" in building up a godly character, and to strengthen "the bond of perfectness" in which many of our readers are united.

In these pages living witnesses alone will speak for God : and, though home testimonies will properly occupy the greater space, we shall gladly introduce friends from other climes, since of God's jewels it is truly said—

“Scattered o'er all the earth they lie,  
Till Thou collect them with Thine eye,  
Draw by the music of Thy name,  
And charm into a beauteous frame.”

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I AM now rejoicing in the happy assurance that the blood of Jesus Christ cleanseth me from all sin. I have given myself without any known reserve to God, and He has sealed upon my heart the evidence of acceptance. I find His love continually springing up in my heart. I do not, as a rule, experience overwhelming joy, but a deep and constant peace pervades my mind. At times, however, this peace rises into a fervour of gladness, and lifts my soul into forgetfulness of the present state of trial. This happens when I am praying oftener than at any other time. Then I have unusual power with God, and feel I have but to ask in order to receive. Labour, too, is sweeter and more productive—my own soul is watered and others are blessed. There is a greater longing for the salvation of souls, and a greater willingness to sacrifice self in promoting it. But O, what is this compared with all God is able to bestow ? I long for more of His fulness and power, to sound the still deeper depths of His unfathomable love.

O God, my heart is Thine alone,  
To Thee my life is wholly given,  
In me Thou hast set up Thy throne,  
And made my heart a little heaven.

But O, the depths of love Divine,  
And heights of rapture yet unknown ;  
I long to make Thy *fulness* mine :  
This can suffice and this alone.

—A Wesleyan Minister.

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“I AM my Lord's, and He 'is mine.” “He hath loosed my bonds.” It was on the 25th of October, 1871, that the blessed Spirit enabled me to yield myself unto God, without any reserve. The simplicity of the transaction was so unexpected, that the adversary harassed me much the following days, suggesting that there was something far greater to be done. On Sunday morning, however, while preaching, I was brought into fuller liberty. My whole being seemed possessed by a heavenly power. Hallelujah to God and the Lamb !

Every act and word seems so natural now : I live for *one* end. The language most expressive of my feelings seems to be—

“Behold the servant of the Lord ;  
I wait Thy guiding eye to feel,  
To hear and keep Thy every word,  
To prove and do Thy perfect will ;  
Joyful from my own works to cease,  
Glad to fulfil all righteousness.”

Or, “Whom have I in heaven but Thee ? and there is none upon earth that I desire beside Thee.” Or, “I live, yet not I, but Christ liveth in me.”

I rejoice to hear of the spreading triumph. Before many months are over, God can set England in a blaze. And He will, if only the saints follow on to know Him, under the leading of the Spirit, and untrammelled by the traditions of men.—*A Minister.*

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ABOUT a fortnight before his entrance into the more glorious liberty our brother wrote—

“May God the Holy Spirit fill the trumpets you are preparing with such a blast, that thousands may awake to righteousness. I gladly unite with you in prayer at the times named. . . I take a view of the Scripture teaching on the point of holiness slightly different from that entertained by many with whom I speak (persons much more advanced in the things of God than myself, I quite believe) ; and I would rejoice to have a conversation with you, or one of our other brethren, that if I am in error I may be put right. . . . Perhaps the real secret is that my faith is not so simple as it ought to be.”

The next week he said—

“I am sure you and others have been praying for me since I last wrote. The Holy Spirit has led me into clearer light. I now see that entire consecration to God implies far more than I before realised. But, glory be to God, I am yielding myself to Him ! My will shrinks back. A huge mountain rises before me just as I would venture on the promise. Still I keep myself on the altar, and wait for the holy fire.

“‘To all I shall proclaim,  
Jesus the King, the Conqueror reigns,  
Bow down to Jesu’s name.’”

Perhaps ere this letter leaves I shall be set at large.’”

It was most refreshing to our hearts a few days later to receive the intelligence of complete victory. Blessed be God !

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I WAS brought to God in the Sabbath School when eleven years old. About two years after my conversion I was convinced that I ought to seek holiness of heart through reading “The Higher Christian Life,” “The Life of H. A. Rogers,” and several of Mrs. Palmer’s books. I however resisted the Spirit, who was thus

seeking to "guide me into all truth," fearing that if I obtained the blessing I should be unable to keep it. This distrust of the Almighty's power brought me into condemnation.

For years I felt the reprovings of conscience, until about eighteen months ago, when in a small prayer-meeting I was enabled to witness that the blood cleanseth me from all sin. I went to that meeting unusually depressed on account of the way in which I was overcome by my easily besetting sin. All my watching seemed to be in vain. But while there, utterly "cast down," the words of my old class-leader entered my mind—"Think not of your emptiness, John, but of the Saviour's fulness." I felt that He was able, not only to take all my sins away, but to supply all my need. O what a change! Life seemed to have lost all its troubles.

But alas! scarcely a week had passed, when in an unguarded moment I fell into temptation. Instantly my peace was gone, and I could only mourn and weep. I seemed utterly unable to make any effort to regain what I had lost until last summer, when I was encouraged, by the experience of some who spoke in the Saturday night band meeting, to think that I might again be made partaker of "like precious faith." I attended more earnestly to the means of grace, kept a more strict watch over my thoughts and words, and hoped I should be enabled to "go on unto perfection." But the impression that I was in some measure substituting works for faith caused me much uneasiness; and when in my sermons I tried to urge the people to seek the blessing of perfect love, I felt that my language was not sufficiently experimental. This continued until the first Tuesday of the present year. I had had a day of clouds and thick darkness. My heart was very hard. After the family had retired to rest, I took the Bible and read a Psalm. I then took up almost unthinkingly the first number of *THE KING'S HIGHWAY*, and while reading a paper entitled, "Experience of Ministers," I resolved to cast myself upon the Lord. Instantly the fountains of my heart were broken up, I laid my *all* believingly on the altar, and "bound the sacrifice with cords, even to the horns of the altar." Peace inexpressible filled my soul. I could say—

"'Tis done: Thou dost this moment save,  
With full salvation bless;  
Redemption through Thy blood I have,  
And spotless love and peace."

And my heart is still full—full to overflowing. Hallelujah!—*A  
Hired Local Preacher.*

I AM very insignificant—very; but I'm the Lord's. I can trust Him not only for His grace, but for His Providence. I wasn't aware that He would take such interest in my little affairs as He does. I have no disappointments in life. I rest in the assurance that "all things work *together* for good to them that love God." I'm as sure that I love Him as I am that He loves me: and I *know* He does love me.

My soul is happy: and if I were to go to heaven to-night, I should look for the same sort of happiness there that I have here and now.—*A Class-Leader.*

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"The men of grace have found  
 Glory begun below:  
 Celestial fruit on earthly ground  
 From faith and hope may grow.  
 Then let our songs abound,  
 And every tear be dry:  
 We're marching through Immanuel's ground,  
 To fairer worlds on high."

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"FOR me to live is Christ, and to die is gain." I have the assurance that if I were to die now I should be "for ever with the Lord."

I praise Him for my trials, conflicts, and temptations. They bring me nearer to Him. The trial of my faith is indeed precious.

I never felt more of the abundant life in my soul than I do now, and I have no fear of death. Until a few months ago I was "subject to bondage through fear of death;" but since the Monday night when Mr. G. preached from, "Our soul is escaped as a bird out of the snare of the fowler; the snare is broken, and we are escaped," I have been at liberty. I now rest beneath the "Guardian Rock," and I can here "in all commotions rest."

I praise Him! I'm not boasting. It is all of grace. I am nothing, and Jesus is my all.

I think the Tracts on Holiness have been greatly blessed to the members of our class: I'm sure they have to me. And I cannot tell the thrill of joy that went through my soul as I read THE KING'S HIGHWAY. May God prosper His work among us more and more!—*A Sister in Jesus.*

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I CANNOT describe the exquisite delight I have in hearing of the steadfastness and abounding of the Saviour's loved ones, and of others going up to possess the glorious inheritance of holiness.

What a tremendous responsibility attaches to us! The Lord

increase our faith! Praise the Lord for the knowledge of its law of growth. O for the faith which removes mountains! We have many of them here.

I am weak, but my Strength is mighty. Glory unto my precious, increasingly precious Jesus! He never fails me. I am all His. He is all mine. Hallelujah! My fortune is made! O that I might persuade others to share in the celestial bliss—"Pardon, and holiness, and heaven!"

The blessed Saviour gives me many special answers to prayer, although sometimes "by terrible things in righteousness." I am much gratified to hear that you are adding to our praying legion. I now find on my list two hundred and ninety names, amongst which are some of our friends at Dalston, Newcastle, Gateshead, Sunderland, &c. In the waiting attitude of holiness and continual supplication, may we not expect to move heaven, shake earth, and baffle hell?—*A Brother in South Africa.*

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I WAS deeply impressed some days ago, while in secret prayer, that I ought to be a bolder witness for God—making freer and fuller acknowledgment of His love to me. I have an intense abhorrence of "cant," and an almost tormenting fear of affecting superior piety. Hence, it was at the expense of some personal feeling that my heart responded, Amen. While thus waiting before the Lord—entire consecration becoming more intelligent and intense—He showed me most clearly that it was as much my duty to *receive all* as to *give all*. Many a time have I sung—

"But *all He hath* for mine I claim,  
I dare believe in Jesu's name,"

and often has my soul been "filled unutterably full of glory and of God;" but never before, that I remember, did light from between the Cherubim so fully shine in upon me, never did God appear so ready to pour out the fulness of His love. And it was a revelation that quickened my sense of duty, a resistless invitation to "come up higher." The name of the place was Peniel; and face to face with God I entered into closer fellowship, and at length rose with this motto on my lips, "*For ever filled with God!*"

Blessed be His name! He is "all my salvation and all my desire." I am "abundantly satisfied." "Boasting is excluded," the sense of personal weakness and unworthiness ever deepening. It is "Jesus only." His Spirit leads me to claim and rejoice in the full benefit of His mediation. There are difficulties in the way, but

“His yoke is easy and His burden light:” “I can do all things through Christ which strengtheneth me.”

I am “in the flesh,” and feel it as much as most people, I think, and “in the world,” and “surrounded with a host of foes:” but Jesus has full possession of His own property. I am *bound* to Him.

Prayer is my exceeding delight. O what help and comfort and blessing God bestows! He “withholds no good thing” and I have all I want.

“Prayer makes the darkened cloud withdraw,  
Prayer climbs the ladder Jacob saw,  
Gives exercise to faith and love,  
Brings every blessing from above.”

And now, “I want a gust of praise to go through the whole earth!”  
Amen.—J. C. G.

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## SHORT SERMONS FROM CLASS- MEETING TEXTS.

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BY REV. JOHN BRASH.

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### I.—“ALL THAT HE WOULD HAVE ME TO BE.”

THERE are many sincere Christians who are “slow of speech.” Unable to express their religious sentiments and feelings in words of their own, they adopt the language of others. Their thoughts and desires find utterance in a verse from the Psalms of David; or in one of the stanzas of Charles Wesley; or in phrases which, though they seldom appear in print, are in almost constant use in class-meetings. When or where these phrases originated no one can tell; nor is it easy to explain how it is that they are so universal.

This practice of quoting the words of other men, inspired or uninspired, is not to be condemned, but commended, if we take care that they truly represent our spiritual state. There is danger, however, lest they should become so familiar to our lips and ears, as to cease to have any definite meaning. During the fourteen years in which I have been in the ministry, there are few expressions that I have heard more frequently than that which I have chosen for my first text—“May the Lord make me all that He would have me to be!” Nor is it unlikely that similar words have occasionally escaped my own lips.

It is difficult to imagine a wish more proper, or more comprehensive ; but in order that we may be quite sure that we are sincere when we utter it, let us consider

#### I. THE MEANING OF THE WISH.

1. When we are all that God would have us to be, our *humility* will be perfect. Our conviction of natural depravity will be so deep, that we shall no longer search our own hearts or lives for reasons why God should bless us ; and shall cease to be troubled when we cannot there find such reasons. Acknowledging that anything better than hell is boundless mercy, we shall be willing to receive all our blessings, temporal and spiritual, through the alone merits of Christ. Being “meek and lowly in heart,” we shall not be disappointed or irritated when we fail to receive the praise of men. Our language will be,

“Keep us little and unknown,  
Prized and loved by God alone.”

2. Our *resignation* will be perfect. Accepting without qualification or reservation the revealed truth that “all things work together for good to them that love God,” we shall resign into His hands temporal circumstances, and all future events, exclaiming—

“To do, or not to do ; to have,  
Or not to have, I leave to Thee ;  
To be or not to be I leave :  
Thy only will be done in me.  
All my requests are lost in one :  
Father, Thy only will be done.”

3. Our *love* will be perfect. So firm will be our confidence in the “ceaseless, unexhausted love” of God to *us*, that the “fear” which “hath torment” will be an impossible thing. And every hindrance to union with God having thus been removed from our hearts, our state will be that described by the apostle, “He that dwelleth in love dwelleth in God, and God in him.” We shall “love the brethren.” We shall be filled with compassion for the unsaved, and shall seek by all possible means to bring them to Christ.

#### II. THE REASON WHY THE WISH HAS NOT BEEN FULFILLED.

1. It cannot be that God is *unable* to fulfil it. A friend might desire to confer a favour upon me, and I might be anxious to receive the favour ; but there might be hindrances to the accomplishment of our mutual wish which neither he nor I could remove. But any blessing that God *wills* to bestow, He is *able* to bestow. Any purpose that He forms respecting us, can be defeated only through our own fault.



2. It may be that the wish is a *fitful* one. We express it in the class-meeting, and never think of it again until the following week. The desire is strong when we are in the house of God; but it dies away and is forgotten when we are in the world.

3. Or it may be that we are wilfully refusing to comply with the conditions on which alone the wish can be fulfilled; and are habitually doing things inconsistent with its fulfilment. We pray for humility, and are all the while prosecuting ambitious schemes. Or we are unwilling to do humbling things. We have spoken thoughtless or ill-natured words of an acquaintance, who acutely feels the injury; but we will not stoop to confess our fault, and ask pardon for it.

We pray for resignation to the Divine will; but are we careful to refrain from every action and word which is felt to be opposed to that will?

We pray for perfect love to God, but do we implicitly believe the word which assures us of God's love to us; or are we committing the sin, the wilful sin, of unbelief? We pray that we may love our neighbour; and then, yielding to a spirit of selfishness, go and do things the effect of which upon our neighbour will not be for his temporal or spiritual benefit, but otherwise.

Reader, do you ever offer the prayer that you may be all that the Lord would have you to be? Do not allow yourself to be led by what you have just read to discontinue the prayer; but earnestly resolve upon obtaining the answer to it. "Cleanse yourself from all filthiness of the flesh and spirit." Be willing to receive the answer in God's own way, no matter how great may be the personal sacrifice involved. Say, in a spirit of trustful submission—

"Here, then, to Thee Thy own I leave;  
Mould as Thou wilt Thy passive clay;  
But let me all Thy stamp receive,  
But let me all Thy words obey;  
Serve with a single heart and eye,  
And to Thy glory live and die."

Then pray in the name of Christ, and in strong faith, and the result is not doubtful. You *shall* be made all that the Lord would have you to be, for He will "fulfil" in you "all the good pleasure of His goodness, and the work of faith with power."



## THE SECRET PLACE.

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METHINKS I hear my Saviour say,  
Come closer, closer, soul, to-day ;  
Of all My fulness come partake,  
And I thy joy will perfect make :  
Come closer, *closer*, soul, to Me !

Draw near, thou weary one, nor fear ;  
I am thy Portion, rest thee here ;  
Nor let one doubt thy peace alloy,  
Abide in Me, thy Life, thy Joy :  
Come closer, *closer*, soul, to me !

*Kharpoot, Turkey.*

Draw nearer, weeping one, and I  
Willease thy cross. Oh, come thou nigh,  
And ever seek and find in Me  
New strength to bear, new light to see :  
Come closer, *closer*, soul, to Me !

Come closer, fearful one, and hide  
Beneath My shadow—there abide  
Till the bright dawning of that day,  
When gloom and night shall flee away :  
Come closer, *closer*, soul, to Me !

M. A. WEST.

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## TWO MONTHS' EXPERIENCE.

(EXTRACT FROM THE DIARY OF A LOCAL PREACHER.)

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SUNDAY, Sept. 12, 18.—As I walked this morning to my appointment at S—, I was led to ask myself a few questions relative to my spiritual state and my duty to God and my fellow-men. Resolved to deal faithfully with myself, and to be and do whatever is right. What is my present state before God? A justified one. I have peace with Him through Christ. Is it not at once my duty and privilege to be entirely devoted to God? It undoubtedly is. Do I now realize this? No. It is my duty *now* to devote all I have to God? Undoubtedly, the Word of God commands it. Having laid myself unreservedly upon the altar that sanctifieth the gift, ought I not (God accepting my sacrifice through Christ) to expect a clean heart? If God is true, I may expect Him to fulfil His own word. Then my duty plainly is to consecrate myself wholly to God, believe that He accepts me, and claim through Jesus this great blessing? Certainly, since the apostle speaks of God “purifying the heart by faith,” and all the promises are for *me*. Seeing this to be my privilege, I forthwith gave up myself to God as I walked, and, resting my soul upon the atonement of Jesus, believed God’s promises, which are all yea and amen to believers. I kept hold upon God during the day, felt His power, and retired still believing in the cleansing blood.

MONDAY, 13th.—Rose this morning with a strong determination to be fully the Lord’s. Felt the presence of God during the day,

and was, I trust, kept from sin. The devil will suggest that, as I have been so short a time seeking the blessing, my experience cannot be real, and the work is too slight to continue.

TUESDAY, 14th.—Rose this morning earlier than usual, and had some sweet communion with God. I experienced an openness of access to Him such as I have not enjoyed before, accompanied with a glowing assurance that I was accepted *through Jesus*. Had an earnest conversation with Brother G—— in the afternoon. He thought I made the blessing of perfect love too easy of attainment, and that the experience I have had was only a temporary feeling, such as he had often felt; and that when I had to pass through temptation, I should find myself “weak as another man.” This caused me much heart-searching, but I concluded to keep my faith fixed on the promises of God, knowing that He is able to save me. Had liberty on my knees in my closet, but at class I felt dull. May God be my stay! A weak and helpless worm, I hang upon Him.

WEDNESDAY, 15th.—Have felt to-day that I could rest fully upon Christ, but none of that sensible devotion that I expected. My feeling is much the same as ordinarily, except, perhaps, that I have a more settled *peace*. Ought this to be the case? Ought I not to have a passion for advancing the glory of God? Lord, help me!

THURSDAY, 16th.—I have peace, much peace, within. Have felt to-day that I have not been sufficiently thankful to God for what He *has* wrought in me. I still believe in the cleansing blood. Have been led to ask myself—Is my life outwardly such as would show my heart to be fully devoted to God? How am I different from others? I expect the development of this work will be progressive. I want, though, *now* to show that earnest holiness—holiness at work—which others have done, I want the faith which

“Laughs at impossibilities,  
And cries, It shall be done!”

FRIDAY, 17th.—I have to praise God to-day for sweet access to the throne of grace. Had especial liberty and some degree of power in praying for a revival of God’s work. At the band-meeting I was enabled to tell how great things the Lord had done for me. God knows I did it with trembling; but as I have determined to be wholly a Christian, why should I not make open confession of what God does for me? It will make it harder to go back, and render a partially-sanctified state less comfortable. Still my trust is in the blood alone, my hope in the power of my God.

SATURDAY, 18th.—My mind is stayed upon God. I have felt to-day His power to save. In the evening, at the prayer-meeting, God poured out His Spirit. My heart was inexpressibly happy; my cup ran over. Have been recommending full salvation to others. O may the flame spread!

SUNDAY, 19th.—God has been with me to-day. Have been praying all the week that, in my work for Him, God would bless me; and He has. This evening, during preaching, the enemy assaulted me much, and "I cried unto the Lord, and He heard me," giving me great liberty and power. Glory be to God—the Father, Son, and Holy Spirit!

MONDAY, 20th.—I must not stand still. To remain stationary would be to go back. There has been nothing of importance to-day. Still, God has given me power to resist when tempted—given me peace and joy, and resignation to His will. I want to understand my own heart more—to know myself, my position before God, to know what is His will concerning me.

"Jesus, confirm my heart's desire,  
To work, and speak, and think for Thee!"

TUESDAY, 21st.—To-day a spirit of sluggishness has oppressed me; but my faith, weak as it is, still looks to the promise. Was enabled, at class in the evening, to testify to the power of Christ. Felt the blood applied as I spoke of its virtues. Some power in prayer, and joy in the Holy Ghost, who is the

"Seal of my sins in Christ forgiven,  
Earnest of love and pledge of heaven."

WEDNESDAY, 22nd.—"I know that my Redeemer *liveth*." He speaks to God for me. I have not the liveliness I should like to feel; but I mean to keep my faith fixed in Christ. The enemy tries to make all I do sin, but "there is now no condemnation to them which are in Christ Jesus." How far I fall short! May I not have power to live like Fletcher, and to pray like Bramwell? O, to be like Jesus! A perfect model is He! All my springs are in Him; to Him I turn, for Him I live. Life is only valuable to preach Jesus, and heaven will be His presence.

THURSDAY, 23rd.—I want to be constantly *watching*. Satan is ever on the alert. He seizes every opportunity, and will, if he can, destroy my soul. But Christ is for me, and in His hands I am safe.

FRIDAY, 24th.—I find it as much as I can do to hold on. Surely, if I were altogether the Lord's, I should have more life. O, may I be ever kept from sin!

FRIDAY, OCT. 8.—Alas! alas! I have gone astray! I have yielded to the opposing influences which beset me, and have lost ground. But God has been gracious, and has quickened me according to His word. Once more I can rejoice in His full saving power! I have never lost the sense of *pardon*; but owing to unwatchfulness, the fine edge has been rubbed off my spiritual life, and I have found myself become “weak as another man.” I ask the reasons of this:—1. I have been too content with present attainments, and have not sought continual progression. 2. I have gradually declined in my love for private prayer, and rested without *present power*. 3. I have suffered myself to relapse into a spirit of trifling, not “watching unto prayer,” as is needful. But *now*, giving myself afresh to God, believing in the cleansing blood, and seeing the rocks upon which I have split, I once more “reckon myself dead unto sin, but alive unto God, through Jesus Christ.”

SUNDAY, OCT. 16.—“Thanks be unto God, which giveth us the victory through our Lord Jesus Christ!” I have this day not only been enabled to hold fast my confidence, but God has, I trust, increased my faith. I feel my need of power. I want to plead with Him till His Spirit falls on me, that I may wrestle for those who are still “out of the way.” Blessed Spirit, endue Thou me with power!

MONDAY, OCT. 10.—Satan presses hard in assaulting my soul, but I will not “cast away my confidence, which hath great recompense of reward. O, to be filled with the Spirit! I know that God saves me fully. Yet am I but on the threshold. I stand on the border. All the good land is before me. O that I may go up and possess it!

TUESDAY, 12th.—This day has been spent in the enjoyment of God. The thing I most of all desire is the mind which was in Christ Jesus. Last night my soul was much drawn out in prayer for dying sinners. O that God would give me a heart to feel for them! Well, my mind is still made up to serve God wholly. I meet with opposition. Even *Christians* would not have me be always speaking about Jesus. But what avails it all? I am more than conqueror through Him that loved me. I am told “works will not save me.” I know that. But did not Jesus say, “My Father worketh hitherto, and I work?” “I have no business to be grave at my time of life.” Perhaps not; but—

“Nothing is worth a thought beneath,  
But how I may escape the death  
That never, never dies.”

I feel I cannot hold on except I get power with God, except I am much on my knees in private. Lord, I depend on Thee! give myself wholly to Thee! O Lord, help!

WEDNESDAY, 13th.—“Glory to God in the highest, on earth peace and goodwill to men!” I have been proclaiming Jesus and the simple plan of salvation by faith to-day. My soul is filled with God. Have been humbling myself before Him because of my unprofitableness. I love to lie in the dust before Him. Jesus is and shall be all in all. No boasting to the sinner saved through the blood. The whole glory is God’s. O may I ever be kept humbled!

THURSDAY, 14th.—Were I to estimate my condition in relation to religion by the measure of joy I have, I should have to record having spent a poor day. Last night my cup ran over. To-day I have been humbled. Yesterday I felt thankful joy for the great work God has wrought in me. To-day my views have been self-abasing, and God has showed me plainly that without Him I can do nothing. It is *all well* that I feel thus. Thank God for such kind teaching. I need it. O may I with all eagerness learn the lessons of His grace!

FRIDAY, 15th.—I have been fasting to-day. If all the people of God will not mourn over and pray for rebellious sinners, I must bear my part. We had a blessed season at the band-meeting in the evening. I am full of hope that God, in answer to prayer, is about to pour out His Spirit. May He make us willing to receive all His grace! Ride on, Saviour Divine!

*(To be concluded.)*

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## THE PEARL OF DAYS. READINGS FOR THE SABBATH.

BY REV. WILLIAM G. PASCOE.

MARCH 3.—KEPT.

“Kept by the power of God through faith unto salvation, ready to be revealed in the last time.”—1 PETER i. 5.

THE secret of peace, and comfort, and holiness, and power is contained in these words. They are a very talisman. Their touch dissipates fearfulness from trembling saints, as a streak of light

scatters the shadows. Many have been held back in their desires for holiness from the fear that they could never retain it. Others have lost the blessing after having obtained it, for the suggestion has been yielded to that faith would not be strong enough to hold out; this has prevented that confession which honours God, and doubt has again taken the place of confidence. But we never make a greater mistake than when we dwell too exclusively on *our* own work in the economy of salvation. It is true I have to exercise faith; it is true I have to be watchful; it is true I must put forth all my powers in the service of God; it is not true I must for a moment depend on one or all of these things. I am not kept by my prayerfulness, or my watchfulness, or my diligence, but by the power of God.

The power of God: I see it in the joyous sunshine; I hear it in the foaming ocean; I discover it in an insect's wing; I recognise it throughout creation. As I turn my eyes to the heavens, I see the worlds scattered through space, revolving around their common centre, and I delight to reflect on the mightiness of my God, by whose power all this wonderful machinery is preserved in beautiful order. But the power of God is never so signally manifested as when a sinner is turned from the error of his ways. And all through the life of the man of God that power which created the Divine life sustains it. I need not worry myself with vain questions as to whether I can meet this temptation or that trial. I am in the hands of God, and He will keep me.

He keeps me by coming into my heart, expelling all my enemies, and fortifying my soul by the continued presence of the Holy Ghost. "Kept by the power of God," not by the power of feeling; "kept by the power of God," not by the power of plans; "kept by the power of God," not by the power of faith, although faith is the channel through which God's power comes to me. The mighty power of Jehovah is all-sufficient to keep me. Blessed be His name. I dare trust Him to-day. When a saint of God, a friend of the late Duncan Matheson was dying, he ordered the following to be put on his tombstone:—

J. McP—,  
Born, ——. Died, ——.   
"Kept."

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MARCH 10.—GOD'S SPECIAL PEOPLE.

“For thou art an holy people unto the Lord thy God : the Lord thy God hath chosen thee to be a special people unto Himself.”—DEUT. vii. 6.

WHAT manner of persons ought we to be? The Lord hath set His love on us. We were degraded in Egyptian slavery. Our ruler was a fiend who oppressed us until life at times was a burden. Our task masters were cruel lusts that knew no pity, and never cried “Spare.” But there came down one day a servant of God, who beheld our bondage and saw our grief. In the name of God he exhorted us to arise. He proclaimed liberty to the captive. His voice was to us as the music of heaven : we listened, we took heart, we came forth. Our foes followed, but God drove them back. They came close to our heels, but as we passed on secure, they sank like lead in the waters. We shouted our “Hallelujah,” and went on our way rejoicing.

The Lord hath wrought out this wonderful deliverance for us. Let His name for ever be praised !

But God has a special people. All people are His. He has a right to rule all. Even over the rebellious He rules. They who finally reject His gracious rule shall be destroyed under His iron rod. But among God's own people He has special servants who do His bidding prominently, and enjoy much of the confidence of the Master.

God's special people are ever *holy*. This is the distinguishing badge of those whom God peculiarly honours. No such preparation for usefulness, no such preparation for doing His will, whatever it be, as this. God loves it. He seeks for it as we seek for hid treasure. He smiles on it. He favours it. He works through it. Heaven's choicest favourites are earth's most holy men.

God's special people, are ever *devoted to Him*. God's wish is their will. His word is their law. They will step out in front of His forces and assume commanding positions, or they will retire into the background and watch the baggage. They will teach thousands of adults, or they will instruct an infant class. They will bound over hill or dale in the buoyancy of health, or they will, like sainted old Betty, “lie still and cough.” Like Jesus, their one cry is “not as I will, but as Thou wilt.” God's special people know much of Him. They have not learned by hearsay all they know. They have come into His presence, have heard the words fall from His own lips, have secured His blessing for themselves, have entered into close alliance with Him, and have Him for their constant companion and Guide.



“Thou art an holy people unto the Lord thy God.” HOLINESS is the distinguishing mark of God’s special people. They are found in all ranks of society. Among the noble and wealthy, and among the poor and despised. They are found doing all sorts of work for God, in all sorts of places, but all God’s special people, holy.

Reader, are you one ?

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### MARCH 17.—DEAD TO SIN.

“Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.”—ROMANS vi. 11.

“DEAD indeed,” not dead in fancy, but *indeed*, in fact, in reality. A man who is dead has no feeling, no hopes, no fears, no desires. Speak to him, there will be no response ; grasp his hand, there will be no return of the pressure. A saint who is dead to sin has no feeling of sin, no hopes from sin, no desires to sin. When sin comes, it has no part in him. The devil finds no point of his nature which he can touch, and obtain a sympathetic throb in return. Sin has no more influence or control over him than the objects of this world have over the dead in their graves.

Yet there is this peculiarity about him who is dead to sin, paradoxical, some may think—it is the death of a living man. He is dead to nothing else. He is not dead to feeling, nor to sympathy, nor to culture, nor to knowledge, nor to the claims of fellow-men, and he is fully alive to God ; but he is “dead indeed unto sin.” Sin may come to him in its most winsome manner, and charm with its most bewitching guiles ; but there is no responsive feeling. It may appeal to him where aforetime he was most susceptible to impression ; but there is no responsive feeling. It may come when he is weary, exhausted, and appeal to him from a form that appears to be an angel of light ; but there is no responsive feeling—he is “dead indeed unto sin.”

A friend writing to me lately, said : “I find it good to take Romans vi., and repeat the chapter as a statement of my own experience, reckoning myself to be ‘dead indeed unto sin.’” Would not many “find it good” to do likewise ?

How may I be dead to sin ? Salvation, in all its stages, is of the Lord. He accomplishes this great work in us. “Faithful is He that hath called you, who also will do it.” He can

“Slay the dire root and seed of sin,”

and He only. It will live in spite of all your efforts, unless you resign yourself into the hands of God, and let Him accomplish your release.

He does it by coming into the soul as its life and power; when He fills us, sin shall all depart. If He continue to fill us, we shall be “dead *indeed* unto sin, but alive unto God through Jesus Christ our Lord.” We must be filled by some power. Nature abhors a vacuum. Every part of your nature must be filled. Thank God! He is willing to fill it, so that we shall be “alive unto God”—shall have an ear only for God, an eye only for God, a hand only for God, a heart only for God, a life only for God. God carries us along with Him; and we have no ear, and feel no response to the threatenings or solicitations of that “abominable thing which God hates.”

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MARCH 24.—TEMPTED, TESTED, AND SUCCOURED.

“For in that He Himself hath suffered, being tempted, He is able to succour them that are tempted.”—HEB. ii. 18.

HE was tempted, but He did no sin. He “suffered, being tempted,” but He did no sin. It was bitter suffering which came upon His holy soul as the tempter came and sought to lead Him astray, but He yielded not, He did no sin.

He is our example. We need not yield when tempted. We cannot help being tempted. It would not be good for us to escape temptation. We may put even this down among the “all things” that work together for our good. Temptation brings out our real character. Our power of endurance can never be known until tried. A true Christian will shine brighter in the midst of fierce temptation, like gold when molten. Only the base need fear testing. You may well be afraid to put acid on the coin which you know to be counterfeit. You will only be too glad if there be any suggested doubt to have the good coin tested in this way. If your heart is freed from sin you may meet temptation without a fear. It cannot harm you. It may cause you to suffer. It may give you many a pang, but it cannot harm you. Temptation brings us closer to God. When the Saviour was tempted, He went to the spiritual armoury of the Christian soldier, and fought the devil with weapons of celestial temper and make. When His followers are tempted they do the same, and that they may wield their weapons well, they plead much with God. The saint’s drill is carried on upon his knees. He goes through all his exercises best in that position. He cannot learn the mind of God in any position so well as upon his knees. He cannot ascertain his Captain’s orders anywhere so quickly as upon his knees. He cannot wield the sword of the Spirit, nor lift above him the shield

of faith, nor present so bold a front to the enemy so well as when upon his knees. And when temptation comes, he feels his need of Divine assistance, and on his knees he gets nearer to God. Thank God for the discipline of temptation.

Temptation is not sin. We should learn carefully to distinguish between them. It is sometimes difficult for the most holy to know whether the thought that troubles him is only temptation, or whether it is sin—*difficult*, but not *impossible*. The breath of prayer will clear the clouded atmosphere, in which it is difficult to see, and cheer the soul, as the cooling wind at eventide refreshes the aching temples of those whose sunburnt brows have borne the burden and heat of the day.

Temptation need never lead to sin, for “He is able to succour them that are tempted.” He knows the subtlety of temptation; He knows the cunning of the tempter; He has met and baffled the utmost rage and malice of hell; He knows the weakness of our nature, but His arm is *all*-mighty, and He knoweth how to deliver the godly out of temptation.”

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#### MARCH 31.—SIN PUT AWAY BY CHRIST

“But now, once in the end of the world, hath He appeared to put away sin by the sacrifice of Himself.”—HEBREWS ix. 26.

It cannot be denied that Christ's design when He came into the world was “to put away sin.” He came to “condemn” it, to “destroy” it, to “cleanse” us from it, to preserve us blameless, and at last present us faultless before the throne of God. His design appears in every part of his life, and is the only satisfactory solution of His death; it is the burden of prophets, and the message of apostles. His purpose is not fully effected when men are simply forgiven; they must be renewed. His purpose is not accomplished so long as any sin remains in the nature; He “appeared to put away sin.” It is not “put away” if any remain. It would be a great mistake to suppose that the end of the Father's love for the prodigal son was fully accomplished when, ragged and weary, but repentant and weeping, he fell into his Father's arms. That was a great thing done. But the Father desired to see that son become a good man, and take his position among men of reputation. If the forgiveness was *all*, it was not enough. A sot is a sot, whether in broadcloth or in fustian. Sin is sin, whether in a Christian or in a worldling. Has Christ died for you? Has the Father received you? The purpose of both acts is “to put away” your sin.

Sin is "put away by the sacrifice of Christ." His death shows us the true nature of sin. It killed the Father's only Son. It will kill me unless I am delivered from it. Oh, the black, hellish nature of sin! Surely, there was nothing in Jesus to draw forth evil passions against Him—the pure, the holy, the unspotted Son of God! He might have been spared pain, and suffering, and dying; but sin brought about His condemnation and death. Then can I do other than hate sin with a perfect hatred? Can I do other than bitterly hate that which crucified my Lord?

"The sacrifice of Himself" is an example which those who are reconciled to Him love to follow. The sacrifice must not be all on one side. Saints must do the same. Christ sacrificed Himself for sinners; they, when saved by His death, sacrifice themselves to Him. His love is so great, that nothing is too much for Him to ask in return. His yearning compassion, which shrunk from no trial, is so intense, that He may command whatever He pleases, and we cheerfully obey. But His commands are not grievous. He asks us to give up every sin. We do so, Lord! He asks that we give our hearts to Him. We do so, Lord! He asks that we witness to the power of His full salvation in a blameless life. Lord, help us ever so to do!

"Hast Thou not died to purge our sin,  
And risen, Thy death for us to plead?  
To write Thy law of love within  
Our hearts, and make us free indeed?  
That we our Eden might regain,  
Thou diedst, and couldst not die in vain."

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## A DYING MAN'S REGRET

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Now, here is a thing that strikes me. I regret having regulated my life too much upon my own plans—I mean, upon my own plans of faithfulness and Christian sanctification—and not more simply upon the plan that the Lord unfolds before each of us. I think I can easily make you understand my idea in a few words, and every child of God will be ready to apprehend it immediately. We are disposed to form for ourselves a certain ideal of Christian life, of Christian activity, and of a Christian ministry; and to attach to our ideal certain plans and methods, and we are satisfied with ourselves only if we can attain to the realization of them. It is, then, of importance to make the best plans, and to seek the best methods possible for their execution. All this is undoubtedly very good; but there is a great defect at the root of it: *self*—hidden self—which is so deeply-rooted in the heart, and but too evidently appears in our best and purest works. What I should wish would be to form the plan of my life, and of my daily conduct, not according to my own ideas, nor my own feelings, but according to the commandments of God, to His inward witness, to the guiding of His Spirit, and to the outward direction He gives to our life.—*Adolphe Monod*.

NOTES OF THE WORK.

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WE are convinced, from the intelligence which reaches us from various parts of the country, that the people of God are more alive to the subject of holiness than has been the case for many years past. Many ministers of the Gospel are giving to it greater prominence, and Christian believers are seeking the blessing with greater earnestness. Nor has the search been in vain. During the last two or three months many have entered into the rest of perfect love, and the number is increasing every week. We select the following items of news for publication, in the hope that other churches may, by the reading of them, be stimulated to seek similar blessings.

New Year's services at *Horncastle*. On New Year's Day about a dozen obtained forgiveness of sins. On the second day, believers who were seeking perfect holiness were invited to come forward, and kneel at the communion rails with the penitents. A goodly number responded to the invitation. One and another obtained the precious blessing of purity. The meeting was one of extraordinary power. The good work still continues.

At *Selby* special services were held during the first two weeks of January. A number of the ungodly were awakened and saved, while the church was graciously quickened. On the evening of the 12th, after a sermon on "Full Salvation," several knelt at the communion rail, pleading with God for "the cleansing from all unrighteousness."

The special services at *Lincoln* have been of a most cheering character. On Tuesday, January 16, at a meeting held in the vestry, many believers felt an unusual quickening of the Spirit of God. On Thursday, the 18th, in Wesley Chapel, they were invited to come forward to the rails. A number accepted the invitation, and earnestly sought redemption from sin. In the course of the meeting, those who had realised the blessing were asked to stand and sing the verse—

"'Tis done : Thou dost this moment save,  
With full salvation bless ;  
Redemption through Thy blood I have,  
And spotless love and peace."

Many rose to their feet, and the lines were sung with thrilling emotion.

At *Grantham* there has been a remarkable work amongst the young. On Sunday, December 31, 1871, a service was held specially for them. About forty came forward, anxious for salvation, most of whom, it is believed, obtained a clear sense of God's forgiving love. Special services were held during the following fortnight, with most gracious results. Two evenings will long be remembered for the number of those who openly sought holiness of heart, and for the Spirit's hallowing presence. At one of the "Holiness Meetings," held each Saturday night, a young man rose, and, after thanking God that he had been converted, said that his sister was there, and that he hoped she also would give her heart to God. She came forward, and sought and found mercy. The next night she, in her turn, brought another sister to the rails, seeking mercy also ; and soon all were enabled to rejoice together.

# THE KING'S HIGHWAY.



## STUMBLINGBLOCKS.



“HE does not come up to *my idea* of a perfect Christian.” “I fear,” says Mr. Wesley, “many stumble on this stumblingblock. They include as many ingredients as they please, not according to Scripture, but their own imagination, in their idea of one that is perfect; and then readily deny anyone to be such who does not answer that imaginary idea.”

This stumblingblock still exists. That which many seek in those who profess to have attained to Scriptural holiness is a perfection more than human—a perfection which is inconsistent with errors in judgment, or mistakes in life, or infirmities. And failing to find what they seek, they deny the doctrine. While admitting the obligation to “grow in grace,” they disbelieve the possibility of obtaining a second blessing distinct from that which they received when they found peace with God.

Let those who “stumble on this stumblingblock” earnestly study the Word of God, and compare with its teaching the experience and testimonies of those who in life and death professed to be wholly sanctified; and we are persuaded that it will soon be removed from their path. A closer and more candid investigation of the subject will result in a conviction that, while angelic perfection is unattainable, “there remaineth” in this life “a rest to the people of God.”

“A rest where all our soul’s desire  
Is fixed on things above;  
Where fear, and sin, and grief expire,  
Cast out by *perfect love*.”

“Pure love reigning alone in the heart and life—this is the whole of Scriptural perfection.”

There are, however, other stumblingblocks, more serious than this, because more real. It cannot be denied that some who profess to have been “made perfect in love” are wanting in “the fruit of the Spirit.” Their tempers, and words, and conduct are not consistent with their profession. Many of them are sincere, but ignorant, and need further instruction. A few, perhaps, have formerly enjoyed the blessing, and are unwilling to acknowledge, even to themselves, that they have lost it.

The evil results of their inconsistency are twofold. Some sincere followers of Christ are so pained by the evident discordance between the profession and the life, that the subject of entire holiness becomes distasteful to them. They do not take the trouble to deny the doctrine, but they dislike to hear or speak of it, and avoid discussion upon it, satisfied that their attainments are at least equal to the attainments of those who profess to walk in this higher state of grace. There are others who are much too earnest in spirit to leave the matter thus. They strive for purity of heart, but do so with the resolve to maintain silence on the point, and avoid a public confession.

But is not the first of these two courses an imitation of that pursued by many of the ungodly, who give a precisely similar reason for their continuance in sin? And is not the plea just as admissible in one case as in the other? The command to “repent and be converted” is not more peremptory or binding than the command to “perfect holiness in the fear of God.” And if no circumstances, and no failure on the part of others to “walk worthy of the vocation wherewith they are called” can justify a sinner in his neglect of the great salvation, much less will they justify a believer who allows himself to be thus turned aside from the earnest pursuit of holiness. In both instances stumblingblocks have been placed in the way, over which it is impossible not to mourn; but in both instances the obligation remains the same as though the stumblingblocks did not exist.

And is not the second course we have named a counterpart of that pursued by those who desire and intend to go to heaven, but who refuse to join the visible Church? Expecting to wear the crown, but shunning the cross; hoping to participate in the spoils of victory, but unwilling to join the army in the field; aspiring to share in the glory, but refusing to share in the reproach; and all because some who "name the name of Christ" do not "depart from iniquity."

Surely these are not more inconsistent than Christian believers who seek purity of heart, with the resolution that when they find it they will conceal the fact, lest they should be classed with those who fail to "adorn the doctrine." The presence of such characters in the Church makes the cross of a public confession heavier than it would otherwise be, but is no reason why it should not be borne. It is rather a reason why it ought to be more bravely and openly borne, that we may counteract the evil influence, and be witnesses for the truth.

If these pages are read by one who has long been seeking holiness, but seeking in vain, let him ask himself whether his failure has not arisen from a secret fear that the Spirit may require him, when he has received the blessing, to proclaim the fact to others—a fear which has been intensified by the causes we have named.

There are extremes to be avoided. We are not to hide our candle under a bushel, nor are we to thrust it in the face of every man we meet, but to let it shine. To tell our experience of the deep things of God in the presence of unbelievers would be to cast pearls before swine. To refrain from telling this experience when in the society of the Lord's people, and when opportunity of speaking is afforded, is to hide God's righteousness within our hearts, and to conceal His lovingkindness and truth. The Psalmist is our best example: "*Come and hear, all ye that fear God, and I will declare what He hath done for my soul.*"

We offer, then, a threefold caution. Be careful not to expect more from professors of holiness than the Scrip-



tures warrant you to expect. When there is manifest inconsistency, do not on that account turn away in disgust or contempt from a subject so important. And if some speak when they ought to be silent, do not seek in their conduct an excuse for silence when you ought to speak.

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## EXPERIENCE OF MINISTERS.

No. 3.

THE REV A. B. EARLE.

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[WE insert the following with great pleasure, as showing the identity of Christian experience, even among those whose views of divine truth are diverse. Mr. Earle is a minister of the Baptist denomination, and has been extensively used by the Head of the Church in reviving and multiplying His people. While we disclaim the term "sinless perfection," we see no reason for placing any limit to the Saviour-power of the Lord Jesus, or of shrinking from the declaration that He completely saves His people from indwelling sin.]

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ABOUT ten years ago I began to feel an inexpressible hungering and longing for the fulness of Christ's love. I had often had seasons of great joy and peace in Christ; and, in His service, I had seen many precious souls brought into the fold of Christ. I fully believe I then belonged to Christ, that my name was in His family record.

I loved the work of the ministry, but had long felt an inward unrest, a void in my soul that was not filled. Seasons of great joy would be followed by seasons of darkness and doubt. If I had peace I feared it would not continue, and it did not.

Many anxious Christians came to me complaining of the same thing. How could I help them on that point when I did not know how to get right myself? I took them to the seventh chapter of Romans, and there left them, saying, "O wretched man that I am! who shall deliver me from the body of this death?" I was there myself, and supposed I must live and die there.\*

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[\* We cannot admit that Rom. vii. is intended to describe the experience of a child of God, but rather that of a person in legal bondage, seeking the Saviour.—EDS.]

In this state I was exposed to severe temptations and attacks of the enemy. I made strong and repeated resolutions that I would be faithful, but could not keep them. Then I sought and found forgiveness again, and was happy, and said, "Oh that I could always enjoy such peace!" But it was soon disturbed by some word, or act, or heart-wandering.

Thus I lived on for many years: now happy in my Christian experience, and now unhappy, sometimes doubting and fearing, and sometimes resting. God gave me success in winning souls, and granted me many hours of sweet communion with my Saviour, for which I am truly grateful; still I was unsatisfied—I wanted an uninterrupted rest and peace.

I often read those precious words, uttered by our Saviour, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." I longed and prayed to be there, but knew not the way. Oh that some one had then taught me the way of rest in Christ Jesus!

I frequently met Christians who claimed sinless perfection; many of them were, indeed, a better type of Christians than ordinary professors; but they did not seem perfect to me. The rest in Jesus, for which I longed, was still unfound.

At last I felt that the question for me to settle was this: Can an imperfect Christian sweetly and constantly rest in a perfect Saviour without condemnation?

This I revolved in my mind for some time. I read as far as I could the experiences of those who seemed to live nearest to Christ. I searched the Scriptures for light, and asked such as I believed had power with God to pray with and for me, that I might be led aright on this great question. At length I became satisfied that Christ had made provision for me and all His children to abide in the fulness of His love without one moment's interruption.

Having settled this, I said: I need this; I long for it; I cannot truly represent religion without it, and Christ is dishonoured by me every day I live without it.

I therefore deliberately resolved, by the help of my Redeemer, to obtain it at any sacrifice, little realising how unlike Christ I then was, or how much would be needed to bring me there.

I first produced a blank book, which I called my "Consecration Book," and slowly and solemnly, on my knees, wrote in it the following dedication:—

“Andover, February 10, 1859.

“This day I make a new consecration of my all to Christ. Jesus, I now and for ever give myself to Thee; my soul to be washed in Thy blood, and saved in heaven at last; my whole body to be used for Thy glory; my mouth to speak for Thee at all times; my eyes to weep over lost sinners, or to be used for any purpose for Thy glory; my feet to carry me where Thou shalt wish me to go; my heart to be burdened for souls, or used for Thee anywhere; my intellect to be employed at all times for Thy cause and glory. I give to Thee my wife, my children, my property, all I have, and all that ever shall be mine. I will obey Thee in every known duty. “A. B. E.”

I then asked for grace to enable me to carry out that vow, and that I might take nothing from the altar. I supposed, with this consecration, entire as far as knowledge went, I should soon receive all that my longing heart could contain; but in this I was sadly mistaken.

I think I then came nearer to Christ. But as clearer light began to shine into my heart, I saw more of its vileness.

I find in my journal the following:—

“Boston, December 22, 1859.

“The last three weeks have been weeks of great searching of heart. I never had my heart so searched before. I detect pride, envy, self-will, a great deal of unbelief, my love to the Saviour to be very weak. Yet I have consecrated all to Christ, and cannot withdraw it from the altar. Oh! can a worm so vile be like Christ? I know it is possible; and if I am ever to be like Him, why not now, while I am where I can do good in leading others to Him?”

I felt like a patient who, though in the hands of a skilful physician, groans and writhes under the severe treatment which has been found necessary in order to save his life. But my constant prayer was, “Be thorough with me, Jesus; be thorough.” Many a discouraging day followed this consecration and these heart-searchings. I grew weak, and small, and unworthy in my own estimation.

At times my joy and peace were almost unbounded. Sometimes I felt that I grasped the prize so earnestly sought, but was shown some hidden sin in my heart which greatly humbled and distressed me. How fully I realised the words of J. B. Taylor, who said, while seeking this blessing—

“Notwithstanding my profession that I had crucified the world, the flesh, and the devil, I have had keener sorrows for indwelling sin than I ever experienced before conversion. Oh, the distress which I have felt on account of pride, envy, love of the world, and

other evil passions which have risen up and disturbed my peace, and separated between God and my soul!"

How many have realized all this, and even more, in their struggles after abiding rest in Jesus!

One sin that troubled me most, and was the hardest to overcome, was a strong will—a desire, and almost a determination, to have my own way; and thus—even in regard to little things, or any little injury or supposed wrong—to speak without reflection, and sometimes severely, even to those I knew were my friends; to say, "I will do this," and "I will not do that."

This I clearly saw must be overcome, if I would become a consistent and useful Christian. As I could not do it myself, I gave it over to Jesus; He could give me grace to overcome even this. But I found I gave nothing into the hands of Jesus, except by a simple faith. My faith was very deficient and weak: to believe the promises fully was not so easy. I believed the theory of religion; but to have my heart grasp the reality, without wavering, was more difficult. Yet I found my faith growing stronger, until at last I came to believe just what God has said in His Word. I found first the blade of faith, then the ear, and then the full corn in the ear. No rest could be obtained until I could believe just what God had said, and trust Him fully.

I felt that I must have in my heart something I did not then possess. Before I could be filled with the fulness of Christ's love, I must be emptied of self. Oh, the longing of my heart for what I then believed, and now believe, to be sweet and constant rest in Jesus! I believed I should receive it, and thought it was near.

I soon found it easier to resist temptation. I began to trust Christ and His promises more fully.

With this mingling of faith, desire, and expectation, I commenced a meeting on Cape Cod. After re-dedicating myself, in company with others, anew to God, I was in my room alone, pleading for the fulness of Christ's love, when all at once a sweet, heavenly peace filled all the vacuum in my soul, leaving no longing, no unrest, no dissatisfied feeling in my bosom. I felt, I knew, that I was accepted fully in Jesus. A calm, simple, childlike trust took possession of my whole being. I felt that if I had a thousand hearts and lives, I would give them all to the Saviour; my grateful love to Him found expression in those glowing lines—

"Oh, for a thousand tongues to sing  
My dear Redeemer's praise;  
The glories of my God and King,  
The triumphs of His grace!"

Then, for the first time in my life, I had that rest which is more than peace. I had felt peace before, but feared I should not retain it; now I had peace without fear, which in reality became rest.

That night I retired to sleep without one fear—much like a tired babe resting in its mother's arms. I believed Jesus had received me, and would keep me. I had no fear of losing that happy state; that fear which had so disturbed my rest was taken away. I seemed in a new world; my burden was gone, my cup was full, and Jesus was present with me. I felt not only that I was forgiven and cleansed, but that Jesus would hereafter keep me; that I should not have to help Him keep me, as I had been vainly trying to do, but could trust it all to Him; that now I had two hands instead of one to work with. I was a Christian before. I loved Christ, and His people, and His cause; yet did not, could not, trust myself without fear in His hands. But now I seemed all at once to lose a great burden of care and anxiety.

I found that much of my care had been not only useless, but a hindrance to my success, rendering my work in Christ's cause much harder and less pleasant to myself. I had been like the traveller with a heavy burden on his back, who, when invited by a friend to ride in his carriage and rest himself, took his seat with his burden still weighing him down. When asked to lay his burden off while riding, and rest, he replied, "Oh, sir, you have been so kind to let me ride, I will carry my burden myself." I had not learned to lay my burden on Jesus while toiling in His vineyard, which would have rendered my work comparatively light and easy.

The Bible seemed like a new book. I had, as it were, read with a veil before my eyes. All through the week I laboured on without fear of losing the long-sought and now so highly-prized blessing. I believed that in the hour of temptation Christ would keep me, and I should not lose that happy state.

This change occurred about five o'clock on the evening of the second day of November, 1863; and although I never felt so weak and small, yet Jesus has been my all since then. There has not been one hour of conscious doubt or darkness since that time. A heaven of peace and rest fills my soul. Day and night the Saviour seems by me. Preaching is a luxury, it is a glorious work. In prayer Christ does not seem far away, but near and with me. The Bible still appears like a new book. All Christians are dearer to me than ever before. All earthly ties are more precious to me—home, friends, all blessings, temporal or spiritual, are dearer and

brighter than ever before. That terrible fear and torment about death is in a great measure gone. Thought is quickened. My views of truth are much clearer than before. I have come to believe just what God says. I can trust Him, and go forward even "with sealed orders."

My success in leading souls to Jesus has been much greater than before. My joy in telling the world of Christ and His goodness constantly increases. And as I realise more and more the greatness of His love and the perfection of His character, my swelling heart often cries out—

"Oh! could I speak the matchless worth,  
Oh! could I sound the glories forth,  
Which in my Saviour shine!"

Oh! that I had an angel's tongue, or could in some way express to others the love I bear to Jesus!

"I'd sing the characters He bears,  
And all the forms of love He wears,  
Exalted on His throne."

If anyone should ask if this is "sinless perfection," I would answer, No, by no means. I feel very imperfect and weak, yet I am enabled to believe and trust Jesus; and He is so near that I have realized in several instances of little inconstancies that before the dark wave reached my soul to produce condemnation, Jesus said, "Peace be still."

Temptation is presented, but the power of it is broken. I seem to have a present Saviour in every time of need, so that for several years I have done the trusting and Jesus the keeping; it is much easier now to resist temptation than it was before.

I feared the crosses would be much heavier if I was nearer Jesus, but they are much lighter now, so that I can sum it up in a few words, and call it, not perfection, not a sinless state, but rest—the rest of faith—a calm, sweet resting all on Christ. This state of heart is reached only by faith, and retained only by faith, not by helping Christ to take care of us, but by trusting Him to do it all.



**FAITH IN CHRIST.**—It is fit that thou should'st believe that thy sins can be blotted out only by Him against whom alone thou hast sinned, and who is exalted above all evil; but yet to this thou must add the special belief that *thine own* particular sins are forgiven through Him, and that is the witness of the Holy Ghost in thine heart.—*Bernard.*

## HOW TO RETAIN THE BLESSING OF ENTIRE SANCTIFICATION

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It is one thing to receive this great salvation, and another thing to keep it—one thing to put on the Lord Jesus, and quite another to walk in Him. “*As ye have received Christ Jesus, so walk ye in Him.*”

Just here is the secret of failure in the lives of so many who for a time seemed to run well. When they entered the “*highway of holiness*,” it appeared to them a very *narrow way*; so narrow, that everything in the slightest degree questionable had to be left out; they entered it stripped of all. More stress was put upon its being an *entire* consecration, than upon its being a *perpetual* one. The cost was not counted of being a follower of the Lord Christ; the cost of a life-long renunciation of sin, and consecration of “all the being’s ransomed powers” to Jesus.

Many go down into the pool when the waters are being troubled; scores are going in and being made “every whit whole,” and the doctrine is measurably popular. After a while the tide ebbs; the multitudes who followed this popular Jesus are nowhere to be found, when of the people there are few with Him. Now comes the test of being one of God’s marked, peculiar people.

Too many, alas! entered this *way* from impulse, rather than from a deep, earnest conviction of duty and privilege; and consequently the first gale of opposition that blows sweeps away their profession of faith in Jesus as a complete Saviour from all sin. They continue not to walk as they commenced.

We are to live by one continuous act of surrender. The consecration vow of years ago will not do for to-day, but—

“High Heaven, that heard the solemn vow,  
That vow renewed must daily hear.”

We can no more retain the blessing of purity after we have taken anything off the altar, than we could receive it in refusing to lay it thereon.

Many seem to think, after they have been walking in this “more excellent way” for some time, that the additional strength they have gained allows them a wider latitude, a broader range of indulgence than at first. They allow themselves with supposed impunity to indulge in this and that of questionable propriety; things which at first had to be given up before the perfect rest was given. It may have been that a Babylonish garment was the idol

to which the heart was wedded, and the Saviour required that to be given up, and the body adorned as becometh His followers. It may have been a golden wedge hidden away, or some other weight you were required to lay aside.

By-and-bye the Babylonish garment was put on, the golden wedge treasured to the heart; you attach to yourself again some of those weights which drag you down from the heights of a glorious experience to the valley of doubts, and sins, and fears. Crosses that were once borne are now passed by, and you forget that "the royal way to heaven is by the royal way of the cross," and very soon the royal way is left.

Never was grosser sacrilege committed by Jew who stole the gift from off the altar on which he had laid it as an offering holy to the Lord, than is committed by the Christian who ever removes any part of his gift from the altar.

The blessing of *entire sanctification* is retained just as it is received, by continuing a whole burnt sacrifice, and then constantly "looking unto Jesus," trusting Him to keep us moment by moment—trusting Jesus when the joys of this great salvation are given, and equally trusting Him when the joys of sense depart.

Dear friend, keep clear the vision of the soul. Receive all the light God gives, and act up to it. As the soul developes in grace, increasing light is given. Instead of His requirements growing less strict, they are becoming more so. This rest was entered into by acting up to all the light given. It is continued in by continuing to act up to all the light given.

When God's will is revealed at any new point, to shrink is to fall. The plea is not accepted, that the blessing was received without taking this point into consideration, for it was included in the agreement *to be, to do, to suffer* all God should require in the future. Everything known or unknown for all time was included in that.

The very moment our will thwarts the will of God at any point of *being, doing, or suffering*, that moment the light is darkened, the brightest experience is clouded, the most fine gold is become dim.

If you would retain the blessing of a *clean heart*, keep the gift upon the altar, and continue "looking unto Jesus" to keep you.

LIZZIE N. BOYD.

*Wheeling, Western Virginia, U.S.A.*

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## THE PURSUIT OF HOLINESS.

BY REV. HUGH JONES, CARLISLE.

“Follow holiness.”—HEB. xii. 14.

“Follow after charity” [*i.e.* love].—I COR. xiv. 1.

HOLINESS—*what is it?* It is the opposite of sin; and “sin,” we are told, “is the transgression of the law.” Holiness means the right state of our hearts, and the right course of our actions towards God and towards men, as enjoined upon us in God’s law. It is *love and its fruits*. “Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself.” And this love “is the fulfilling of the law.”

“Amid all the diversity of circumstances you may trace love like a golden thread, downward and onward through the whole texture of Christian duty . . . Selfishness is the source of sullen isolation, suspicion and wrong, branching out into the horrid forms of fraud tyranny, oppression, ambition, slavery, and war. Love, on the other hand, is the source and cement of union, confidence, and peace—a holy flame that fuses all down into one vast fraternity, in which the kingdom sweetly merges in the family, the subjects into brethren, and the Almighty Ruler into the Universal Father.”

We are required to “*follow holiness*.” It is a Divine *gift*, and therefore it is to be sought in prayer. “Create in me,” cried the Psalmist, “a clean heart, and renew within me a right spirit.” The Master prayed for His disciples, “Sanctify them through thy truth, thy word is truth.” And St. Paul sought from the “very God of peace” that He would “sanctify wholly” the believers of Thessalonica, and then “preserve them blameless.” He pursues holiness who prays for it; he follows it *most* who pleads most earnestly and most trustfully for this “great salvation.” Earnest pleading honours the Divinely-promised gift; believing prayer honours the Divine donor. “Ask, and it shall be given you.” “He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.” Mr. Wesley asks, in one of his sermons, “But what is that faith whereby we are sanctified, saved from sin and perfected in love? It is a Divine evidence and conviction that God hath promised it in Holy Scripture. It is a Divine evidence and conviction that what God hath promised, He is *able to perform*. . . It is a Divine evidence and conviction that He is able to do it *now*. To this confidence, that God is able and willing to save us *now*, there needs to be added one

thing more, a Divine evidence and conviction *that He doeth it*. In that hour it is done. God says to thy inmost soul, ‘According to thy faith be it unto thee.’ Then thy soul is pure from every spot of sin; it is clean from all unrighteousness.” Mr. Wesley concludes the sermon from which we quote with these words: “Expect it now; stay for nothing; why should you? Christ is ready, and He is all you want. He is waiting for you; He is at the door.” And now, dear reader, say—

“On Thee, O God, my soul is stayed,  
And waits to prove Thy utmost will;  
The promise by Thy mercy made,  
Thou wilt, Thou canst in me fulfil.  
No more I stagger at Thy power,  
Or doubt Thy truth, which cannot move;  
Hasten the long-expected hour,  
And bless me with Thy perfect love.”

Dr. Merle D'Aubigné, in his volume, entitled, “Germany—England—Scotland,” furnishes a deeply-interesting narrative of what he experienced when at *Kiel*, one of his halting-places during his tour. “We” (Merle, Monod, and Rieu) “were studying, at the hotel in *Kiel* the Epistle to the Ephesians, and had got to the end of the third chapter, when we read the two last verses: ‘Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory,’ &c. This expression fell upon my soul as a mighty revelation from God. He can do by His power, I said to myself, above all that we can ask, and even that we think—nay, exceeding abundantly above all. A full trust in Christ for the work to be done in my poor heart now filled my soul. We all three knelt down, and although I never fully confided to my friends my inward struggles—for I dare not make them known to any but God alone—the prayer of *Rieu* was filled with such admirable faith as he would have uttered had he known all my wants. When I rose in that inn-room in *Kiel*, I felt that my wings were renewed as the wings of eagles. From that time forward I comprehended that my own syllogisms and efforts were of no avail—that Christ was to do all by His power that worketh in me; and the habitual attitude of my soul was to be at the foot of the Cross, crying, ‘Here I am, bound hand and foot, unable to move, unable to do the least thing to get away from the enemy that oppresses me. Do all Thyself. I know that Thou wilt do it—Thou wilt do exceeding abundantly above all that I ask.’ I was not disappointed. All my doubts were soon dispelled, and not only was I delivered from the inward anguish that would in the end have destroyed me, had not God

been faithful ; but the Lord extended to me peace like a river. Then I could ‘comprehend with all saints what is the length and breadth, depth and height, and know the love of Christ which passeth knowledge.’ Then was I able to say, ‘Return to thy rest, O my soul, for the Lord hath dealt bountifully with me.’”

The able and excellent biographer of the Rev. Thomas Collins writes, in his heart-stirring memoir of that sainted man :—“Sunday, October the 10th, 1841, will ever be dear to me. It was my earliest opportunity of enjoying the teaching of this beloved kinsman. His morning text, in Tipton Chapel, was Jer. xiii. 57: “Wilt thou not be made clean? when shall it once be?” Unction richer than was wont even to him came down. Such power I had never felt under any ministry ; nor, after the lapse of these years, have I ever yet again experienced anything approaching to it. The journal of the date beautifully says :—‘There was such a shaking and such a cry, that I could not finish my sermon ; it seemed as though every child of God would get his Father’s image there and then.’ These simple words I will somewhat supplement. At the urging of the query, ‘*When shall it once be?*’ The loving FATHER says, NOW ; what do *you* say?’ ‘*Now,*’ breathed audibly from pew to pew. ‘The SON, who gave His cleansing blood, says NOW. What do *you* say?’ At this reiteration of appeal, ‘*Now,*’ louder and more earnest, circled me in answer. ‘The waiting SANCTIFIER, the Spirit of Holiness, says, NOW. What do *you* say? When?’ Thrice the response, though it moved my inmost heart, had passed, leaving me, trained in the school of order, silent ; but with that third questioning came a gush of influence irresistible. I could keep my lips no longer, but like the rest cried, ‘*Now!*’ What is more, and better far, my soul that blessed moment as certainly said ‘*now*’ as did my tongue. It was no flash of enthusiasm ; it was the work of the Holy Ghost. Its force is still unexpended. That ‘*now*’ stirs me yet. Nor ever since that memorable time has my faith ever dared to procrastinate, or say anything but ‘*now*’ to all sanctifying offers of the promise-keeping God.”

The last sentence of this beautiful paragraph puts before us, in a manner at once instructive and encouraging, another aspect of that following after holiness which devolves upon the Christian made perfect in love in answer to believing prayer. *He* follows holiness who habitually *maintains* the faith which secured the gracious gift Divine—the life he now lives being a “life of faith on the Son of God,” *for this full salvation*. Thus is he “preserved blameless”

unto the coming of his Lord. Thus, *and only thus*, does he obtain the answer to his prayer—

“The next, and every moment, Lord,  
On me Thy Spirit pour.”

To these observations let me add, that the following of holiness is the *industrious cultivation* of all holy graces and virtues. It is the believer's presentation of himself a “living sacrifice, holy, acceptable unto God.” It is the constant “cleansing of himself,” *i.e.*, the keeping of himself clean “from all filthiness of flesh and spirit,” in the heroic resistance of every temptation. Putting on “the whole armour of God,” he is able to stand against the wiles of the devil. He abhors “that which is evil,” and cleaves to “that which is good.” He abstains “from all appearance of evil.” He serves God “in righteousness and holiness,” and in this shows “forth the praises of Him who has called” him “out of darkness into His marvellous light.” Abiding in Christ, and Christ abiding in him, he “brings forth much fruit,” and is “kept by the power of God through faith unto” the “salvation ready to be revealed in the last time.”

Reader! “Follow holiness.” “Follow after charity.” “Love is the highest gift of God. The heaven of heavens is love.”\* “Be filled with the Spirit.” Remember it is the Great Teacher Himself who reasons with you in condescending grace, “If ye then, being evil, know how to give good gifts unto your children, *how much more* shall your HEAVENLY FATHER give the Holy Spirit to them that ask Him?” “Glorious promise! So free! Free as the air of heaven to those that will come forth and breathe it. Free as the rivers of the earth to those who will but dip a cup in them, and slake their thirst. Then come forthwith, and claim this mighty Boon,” in all His fulness. “Come with strong desire. Let the heart speak rather than the mouth. Come in stedfast faith, fastening the whole soul on that solemn asseveration, ‘Yea, let God be true, and every man a liar!’ And, lo! your word is a word of power. It has unlocked heaven. Before you call He answers; and while you are yet speaking He hears.”†



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\* Wesley.

† Dean Goulburn.

## SHINING LIGHTS.

BY REV. JOHN BRASH.

## II.—THE REV WILLIAM H. HEWITSON.

WILLIAM H. HEWITSON was richly endowed with mental gifts, and, in his youth, ambitious of literary fame. We find him, at the close of his University course, covered with honours, but shattered in health from excessive application to study, and sick at heart. Having gained his highest wishes, he was surprised to discover—as thousands before and since have been surprised to discover—that he had grasped a shadow. No, “not a shadow,” says his biographer, “but a stinging serpent.” “Ambition,” he exclaims in his misery, “is a devil, and public praise is a syren, which soothes while it destroys.”

While on a visit to Leamington in search of health, he meets with a young man, poor, afflicted, and sinking into the grave, but “rejoicing in hope of the glory of God.” As he witnesses this young man’s “desire to depart and to be with Christ,” the question flashes on him, “Could *I* thus calmly pass into the immediate presence of the holy and just Jehovah? Am *I*, like him, sheltered from the wrath to come?” He answers the question by his conduct. Turning away from the prizes of literary distinction, he seeks “the pearl of great price;” and, after many months of weary conflict with doubt and fear, is filled with “joy and peace in believing.” Even ambition may be sanctified, and henceforward he is as earnest and constant in the pursuit of holiness, as he has hitherto been in the race for human applause.

In 1842, being then thirty years of age, he entered the ministry. For two years his health was too feeble for active labours, but in 1844 he went as a missionary to Madeira, under the direction of the Free Church of Scotland. Up till a short time previous to his arrival, the entire population of the island had been wrapped in Popish darkness. Having learnt the Portuguese language in about *two months*, he was ready for immediate work, and entered upon it with apostolic ardour and zeal. Gathering up the remains of a little church that had been scattered by persecution, he exhorted, and prayed, and conversed with inquirers day and night; and, although persecution revived, and many of his converts were cast into prison, “the word of the Lord grew and multiplied.”

The meetings had been forbidden by the authorities, but were

still held under cover of night with closed doors, some of the prisoners being permitted, like John Bunyan, to attend them on giving the jailor their *parole* that they would return at a certain hour.

The reason of Mr. Hewitson's great success is not far to seek. "I think I have never preached," he observed to a friend one day near his death, "without asking, in the opening prayer, that God would convert souls at *that time*. I remember on one occasion in Madeira, when praying before service, I was tempted with the unbelieving thought, 'God will not convert souls to-day.' I asked for forgiveness and for more faith. That day there was a more abundant outpouring of the Spirit among the Portuguese than I had ever witnessed among them." "God will have all the glory," said his friend. "And when He gets it," rejoined Mr. Hewitson, "He will give the blessing. I am persuaded it is because ministers do not expect God to give the immediate blessing, that there is comparatively so little good done. Oh! if men would but give God credit for sincerity!"

Again he remarks:—"It is said that Paul and Barnabas *so* preached that many were saved. There is a kind of preaching which is peculiarly blest to the awakening and the conversion of sinners. Much may be done by the '*so* preaching.' I have often been much impressed with the statement that they preached the Gospel 'with power and with much assurance.' When this expecting spirit, this assurance of success is given, the blessing will surely follow."

But if the number of converts increased, so did the rage of the enemies of the truth. The fire of persecution became hotter, and at last Mr. Hewitson's house was mobbed. Many of the people were mercilessly beaten, and others, in fleeing to their homes in the mountains, were savagely hunted there, like the Scottish Covenanters in former times. Great numbers fled for refuge to the English and American ships in the harbour; and, eventually, eight hundred were thus driven away from their homes and country, and conveyed to Trinidad and other islands in the West Indies, few of them carrying anything away with them but the clothes they wore. Their pastor returned to Scotland.

Mr. Hewitson's life affords us an illustration of the fact that where believers "follow on to know the Lord," and take the Scriptures for their guide, there will be a similarity in their experience, even though they may differ in their mode of defining it. He would not have admitted the doctrine of Christian perfec-

tion as taught in this magazine, and yet there can be no doubt that he attained to the state of grace this term is meant to indicate. We cannot but think that a more distinct perception of the believer's privilege—deliverance from all sin—would have brought him into clearer light. It is difficult to repress a feeling of regret that so ardent an aspirant after holiness should have been bound by the trammels of a defective theology. But if the emblem of the vine and the branches represents a state of entire sanctification, assuredly Mr. Hewitson was entirely sanctified. Comparatively few men have lived whose lives afforded a more perfect exemplification of the Redeemer's words, "Abide in Me, and I in you."

Shortly after his conversion he expressed dissatisfaction with his own state, and that of other members of the Church. "I seem," he says, "as yet to be only on the confines of light and spiritual-mindedness. Are these not days of Sardian imperfection—of lingering about the threshold, instead of 'drawing near with true hearts and full assurance of faith into the Holiest of all?'"

Again he writes:—"It alone [mental prayer] can secure to us the enjoyment of liberty, power, and holiness. It is an unprofitable thing to hunt after frames and feelings; these are very good and precious, but they are only creatures—not God Himself, but only God's work. The staple of spiritual life and godliness consists in a sense, ever-abiding, of our dependence upon God's indwelling Spirit, combined with a prayerful panting of soul after larger manifestations of the Spirit within us. We tarry on the threshold of our most holy faith, until we *enter into Jesus*, and live upon His breath."

The following is an extract from the diary of a friend in Madeira:—"November 8. Mr. Hewitson spoke of the Spirit's work—on the nature of justification and sanctification. Jesus is our complete salvation. He does not justify, and then leave us to work out our own sanctification. He gives all, and freely. Jesus bought all for us. Jesus wrought out all in the twelve hours of his long, toilsome day, by His own meritorious works; and this is His reward, that we receive all freely as His gift. It is our little knowledge of Jesus that makes us so slow to believe. The more we know Jesus, the more simply and believingly will we accept of His free gift."

On his return from Madeira he exclaims:—"My desire is to know no man henceforth after the flesh, but to seek Christ and God above all things, and in all companies and places. So much of Christ as there is in everyone, so much of beauty and desirableness there is there, and no more."

When about to sail to Trinidad, on a visit to his exiled flock, he says:—"I just write you a few lines before I leave Britain. Miserable it is to live with the name only, and not with the reality, of being in Christ. Blessed it is to be really in Him. No awakened soul should stop short of a realization and experimental enjoyment of union with the Lord. No converted soul should rest satisfied till it think every thought, and speak every word, *in communion with Jesus*. This would seem to a carnal professor, or to a child of God who is still to a great extent carnal, a standard far too high: but to have a lower standard is to be ignorant of our standing in Christ—of what we have in Him, of the closeness of our union with Him....Christ dwelling in us—that is light, life, fragrance, holiness. Many seek Christ within before finding Christ without, and so cannot attain to peace; many, after finding Christ without, don't seek diligently to have Christ within. To have both Christ without and Christ within, is peace and purity."

On his return home, his friends were deeply struck with his manifest growth in grace. "The holiness and heavenliness of his whole conversation," says one, "were such as to make me feel that he was more like a being come for a time from another world, to declare his message and return to it again, than like an ordinary Christian. The effect was to make ordinary Christians almost ashamed of the lowness of their attainments, and their distance from that purity and devotedness which ought to fill us all. By one individual amongst us, who was reckoned—truly, I believe—a sincere Christian, this effect was felt so profoundly, that she was seized with alarm that she had never been a Christian at all, but had only been mocking God with false professions."

It is not to be wondered at that one who had been so signally honoured by the Master, should be eagerly sought after by vacant congregations. In 1848, he accepted a call to Dirleton, a small village about twenty miles from Edinburgh, where he resided during the two remaining years of his life. His strength was steadily failing, but his consciousness of this fact only stimulated him to increased diligence and perseverance. The strongest man could scarcely labour harder "in the pulpit, in the prayer-meeting, in the instruction of the young, in visiting the sick and other members of his flock, and in the discharge of his duties as a member of the presbytery." Nor was this labour without reward, for not a month passed without some additions being made to the number of the saved.

He preached his last sermon in March, 1850; and, though



preaching had been his “ruling passion,” he meekly acquiesced in the decision of his physician that his public ministry must close.

It was about this time that he made a remark which has often since been quoted, “*I am better acquainted with Jesus than with any friend I have on earth.*”

As he lay upon his sick-bed, he said to those about him, “Meditate much on the love of Christ; it is a wonderful love. I love Him with my whole heart. I long to be with my Beloved.” And again, “One thing I have learned in this illness—to know more of the intrinsic loveliness of holiness, and the intrinsic hatefulness of sin. How glorious it will be to be with Jesus! how suitable for the pure in heart!”

On the day of his death his sufferings were agonising. “But the Lord gave him grace to endure.” Towards evening, the pain was relieved. At length, about midnight, lifting himself up in bed, he raised his hands and eyes in prayer. “Oh! my people,” he cried. These were his last words. A few minutes afterwards, he calmly “fell asleep.”

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## LETTERS ON ENTIRE SANCTIFICATION

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### NO. I.—CONVICTION AND DELIVERANCE.

FROM MRS. E. J. TO THE REV. J. WESLEY.

*Newcastle, April 13, 1769.*

REV. SIR,—About eleven years ago the Lord called me to Dublin, and many were the happy hours I spent there in communion with the saints. A French woman, who used to be much at Mrs. Lunells, told me I should see greater things than I had seen. After I left Dublin, I found in me the root of bitterness. For thirteen months I groaned under this burden. But I could in no wise believe that I could be delivered from it. One night I saw that “without holiness no man shall see the Lord.” The conviction proved keen and sharp, so that I wrestled with the Lord in mighty prayer. Presently these words were brought to my mind, “Ye shall be clean....A new heart also will I give you,” but I staggered at the promise till the Lord applied the following words: “Be not faithless, but believing.” From that moment my faith has not failed, but I have been enabled ever since to “rejoice evermore, pray without ceasing, and in everything give thanks.”

The Lord has saved me “to the uttermost.” Jesus hath utterly abolished the “whole body of sin,” and thoroughly sanctified me by the power of the Holy Ghost. I find I am enabled stedfastly to believe and to walk before Him in all well-pleasing, in singleness of heart. *My evidence is as clear as the noonday*, and my soul is without spot or blemish. *My every word or thought is sprinkled with the blood of Christ.* I enjoy that faith which quenches every fiery dart of the devil. I find nothing in me contrary to the mind of Jesus. He hath given me that peace wherein I find no man can give trouble. In Christ I possess and enjoy all things, and am freed from the fear of evil; for the Lord is always with me.

I am, your friend and sister in the Lord,

E. J.

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NO. 2.—BELIEVER’S REPENTANCE.

FROM MISS T H. TO THE REV. MR. WESLEY.

*Salop, December 22, 1764.*

REV. SIR,—I thank you kindly for your last favour. I believe God intends me a blessing by this means, or He would not incline your heart to answer my worthless scrawls.

You ask me, sir, what it is I still want? I now have love, joy, and peace; and I have power over sin, and I believe Christ dwells in my heart by faith; but notwithstanding this, I feel the stirrings of pride, anger, self-will, and many other diabolical tempers, as contrary to the mind of Christ as light to darkness; and though by the grace of God these dispositions are so far suppressed as not to gain advantage over me, yet while they remain my peace cannot flow as a river. I am far from rejoicing evermore.

I know many would tell me, “You must not expect a deliverance from inbred sin; this keeps you humble, and teaches you to rely on Christ alone for righteousness,” &c. But, sir, I learn from my own experience that pride remaining in my heart does not make or keep me humble. Indeed it makes me detest myself, and convinces me of the necessity there is of my nature being renewed, that I may perfectly love God and worthily magnify His holy name. I see this to be my privilege, and believe Christ has apprehended me for this purpose. His blood “cleanseth from all sin,” and makes us more than conquerors over the remains of our fallen nature.

Indeed, sir, I should dishonour God if I thought He could not restore to me the Divine image; and I should give Him the lie, too, if I did not believe in His ability to save to the utmost. Was

there not a single witness of this in the world it would matter nothing, seeing there is not a book in the New, nor a prophesy in the Old Testament, but implies this truth.

I have been some days at B. I was obliged to vindicate the doctrine of the Methodists, so-called. I bless God I do not find the least backwardness in this respect. I should be ungrateful to the last degree if I did, since the Gospel by their means has been the power of God to the salvation of my soul.

I remain, your obliged friend, T. H.

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No. 3.—THE BRINK OF THE JORDAN

FROM MISS E. B. TO THE REV. J. WESLEY.

*Shoreham, March 9, 1771.*

REV. SIR,—I have long wished to write to you, but have been prevented by a fear that it would be taking too great liberty. However, I have at last determined to break through all, and declare the lovingkindness of the Lord to me.

My last journey to London was made an unspeakable blessing to me. Ever since I have enjoyed a sense of the presence of God. But still the accomplishment of some of the promises appeared at an exceeding great distance. I could not believe that "*the word is nigh thee.*" Something seemed to keep me back from *coming now* to be made clean. At times I was greatly discouraged, through a fear that I should continue to go on at this poor rate; but for some time the Lord has been pleased again to revive His work. Full salvation seems nearer. I now seem just on the brink of entering into that rest where God is loved alone. Yesterday in prayer the power of the Lord so rested upon me that I scarce knew whether *He had not cast out all my enemies.* I found such a solemn sense of His presence, that I could only fall down and silently adore.

It was not long before the enemy thrust sore at me; but Jesus stood by me, and covered my head with His wings. I find Him precious, and my soul stretches out in expectation of His coming. I seem as weak as helpless infancy; but this is my consolation, His strength is made perfect in weakness. I believe not one of those good things He has promised shall fall to the ground, but that all He hath told me shall be accomplished.

Oh, sir, what abundant encouragement have I to live to God! to devote my little all to Him! It is now near six years since I first knew the love of Jesus. And how often have I been ready to turn back into Egypt, when He stopped me by crying, "Wilt thou also go?" What seasons of temptation! what fierce conflicts with

the powers of darkness have I been delivered out of! Many of these I could not then see the Lord in; but I praise Him for them all, were it only on this account, that hereby I may have an opportunity of comforting others, by the comfort whereby I myself have been comforted of God.

When you have a few leisure moments if you will favour me with a letter, it will be a considerable addition to the many favours already conferred on,

Dear sir, your affectionate daughter and servant, E. B.

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No. 4.—THE LAND OF CANAAN.

FROM MISS RITCHIE TO THE REV. J. WESLEY.

*November 15, 1775.*

DEAR SIR,—I know not how I shall sufficiently praise my adorable Lord, whose love to me is surely without bottom or shore. I hear of wars and rumours of wars; but glory be to God, all is peace at home! I have often been tried to the uttermost; but when my enemies most closely attacked me, then has Jesus appeared in my defence. My soul does ascribe salvation to God and the Lamb; for I feel it is the presence of my Lord that sets me free. The eternal God is my only refuge, and beneath me are the everlasting arms. If the Lord had not in a very peculiar manner been my helper (since I saw you), I should have suffered loss; but I bless His name He has helped me. And although I have had some such exercises as I never before passed through, yet I can praise His name for them, seeing all things work together for my good. I have been much more amongst the opposers of Christian holiness than ever I was since the time I enjoyed that blessed liberty. I have found much love and pity for those who wished to see me brought out of the delusion they thought me in; and have heartily wished them to partake of the like.

Another exercise I have had like that I mentioned to you at Cross' Hall, though from a different person. The two things you mentioned I often considered, but cannot see how I can be more holy or useful in any state than that I am in at present. *To be wholly devoted to God seems to me all that is worth living for.* That this may be done in a married state, I make no doubt; but I cannot yet see that I have any call to change.

I bless the Lord I know not that my affections were for a moment drawn from the adorable Jesus. He still appears the altogether lovely. I seek His approbation in all things, and am content and happy beneath His enlivening smile.

I often call to mind the advices you gave me when in Yorkshire, and always found reason to follow them. Dear sir, continue your kindness towards me, by telling me all you feel and fear concerning me.

I praise the Lord for the valuable men He has sent us this year. The Lord blesses their labours, and gives them the hearts of the people. There is in most places throughout this place a great revival. Our congregations are greatly increased. Upwards of thirty have joined the Society since the Conference. Many are justified, and some have been enabled to give God their whole hearts. Indeed, here is a glorious prospect. May the Lord go on from conquering to conquer, till all His enemies bow before Him!

This, rev. sir, with many unfeigned desires for your present and eternal welfare, is the prayer of your affectionate, though unworthy friend and servant,

E. R.

#### NO. 5.—FELLOWSHIP WITH GOD.

FROM MRS. RUTH HALL TO THE REV. MR. WESLEY.

February 26, 1760.

DEAR SIR,—In compliance with your request, I endeavour to answer your questions, though these are things better felt than expressed. I do see God continually by the eye of faith, though not as a human person; but I have at times an evidence of the glorious person of our ever-blessed Saviour. What I conceive of God is inexpressibly great; all the praise my tongue can give is nothing. I love and adore God for His holiness, though not for that only. No clouds ever arise to obscure my sight of God. When I am ever so closely beset, either with inward or outward enemies, I know as well where and how I am as when I am most at rest. Yet I then find need of more immediate watchfulness, from a sense of Satan's strength and my weakness. I never found the eye of my soul grow dim since the Lord gave me a single eye.

I see Him as clearly as I see the sun at noonday. I see Him in the sun, in the firmament, and in all the creation. I trust I have learnt the happy lesson to see God in all things, and all things in God.

I am as well assured of invisible and eternal things, such as are revealed in the written word, as I am of any visible thing, of anything I now see with my eyes. I do not understand the terms, "Walking in eternity;" but I know I have no connection with this world. And yet I know I am in the place where the Lord would

have me to be as much as those happier spirits are who continually behold His glory. I am sensible there is but one general Church of the firstborn, one innumerable company, of which I humbly trust I am one. Blessed be His name! I can trust Him, and that absolutely with my soul and body! Glory be to God for His unspeakable gift!

I am, dear Sir,

Your affectionate and loving sister,

RUTH HALL.

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## SCRIPTURE TEACHING.

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BY REV. I. E. PAGE.

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### No. II.—THE PATH OF LIGHT.

“O house of Jacob, come ye, and let us walk in the light of the Lord.”—ISA. ii. 5.

“Ye were sometimes darkness, but now are ye light in the Lord; walk as children of light.”—EPH. v. 8.

“If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ<sup>1</sup> His Son cleanseth us from all sin.”—1 JOHN i. 7.

SEVERAL thoughts will be suggested by a careful study of these texts. God’s way for His people is a path of light. It is the high privilege of His followers to walk in it; and *progress* is the law of this holy life. In the expression “light” we have indicated several elements of evangelical holiness, and of that higher walk to which believers in the Lord Jesus are called.

*Full assurance of the Lord’s favour.*

That this is signified by “the light of the Lord” will be evident if the Psalmist’s words are remembered. “There be many that say, Who will show us any good? Lord, lift Thou up the light of Thy countenance upon us.” Ps. iv. 6. “Blessed are the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance.” Ps. lxxxix. 15. And the apostle speaks of the mercy of God to His people in calling them “out of darkness into His marvellous light.” 1 Pet. ii. 9. In this light true believers are called to walk. To feel the thick clouds of condemnation rolled away from the heavens of the soul; to behold the face of the Divine Father beaming with smiles of love; to lift up the heart to Him and say, “O Lord, I will praise Thee: though

Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid." Isa. xii. 1, 2. To have the inward joy of conscious acceptance, and a clear sky overhead, this is the light of the Lord!

Standing in the open fields in the dead of a moonless and starless night, you have illustrated in the darkness which covers all the condition of the soul which has never known through faith in Christ, "the Godhead reconciled." On the same spot at daybreak, as the light creeps slowly over hill and valley, and half reveals the objects around, you see in the grey twilight the state of many who sincerely desire to be right with Christ. But when the sun rises in glory, dispersing the night-gloom, revealing all, and beautifying all, as you stand in the warmth of the glad sunlight, you may understand what God means by speaking of His people as "walking in the light." O blessed light of the Divine favour! Would that every sincere follower of Christ were in the full brightness of it! "Then there is no torment," says holy William Bramwell, "no dread of death, eternity, or judgment. It is heaven—already heaven! Happy, happy spirit! thy guilt is removed, thy soul is filled with God! Everything within, without, around, above, beneath, increases the smile. What is pain? All is God, and God is all."

*Experience of the Lord's purity.*

In the sublime language of the Apostle John, light stands as the representative and symbol of the Divine holiness. "God is light, and in Him is no darkness at all" (1 John i. 5); and the illustration is carried down to the derived holiness of His people. "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: but if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John i. 6, 7. In his daily experience the Christian proves that holiness is light; sin, darkness. Let one sin stain the soul, and the heart, light before, becomes immediately darkened. But holiness in the inward man and outer life is light—shining light. This is to have the indwelling evils removed through the blood of Christ: to have the Spirit of holiness abiding within, and purifying the affections, will, desires, mind, and purposes, till the whole man becomes "holy unto the Lord."

It is the will of God that His people should have this complete sanctity. Has He not said, "Be ye holy, for I am holy?" 1 Pet.

i. 16. The death of the Lord Jesus on the cross was designed to accomplish this in all those for whom He died. "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus ii. 14. And in numerous promises the God of holiness pledges Himself to do it for His people. "I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you." Ezek. xxxvi. 25, 26.

This is Scriptural holiness; this is to be "sanctified wholly," and to be "pure in heart;" and this is the glorious light in which believers are called to walk. If a beautifully cut crystal were placed in a dark cellar, it would not shine, because it does not, as a lamp, burn with its own light; but let it be brought into the light of the sun, and it glows with brilliancy. It is thus with human souls. We have not light in ourselves; but we have mind and affections, purposes and character—all capable of receiving and reflecting the light of God. Moses came from fellowship with his Maker with a shining face; and holiness of character is only to be had by dwelling in the light which, transforming the soul into the Divine likeness, makes it shine with the beauty of holiness.

*Illumination of the Lord's Spirit.*

Light is the emblem of knowledge; ignorance is darkness. "The entrance of Thy words giveth light: it giveth understanding unto the simple." Psalm cxix. 130. It was said of the Prophet Daniel, that "light and understanding and wisdom were found in him" (Dan. v. 11); and of His disciples Christ said they should not "walk in darkness, but have the light of life." John viii. 12.

Knowledge of truth is obtained in various ways. By our *senses* we know that marble is hard and cold, a landscape beautiful, the odour of flowers agreeable, and the sound of music sweet. By a mental process we reach truth in arithmetic, mathematics, and reasoning; and by spiritual apprehension we know the things of God. Those truths, the knowledge of which is most vitally necessary, are such as no strength of mind can grasp, no merely human insight apprehend, but which are only revealed by Divine illumination. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. ii. 14. The office of the Holy Spirit is to dispel the soul's native darkness, unveil the mystery of Divine truth, and fill with light the hearts of those who believe in Jesus. "Eye hath not



seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him."

1 Cor. ii. 9. And the apostle immediately adds: "God hath revealed them unto us by His Spirit." 1 Cor. ii. 10. Here then is the privilege of God's people. They who walk in the light know God's word as they never knew it before. Its familiar truths stand out and glow with Divine clearness and beauty, and from the illumined word they read "what the will of the Lord is." In the same blessed light their own experience is made plain, uncertainty and doubt are gone, and every succeeding step is into clearer light. God's dealings in providence are seen and understood; and at times the Divine interpositions are so evident and marked as to speak with the force of a miracle, of an all-present God. How blessed to walk in a light like this! "The *secret* of the Lord is with them that fear Him, and He will show them His covenant." Ps. xxv. 14. This spiritual light, filling the mind and heart, is to the soul what the powers of seeing, tasting, hearing, and feeling are to the body. The soul walks in light and stumbles not. "Ye have an unction from the Holy One," says the Apostle John, "and ye know all things." 1 John ii. 20.

*Joy in the Lord.*

This path of light is one of pure happiness. "Light is sown for the righteous, and gladness for the upright in heart." Psa. xcvi. 11. This is a result of the Divine favour of the soul's restoration to holiness, and of the conscious assurance in which it walks. It is God's purpose that His people be a joyous people, and the higher the fellowship with Him, the more pure and abiding the joy. David speaks of God as his "exceeding joy," and after his sad fall asks to be restored to "the joy of His salvation." The instruction and comfort the Lord Jesus gave to His disciples were given that "His joy might remain in them, and that their joy might be full." John xv. 11. One of the three vital elements of the inward kingdom of God in the soul is "joy in the Holy Ghost." (Rom. xvi. 17); and in fellowship with His loved though unseen Saviour, the believer "rejoices with joy unspeakable and full of glory." 1 Pet. i. 8. He who, ignorant of the riches of Christ, has his portion in this life, gathers his joys in cisterns of his own making, his friends, his wealth, his pleasures, and when they are gone, his joy withers away. But the believer in Christ, more blessed, has the fountain of gladness in his own breast, "A well of water springing up into everlasting life." John iv. 14. His wealth, his friends, his health,

his earthly comforts may fall from him like autumn leaves, but his "*joy* no man taketh from him." John xvi. 22. Thus the path of light in which it is the privilege of the people of God to walk is one of deep abiding joy. "There are such ravishing moments with me," says Hester A. Rogers, "that often I know not whether I am on earth or in heaven. Surely it is a taste of heavenly bliss." Dr. Payson speaks of enjoying very unusual sweetness and fervour one morning. "O how precious did Christ appear to my soul! How I longed to be a pure flame of fire in His service! to be all zeal, and love, and fervour! With what gratitude did I look up to Him, saying, Blessed Saviour! behold how happy I am, and to Thee all my happiness is owing!" Thomas Owen Keysell used to rise from his night of slumber, singing—

"My God, I am Thine, What a comfort divine,  
What a blessing to know that my Jesus is mine!  
In the heavenly Lamb Thrice happy I am;  
And my heart it doth dance at the sound of His name!"

This pure and holy joy is the privilege of all who are in God's great family; and to have it continually and in its fulness is to walk in the light of the Lord. "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. xxxv. 10. What a way of joyfulness is God's way of holiness!

Will the reader now look at this Scriptural experience in the light of a glorious privilege, and ask, Am I walking in the light? Am I living in the twilight of a doubting, uncertain, joyless, religious experience? Is it not *my* privilege to be thus assured, thus pure, thus enlightened, thus joyful in the Lord? Is God a respecter of persons? "Is not the same Lord RICH unto all that call upon Him?" Rom. x. 12.

My brother, delay no longer! The chief good of life is in religion; and in the full enjoyment of its blessedness lies the secret of victory, power, happiness, and usefulness. Come into the light! God calls you; and why should you be shut up in gloom, weak, self-condemned, sad, unable to work for Christ? Arise, shine, thy light is come! The Sun of Righteousness hath arisen with healing in His wings. Walk in the light, and find here the King's highway to that land of brightness of which it is written, "The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory." Isa. lx. 19.

THE PEARL OF DAYS.  
READINGS FOR THE SABBATH.

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BY REV. WILLIAM G. PASCOE.

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APRIL 7.—THE REASON OF OUR LOVE.

“We love Him, because He first loved us.”—I JOHN iv. 19.

WE could not have loved Him first. Had He refused to love us until we showed some affection for Him, we should never have loved Him at all. Moreover, there was very much in our hearts which God could not love. Sin was there. Sin revelled there. We made a house for it. We loved it. And yet God loved us. He knew how wicked we were, how prone to evil, how loth to do good. And yet He loved us. He knew how strong was our opposition to Him, how often His love would be insulted, His heart grieved, His mercy spurned. And yet He loved us. He was unwearied in His affection for us. He was bent on saving us from the degradation of sin and from the ruin of hell. Coldness and indifference on our part only seemed to draw upon the resources of His heart. He rested not until His love found a response in our hearts, and we in return yielded ourselves to Him.

“We love Him.” “How can I help it!” said an old friend, whom I once asked if he still continued to love Jesus. His love is so great to us that if we will only consent to realize it, we cannot help loving Him in return. As the flowers cannot help coming forth in beauty and fragrance, when the sun’s warm rays shine down upon the plants, so let us feel that God loves us, and we must return His love.

He is always first with His love. He anticipates every part of life, and provides for every want. Love spreads our table, love makes our bed, love corrects our mistakes, love strengthens us in weakness, love smoothes away our sorrows, love will embrace us when we die, and receive us into the mansions above for ever. It is all love. No wonder that the soul says with John, “We love Him.” The wonder is that all men do not love Him.

There is no flaw in His love; there ought to be no flaw in ours. He loves us perfectly, and deserves to be loved perfectly in return.

O my soul, dost thou thus love thy Lord? Do flames of love leap forth toward Him? “His love is better than mine.” To feel that thou dost love Him is to make life a lovely song.

## APRIL 14.—TRANSFORMATION AND ITS RESULTS.

“Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.”—ROMANS xii. 2.

HE is a worldling who is “conformed to this world.” Conformity to it indicates love for it. We must not judge according to appearances, but appearances sometimes judge us. If there be conformity in external life to the world, it will be the result of a prior conformity of internal affection.

“But be ye transformed.” The Christian man is a changed man. Old things are passed away; all things have become new. What a change! From darkness to light; from disease to health; from misery to happiness; from death to life. This takes place in every renewed mind. The renewal goes through the nature. Where there was no desire to love God, no attempt to glorify God, no wish to please God, there is found throughout life the strongest desires to glorify Him, and enjoy Him for ever.

It is only by being thus renewed that we can prove the will of God. That will is “good, and acceptable, and perfect;” but not every one feels it to be so. Many feel it to be the most tiresome thing in life. The will of God, how it interferes with their tastes, and breaks up their desired schemes of happiness! It is to them anything but “good, and acceptable, and perfect.” A right heart is needed to know God’s will aright.

A transformed mind seeks to know God’s will. No pains are too great if only it may be rewarded by clearly ascertaining what the will of the Lord is. It is open to receive every holy impression. It is diligent in the use of every means of instruction.

A transformed mind endeavours to do God’s will. If it be difficult, all the more reason for earnestness; for God’s will is ever the most adapted to His creatures’ happiness, and the greater the difficulty, the greater the reason to fear that our nature is not in harmony with God.

By doing God’s will, we prove its excellence. No one can know how excellent it is if he will not do it. Experience is the best teacher; in this matter the only teacher. Observation may beget wonder and amazement, experience alone will beget knowledge. “He that will do His will shall know of the doctrine.”

O Lord! transform my whole nature, that I may ever prove Thy “good, and acceptable, and perfect will.” Amen.

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## APRIL 21.—THE FULNESS OF JESUS.

“Of His fulness have all we received, and grace for grace.”—JOHN i. 16.

HIS FULNESS! We cannot fathom it. Our meditations might be continued for years, but at the end we should only be on the threshold of the discoveries of His fulness. “In Him dwelleth all the fulness of the Godhead bodily.” But though we cannot fathom His fulness, we may receive of it; though we cannot exhaust or even diminish His treasures, we may be for ever enriched by them.

Jesus is full of grace and truth. Grace to help and truth to guide; grace to revive and truth to enlighten; grace to transform the character and truth to inform the mind. The two things which meet every want of man’s fallen nature are here in Christ Jesus—grace and truth.

He is full of grace. He always has been full of grace. When He dwelt in the bosom of His Father, and “was His delight, rejoicing always before Him,” He was full of grace. When He poured out His soul unto death for poor sinners, He was full of grace. When He gives pardon and renewal to trembling penitents who humbly sue for mercy, He is full of grace. When He grants His choicest favours to those who seek most intimate fellowship with Him, He is full of grace. And when He opens the doors of paradise to saints passing from earth to the skies, He is full of grace. He is ever the same; always full, and always ready to give of His fulness to those who desire it.

He is also full of truth. Jesus is the grandest Teacher to whom the world has listened. He is *the* Truth. The world’s wisest teachers have caught a few syllables from Him. In Him the truth dwells in absolute fulness. “Never man spake like this man.” The words that fell from His lips have made the world wiser than all the weighty volumes of learning ever written. He is full of truth. None need live in error. None need want instruction. His teaching is like beams of the sun, wherever it falls it chases away all darkness.

How needless for any saint to rest satisfied with the smallest measure of these things. Jesus is *full* of grace and truth—*always full*. All that you can take away from Him will not diminish His store. The flowers take their colour and beauty from the sun, but no one ever supposes that they lessen the store of the sun’s rays. Even so with Jesus. He is always full of grace and truth, and always ready to pour of that fulness into us.

We have received of this fulness. Yes, all the grace and all the truth we ever received have been from His fulness. But how much

have we received? Are our souls full? Have we no emptinesses? Does the Saviour occupy every part? Pity not to have as much as we may of this precious gift. Shame to neglect that which would enrich us for ever. To-day, my Saviour, fill me!

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APRIL 28.—FULL TO OVERFLOWING.

“My cup runneth over.”—Ps. xxiii. 5.

THERE are times when “rivers of waters run down” the eyes of God’s people. They are afflicted with sorrow. If they see God dishonoured, or His claims disregarded, or sinners unsaved, it is enough to draw tears from their eyes. But it is not always so. They cannot always dwell on these subjects. Sometimes God comes so near to the soul that our thoughts of Him swallow up all other thoughts. Then a cup of sweetness is put into our hand, and as the beloved of the Lord we are bidden to drink.

It is true that we rejoice in God evermore, even when we most deeply sorrow over the world’s ruin. It is also true that often the cup is not only full, but runneth over. Nothing interferes with the full tide of joy which the Lord pours into our hearts. We sit under His shadow with great delight. He spreads His banner of love over us. He sits down with us to the feast. He encourages us to take of His infinite resources, and sweetly whispers, “All are yours.”

What an overflowing cup is put into the hand of those who are wholly the Lord’s! In *providence* “all things work together for good” to them. In the *Word of God* precept and promise, law and Gospel, alike join to instruct and lead them forward to heaven. In *grace* every attribute of God joins to bring them to the highest perfection of the Christian life. In *God* they have Himself, the choicest gift that He can bestow, a gift which outweighs all other gifts put together. In *heaven* they will have the fulfilment of every desire, the sublimest realization of every holy anticipation, “they shall see HIS face.”

It is entire holiness that ensures this overflowing cup. The believer who is made “free from sin” lends every energy to the glory of God, and God in return pours increasing riches of favour on him. In communion he finds increasing sweetness, in meditation increasing profit, in work increasing satisfaction, in life increasing meetness for heaven.

How poor a Christian life is that which has no such seasons of overflowing joy! The soul’s strength is wasted struggling with doubts, and fears, and inbred corruption. If joy is reached at all,

it is fitful, and never rises to an absorbing power which carries all the soul on its rushing flood. My soul, seek an overflowing cup. Thy Lord's hand is not small, His heart is not mean. He waiteth to pour out such blessings upon thee that there shall not be room enough to contain them. Let nothing close His hand or delay His blessings, and often thy experience shall be like that of David, "My cup runneth over."

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## NOTES AND QUERIES.

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"They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten."—JER. l. 5.

WHILE strongly cautioning against the bye-path of "absorption in mental inquiries," we would encourage the earnest and reverent quest of truth. There is knowledge so "high, we cannot attain unto it;" but "whereunto we have already attained" we are "willing to communicate." The queries announced will usually be answered in succeeding numbers. We shall be glad if *our readers* will sometimes reply, and forward their communications to us at their earliest convenience.

In the search for understanding, the words of the late Rev. William J. Shrewsbury are worthy of remembrance. "Christian perfection is the perfection of humility. . . Humility places us at the feet of all. Not indeed that it confounds all order and distinction in the Church of Christ, making the hand the foot, and the eye the ear; but it well regulates the whole body, teaching the hand not to despise the services of the foot, and the eye not to refuse the advantages of that instruction that may be conveyed by the ear. Ministers may learn much from their people; and fathers in Christ may often receive an useful hint from those who are only babes. Jesus Christ once taught all His disciples by the example of a little child. And the venerable Wesley has left us this remark relative to his own conduct: 'I say unto God and man, *What I know not, teach thou me.*' . . . God oftentimes chooses to instruct the wiser by the less wise, that with growing knowledge they may increase in humility, when the comparatively foolish become their teachers. But he that is above learning, even from an almost idiot, has need to begin over again with the elements of Christianity."

QUERY I.—"If he (the regenerate) continues growing in the knowledge and grace of God, does he need any separate and distinct blessing?"—*W. G. H.*

### A MUCH-NEEDED BLESSING, NOT SEPARATE, YET DISTINCT.

Many growing Christians feel in themselves a *need* hitherto unsupplied. A need of deliverance from remaining carnalities, a need of spiritual rest and holy power. Were they “abundantly satisfied” with God — fully sanctified — it would be indeed a “blessing” to them, and it would make them a greater “blessing” to others. It would sound unutterably strange to hear anyone intimate that entire sanctification is not a “blessing.” By it we rise into the full enjoyment of all spiritual blessings, and are fully prepared for heaven.

But distinction is not separation: When God pardons He regenerates, and everyone can see the distinction between the forgiveness of past sins and the changing of our evil nature. The two blessings, pardon and renewal, are distinct in their very *nature*, but not separate. So also, though the distinction is less marked, the *same work* may be distinct in its beginning, in its stages of progress, and in its completion. God begins the destruction of sin when He gives “repentance unto life;” in regeneration He breaks its power, and establishes the inward and outward reign of grace; in entire sanctification He banishes the inward foes over which regenerating grace had already triumphed, but which it did not silence; the reign of grace is now unopposed within.

“Israel now shall dwell alone,  
With Jesus in his heart.”

When the Government of a country is hardly able to maintain its sway, it is apt to think of the destruction or banishment of the rebels, and the national peace and prosperity conditioned thereon, as a distinct blessing to be definitely and earnestly pursued. So the afflicted man regards physical health as a most definite and desirable good, very distinct, though not at all separable from physical life. It is well when grace reigns over sin in the heart; it is better when grace excludes sin from the heart. But we cannot *separate* between the grace that keeps sin under, and the grace that casts out sin; between the soul’s life and its health.

The distinctness therefore of the much-needed blessing is seen, not in the nature, but in the *extent* of the Spirit’s operations. We do not understand that God will do any new thing for His people, but that He will bestow the fuller baptism of love which, overwhelming and destroying all evil passions, shall sanctify them body and soul throughout, and raise them to an eminence of experience and life which many feel to be painfully “distinct” from their present state.



By all means let us "continue growing in the knowledge and grace of God;" but if inward foes disturb our peace, we must definitely and earnestly seek the rest

"Where fear, and sin, and grief expire,  
Cast out by perfect love."

Some may "continue growing," and by slow progress at last reach the "rest of faith," day by day serving God according to the light they have; but those who clearly see the land of promise, with the more exalted privileges it freely offers, are under obligation to enter now. Until we do, the *Gospel law* is unfulfilled: the law of loving God with all our heart, which is as binding *now as it ever will be*. Some men see this so clearly, that they cannot grow nor remain in the grace wherein they stand, unless they now seek the full accomplishment of the Saviour's will.

J. C. GREAVES.

#### QUERIES TO BE ANSWERED.

2. "Is it absolutely necessary to keep the blessing always before us by one of its names?"....Not doing so, "I seemed to lose ground, it was too vague for faith to lay hold of....I longed for something definite that I could put my hand round and grasp."—*W. G. H.*

3. Does not 2 Cor. v. 17 teach that a man is fully sanctified when he is regenerate?

4. In Phil. iii. 12 Paul says he does not consider himself "already perfect," and in verse 15 he exhorts, "Let us therefore, as many as *be perfect*, be thus minded." Are there two kinds of perfection? If so, how is each to be attained?

*Bringing in Sheaves.* By Rev. A. B. EARLE. London: Morgan and Scott. Price 1s. 6d. cloth.

THIS is one of the most quickening books we have read for many a day. Mr. Earle is a devoted man of God, who has been successful to an extraordinary degree in bringing souls to God. He here gives an account of his modes of action, and supplies illustrations of his work in different places. We have been much pleased to find that he insists on the necessity of holiness as an indispensable pre-requisite to a revival. He says:—

"Whoever would promote a revival of religion should begin with his own heart, and pray, and confess, and believe, until he feels his heart all subdued and melted by the Holy Spirit; until his love to Christ is glowing, fervid, burning; and until he finds himself groaning over the lost condition of men, and, like Jesus, being in an agony, prays more earnestly." Page 7.

"All who would labour successfully in leading souls to Christ, must tarry at Jesus' feet until they have power with God." Page 8.

"Many a minister of good talents and character, and who is willing to work hard in his calling, is moving about from place to place unsuccessful, because his heart is not *filled with the love of Christ*. Let him obtain that blessing, and he becomes a new man." Page 32.

Very clearly does Mr. Earle tell how the blessing of holiness is to be obtained, and our readers will, we are sure, peruse with great interest and joy the account we have quoted of the manner in which his own soul entered into what he calls *the rest of faith*.

Mr. Earle does not adopt our phraseology, but what is better, he realizes the experience for which we plead. We thank Messrs. Morgan and Scott for introducing the book to English readers, and give it our most cordial recommendation.

# THE KING'S HIGHWAY.

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## FAITH AND EFFORT

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WHAT is the relation of faith and effort in respect to the life of holiness? A question of great practical importance, and over which many have been perplexed to bewilderment. As the necessity for heart-purity has been revealed by the Holy Spirit, the importance of earnestness in its pursuit has been manifest; and the soul thus enlightened has instinctively put forth effort to attain the required perfection of character. The mind having perceived the breadth of the Divine requirements, and apprehended the perfect rightness of the Divine claims, has formed the purpose to aim at their fulfilment, and earnest endeavours are the practical outcome of this honest purpose. The Word of God is read with eagerness of attention, prayer becomes more urgent and regular, and vigilant effort is made to keep the heart and conform the life to the Divine command. There is, of course, more or less of failure; but the soul encourages itself to hope that with greater force of purpose strength will come, and renews its determinations, and frames stronger vows, resolving that greater diligence shall atone for past negligence, and ensure success.

All this, at first sight, appears most proper—appears, in fact, the only course to be pursued. But what is the result? Failure, and only failure continually! The soul struggles to be holy, only to find its struggles fruitless; resolves, only to find its resolves powerless; and is dismayed, perhaps, to discover its ardour diminishing as the hope of success is lost amid a crowd of repeated and

mortifying failures. "If," said one, "there is no other means of coming into this state of holiness but by forcing my way, by dint of personal effort, through the dead sea of my carnal propensities, I may as well give over the struggle first as last." Here many halt, and finding from experience the uselessness of their endeavours, give up the struggle in despair.

The disheartenment is deepened as confessions of failure are heard from the lips of men of genuine religious earnestness, and read of in memoirs of good men who have devoted years of unsuccessful effort to the subjugation of their passions and the attainment of rest of soul.

Here, then, is the point at issue. The object sought is holiness of nature, the enjoyment of Bible-religion. To those who aspire after this it seems most natural and proper to seek it by honest, earnest effort. But, practically, such efforts appear to result only in failure. What shall the sincere seeker of holiness do?

Surely there is an answer to this all-important and perplexing question. The command, "Be ye holy, for I am holy," never would have been enjoined by the Merciful One upon His sinful creatures had He not Himself ordained the means by which they could fulfil it. And may we not assume that the way of God's providing is not in itself obscure or difficult to follow, since the Lord of all has one requirement and one method of salvation alike for the scholar and peasant, for the cultured man and the untaught child? Taking this as granted, we are face to face with the impressive question, What is God's way of holiness?

It is at once apparent that God's plan is not to make men holy by their own endeavours. The utter failure of thousands of sincere men attests this, and salvation in all its degrees is of grace, "not of works." The power which makes men holy is Divine power, communicated to the soul through God's mercy in Christ. Sin is the disease of humanity, and to remedy this disease was Christ's mission on earth, the object of His death on the cross, and the work of His Spirit in man. To "put away sin by the

sacrifice of Himself," to "save His people from their sins," and to "save them to the uttermost" through His perpetual intercessions—this is the sublime and beneficent work of Him who is emphatically *the Saviour*. Now, if years of painful striving, multiplied endeavours, and life-long self-mortification were essential, it would seem that salvation were not altogether through His merit and grace. But what He requires is trust in Himself—in His ability, His willingness, His promise. All His saved ones have been healed "according to their faith." He has "purified their hearts by faith," and He speaks of them as "sanctified by faith that is in *Me*." May we not add, the fact that every soul saved fully by His power obtained deliverance only when personal effort, as a *means of salvation*, had been abandoned? "He that hath entered into his rest hath ceased from his own works."

The truth, therefore, is that endeavours to attain perfection in holiness must of necessity fail till faith be exercised in the all-redeeming Saviour. Let the seeker of purity settle it in his heart that no effort, however sincere, prayerful, constant, can make an unholy nature pure. As physical exercise, while good for men in health, cannot eradicate disease, and in some cases tends to aggravate it, so no endeavours can give the diseased spirit of man that health which in God's language is called holiness. *That* work emphatically belongs to the Holy Ghost, and is only wrought in the soul in connection with faith in the Saviour from sin.

But after—when the soul, restored to health, has begun the life of perfect trust, and the principle of faith has become the principle of life—then effort must and will be made that perfection of character—*maturity in holiness*—may be reached. Then will the soul, not now running outside, but *in* "the way of holiness," "press toward the mark for the prize of the high calling." Revealed by the Spirit's pure light, many things will be seen necessary to completeness; and unreachd heights of Divine fellowship will become visible, to be striven after, laboured for with all diligence perseverance, and prayer, yet with faith in

God's power underlying all effort, and strength will be given that these efforts shall not fail.

The sum of the whole, therefore, is this. Sincere men, desiring conformity to the Divine image, but ignorant of God's way of faith, strive earnestly to attain holiness of heart, and—*fail*; while those who have learned to live by "the faith of the Son of God" put forth effort, and by Divine grace *succeed*. So that the words of St. Paul, on their lips, are no empty boast, "*I can do all things through Christ which strengtheneth me.*"

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## EXPERIENCE OF MINISTERS.

No. 4.

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I AM very unworthy to speak to my fellow-travellers in the King's Highway, but it will be a very great joy to me if anything I have to say should encourage and stimulate any of them. Of one thing I am certain—not one of them is a greater debtor to Divine grace than I. My life abounds with evidence of my own unworthiness and of God's great love and faithfulness. The retrospect fills me with shame, but also strengthens my confidence in and gratitude to my long-suffering Saviour.

I was cradled and

### BROUGHT UP IN THE MIDST OF GODLINESS

and under the influence of religious teaching. Notwithstanding this I early manifested an unruly spirit, which might have driven me into much evil. Through the mercy of God, however, I was preserved from running into flagrant sin. I think I was not more than ten years of age when I became anxious about my soul. About this time I became acquainted with friends who did all they could to lead me to Christ, and at length, when I was twelve years of age,

### THE SAVIOUR REVEALED HIMSELF TO ME

and made me unspeakably happy. This was in a prayer-meeting on a Sunday evening, after an open-air sermon by the Rev. G. Scott. Many seekers were brought to the penitent form and prayed for, but I remained unnoticed in the crowded meeting—no one

spoke to me, no one prayed for me, but the Saviour Himself interceded, and whispered "Peace!" the darkness passed away, and my sorrow was turned into joy. I felt that a great load had been lifted from my heart, and I rejoiced in God my Saviour. At the close of the meeting a friend spoke to me, and I told him of my joy; and ever since then I have been able to testify to all of the grace of God. I was

#### EARLY SENT INTO THE VINEYARD.

I had begun to teach in the Sabbath School, and now I began to distribute tracts in the streets, inviting men to attend the services of the sanctuary. I even stood up to exhort. My first sermon—if I may call it such—was preached, while I was yet very young, to a company of aged people in a cottage. The subject of my address was "prayer." For about five years after this I occasionally prayed in public, and sometimes, though very seldom, gave exhortations. During these years I grew cold, and tried hard and long to stifle a very early and persistent conviction that I ought to preach. The attempt was, however, vain, and I became very wretched in consequence—so wretched that at last I determined the struggle should come to an end one way or another. Accordingly on one Sunday evening I remained at home, and resolved that the decision should be made then. I went to my own room, and earnestly implored Divine aid and guidance. Rising from my knees, I opened my Bible, praying that my eye might fall upon some passage which should indicate the course I ought to pursue, and I read, "Behold, I have given him for a witness to the people," &c. Isaiah lv. 4, 5. This was applied with such force to my mind that I could not resist, and falling upon my knees again, I there and then laid myself upon God's altar, and gave myself unreservedly to Him. At that moment the room seemed full of God, and a perfect flood of light and joy burst into my soul. I was full of love—full of God. This

#### PERFECT LOVE

continued for three months without intermission, during which period I could and did testify with great confidence and joy that "the blood of Jesus Christ His Son cleanseth from all sin." I held uninterrupted communion with God, and every thought was brought into subjection to Christ. The service of God was *perfect freedom*. O the joy, the love, the power of that period! The very thought of it gives me joy to-day.

## HOW I WAS TWICE DEFEATED AND RESTORED.

Notwithstanding the blessed clearness of that manifestation, I began to reason in my heart, my faith became weak, and I lost the evidence of my sanctification. Nevertheless I gave myself up to preparation for what I thought would be my future work—rising at five o'clock every morning, summer and winter. I soon became an exhorter and local preacher, and my labours were, to some extent, blessed and owned by God.

I made many attempts to regain the blessing I had lost, and at times I grasped it, but, alas! soon gave way to doubt again. Entering the ministry, I again very earnestly sought the blessing as a qualification for the high and holy calling to which I had devoted my life. I did not seek in vain. The Lord again revealed Himself to me, and for months I retained the happy assurance of my perfect salvation. I often preached on the subject, and urged God's people to seek it; and I shall never forget many scenes witnessed in my first circuit. Many sought, and some found, while all were quickened. Again I lost my faith, and for several years did not regain it, although I conversed about it, and even preached about it at times. I tried now to obtain the blessing by works, reasoning that something more than simple faith in Christ was necessary, and thus I laboured to bring myself, *by degrees*, into a proper and holy state of mind. Instead of this, however, I gradually lost my desires, and settled down to the slow pace of low Christian life. But last year, chiefly through a conversation with a brother minister, I was again aroused to earnestness. At once I sought the Lord, and was soon enabled, by simple faith in the perfect sacrifice of my perfect Saviour, to grasp the blessing.

## "KEPT BY THE POWER OF GOD."

At times I have almost given way. I have been variously tried, but through the faithfulness of God I have not fallen. Of late I have been almost overwhelmed with the sense of my own unworthiness and nothingness, and I am constrained to cry,

"O, could I lose myself in Thee,  
Thy depth of mercy prove,  
Thou vast, unfathomable sea  
Of unexhausted love.

"My humbled soul, when Thou art near,  
In dust and ashes lies :  
How shall a sinful worm appear,  
Or meet Thy purer eyes ?

"I loathe myself when God I see,  
And into nothing fall ;  
Content if Thou exalted be,  
And Christ be *all in all*."

This is my present experience.

### THE FUTURE

I leave with God, being assured of His faithfulness. I know He is as well able to keep me a thousand years as one day, and I am resolved, by His help, to trust Him still. My past experience encourages me to look for daily increase of grace. I know God has more to give, and I wait at His feet that I may be constantly receiving from His inexhaustible fulness. Oh for the fuller baptism of His love! My soul ever waits for this with a great longing. There is sweetness even in the longing; there is greater sweetness in the taste; what will the fulness be?

“Thy fulness now impart,  
Thou God of perfect grace;  
Enlarge my willing heart,  
That fulness to embrace;  
My satisfying Portion be,  
And make me, Saviour, one with Thee.”

March 14, 1872.

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## HOLINESS THE WORK OF GOD.

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BY S. A. BLACKWOOD, ESQ.

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WE have forgotten that it is the work of God to make us holy. We have been striving and working ourselves, and doing as we find many a poor anxious soul, saying they do “the best they can,” to make ourselves more like to Christ. We are just like the Galatians, “having begun in the Spirit,” we think to be “made perfect by the flesh.” We could not be *saved* by works, but we think we can be sanctified by them, and therefore we go on the old principle of working and striving to do the best we can, wondering that we get no result. We have been living by works, not by faith. It has been all trying, and not trusting; it has been seeking to perfect ourselves without reference, except in words or doctrine, to His work who alone can do it in us. “*The Lord* shall stablish us and keep us from all evil;” it is He who shall “sanctify us wholly, and preserve us blameless.” It is the work of the Father, Son, and Holy Ghost to work in us, *to will* and *to do* of His good pleasure.

Have any of you stumbled here? But, you say, are we not told to wrestle? Is there to be no work? Oh, yes; but it is in another’s, and not your own strength. This is wrestling, but



leaning upon a mighty arm and not upon your own. There is drawing the sword and fighting; but it is all in the strength of Jehovah. How is it made ours? We have heard to-night of the appropriating power of faith, of living as one who is weak, and is yet almighty through faith. Did I say almighty? Is it too much to say this? "I can do *all* things," says Paul, "in Him"—there is the secret—"who strengtheneth me." "In the Lord have I righteousness and strength." God is not only "my light and my salvation," but He is also "the strength of my life. Of whom then shall I be afraid?" "If a host should encamp against me, yet will I not be afraid; though war should declare against me, in this will I be confident." In what? In Him—in Jehovah—in Christ. Thus, dear friends, it is letting Jesus, Almighty Jesus, do the work, and not trying to do it yourself. And as you look to Him to do it all for you as each temptation comes up, and each trial arises, and each assault comes, you will be able to sing, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

It was, I believe, when Paul was himself very much in the condition of the Galatians, that he cried out, "O wretched man that I am! who shall deliver me from the body of this death?" If you look at the end of Romans vii., you will find it is all "*I*" and "*me*," nothing about Christ; but when he is brought to see that "*I*" and "*me*" can do nothing, then there comes out another expression, "I thank God through Jesus Christ our Lord." "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death," and there is an end of "*me*." Henceforth it is Jesus, and Jesus only. Let us reckon ourselves dead indeed unto sin; let there be an end of self. I can no more overcome a single temptation in my own strength than I can raise my dead **body** from the grave. The secret of victory is looking unto Jesus, trusting in Him, leaning upon Him, casting the care of my holiness, casting my daily care, and trouble, work, duty, or whatever it may be, upon Him who careth for me.

But some one will say, "Are we to disregard all means?" No, never. We shall never disregard the prayerful and diligent study of God's Word, and the divinely-appointed use of prayer, because we are to live by faith. There is no real faith without these things. Because, when we arose this morning, we expected to live through the day, did we neglect our food, or omit to breathe? By no means. We knew that these were the means whereby our life was to be sustained, and we used them accordingly.

Oh, but, says some one, is it possible? That is just where many stumble. You think it is impossible. You say, He is *not* "able to keep me from falling." You have begun the day with the consciousness of certainty that you must fall into sin. Is it not so? You have said, "I know God has put before me a high standard, but it is impossible to attain to it. I know that He has told me that as He is holy, so am I to be holy in all manner of conversation; but He does not mean it; He knows I can never reach it. As for overcoming that temptation that troubles me, or that peculiar thing that worries and annoys me at home so much, I am sure it is impossible; it is practically beyond the power of God." It has been unto you according to your faith. God never goes beyond our faith in these matters. That is the stumblingblock at which many a one has tripped and fallen, and lain helpless. That is not faith which thinks that God cannot keep you from stumbling. That is doubting Him, not taking Him at His word. Why are we not kept from sinning? Because we look at self. We must not only believe that it is the will of God that we should be holy, not only that it is the work of God, but that it is in the *power of God* to make us holy. I have no doubt there are some here to-night who are saying, "My heart is set upon righteousness, but then as I cannot look into the future, I cannot face all these circumstances and temptations that are sure to meet me; I cannot go on for a long time." You have not got to go on for a long time. You are never asked to live two days at once, or draw two breaths at once, or walk two steps at a time. Never. The life of the Christian is *now*. I have to live by faith *now*.

"Let my *moments*, as they flee,  
Unfold an endless life in Thee."

—*The Christian*.

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## PURITY FOUND AND KEPT

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March, 1870.

MY DEAR MR. —, —You know that for a very long time I have been seeking for a deeper work of grace, for real holiness of heart. It has been my one desire to be fully the Lord's. How much this has occupied my thoughts, and how great have been the exercises of my soul, I cannot tell you now; but I have sometimes been ready to despair of ever attaining the blessing. However, with a

thankful heart, I rejoice to tell you that God *has* blessed me in a manner exceeding all my hopes and expectations; praised be His name! A fortnight ago, while I was in my class in the Sunday School, and endeavouring to explain the lesson taught in that incident of Peter walking on the water, it was very much impressed upon my mind that I wanted faith in the *power* of Christ to *keep* me every moment; that if I only looked *away from* my own weakness and above those things that would come between my soul and Him, and just cling to Him, He would keep me. That same evening, at the Lord's Supper, while lifting up my heart to Him to "cleanse and keep me clean," the words, "I will, be thou clean," came back in response, and, though not with any peculiar power or joy, I was enabled to receive them and rest upon them. They became more precious as I pleaded them in prayer at home. The next morning in prayer I got a very blessed view of Christ as my Saviour from sin. It seemed as if He were *so near*, asking me if I could not trust His love and power to keep me. I felt I could; and I think I may say I ventured entirely upon Him then, and claimed Him as my Saviour from all sin. I was conscious afterward that He was keeping me, and my heart was very, very glad. But about the middle of last week I had such a sweet, constant realizing of His presence, and such glorious views of His love and power, that I could scarcely contain myself for joy—such joy I never had known before. I felt Him so precious, my all in all. Oh, Mr. —, I cannot express my gladness and thankfulness. I do feel that I am altogether His, that I have no wish but to please Him, and to spend my short life to His glory. Eternal things have sometimes been so very real to me, so near. Oh, to be wise to win souls, and to be ever seeking to bring others to Jesus! I know you will praise God for me, and do pray that my influence may be blessed to others. I cannot tell you how deeply I long for this.

\* \* \* \* \*

Yours in Christ.

March, 1871.

MY DEAR MR. —,

\* \* \* \* \*

The past few weeks have been seasons of much blessing; I think I may say to a greater degree than I have ever experienced before, though not marked by such intense joy as that long-to-be-remembered time just twelve months ago. Still there has been a

deeper and more even peace, a quiet, calm repose, and a stronger reliance upon God. Often previously, when I have been much blessed, the very happiness occasioned a little relaxing of the spirit of watchfulness; and I am convinced now that this is just the point where Satan has had the advantage of me, and that there is no period in the Christian's course where we may put off our armour for a single moment. Oh, I do so feel the importance of watching unto prayer, and humbly depending upon God for grace and strength moment by moment!

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Yours most sincerely.

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## THE LITERATURE OF HOLINESS.

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BY REV. I. E. PAGE.

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### II.—WESLEY'S "PLAIN ACCOUNT OF CHRISTIAN PERFECTION."

THIS is a work of great interest, as giving in Mr. Wesley's own language his deliberate opinions on this great subject. As the design of the book appears to have been twofold—to make known what the Wesleyan doctrine really was, and that from the commencement it had been consistently and regularly taught—it will be difficult for us to give an idea of the general drift of the work without, at the same time, presenting the history of the doctrine as held forth in the writings of the Wesleys. The opening paragraphs give an account of the manner in which the mind of the founder of Methodism was directed in early life to the subject, and the influence exerted upon him by the works of Jeremy Taylor, A Kempis, and William Law. Taking the Bible as his sole guide, he resolved as early as 1721—he was then a curate, twenty-six years of age—to make it the business of his life to be a perfect Christian. Four years after, he preached before the University the sermon on "The Circumcision of the Heart," which he states to have been composed first of all his published works on the subject. He there described the circumcision of the heart as

"That habitual disposition of the soul, which in the sacred writings is termed holiness, and which directly implies the being cleansed from sin, 'from all filthiness both of flesh and spirit,' and by consequence the being endued with those virtues which were in Christ Jesus; the being so 'renewed in the image of our mind' as to be 'perfect as our Father in heaven is perfect.'"

In 1739 he and his brother Charles published as their joint composition a volume of "Hymns and Sacred Poems," in which the doctrine of perfect holiness was clearly stated; followed the same year by a fuller exposition of the truth under the title, "*The Character of a Methodist.*" Next year was printed the sermon on Christian Perfection, of which we have given an account; this being followed speedily by two more volumes of hymns, published in 1740 and 1741. The introductions to these volumes contained statements of the doctrine, some expressions concerning it being used which were afterwards withdrawn as too strong. 1744 was an important year, inasmuch as the first Conference was then held, composed of the whole of the preachers, with several clerical associates of the Wesleys. The entire question was seriously discussed, and the result substantially given in answers to the questions following:—

*Q.*—What is it to be sanctified?

*A.*—To be renewed in the image of God "in righteousness and true holiness."

*Q.*—What is implied in being a perfect Christian?

*A.*—The loving God with all our heart and mind and soul. Deut. vi. 5.

*Q.*—Does this imply that all inward sin is taken away?

*A.*—Undoubtedly; or how can we be said to be saved from all our uncleannesses? Ezek. xxxvi. 29.

The same subject was further discussed in the Conferences of 1745, 1747, 1759, and no cause seen for alteration in what was now the established belief of the Methodist people. After making full quotations from the various works published up to this time, Wesley says:—

"I have been the more large in these extracts, because hence it appears, beyond all possibility of exception, that to this day my brother and I maintained (1.) That Christian Perfection is that love of God and our neighbour which implies deliverance from all sin. (2.) That this is received merely by faith. (3.) That it is given instantaneously in one moment. (4.) That we are to expect it, not at death, but every moment; that 'now is the accepted time, now is the day of salvation.'"

Meanwhile, another volume of hymns placed on the lips of thousands of earnest Christians prayers for the blessing of this fulness of love, and expressions of confidence that God would bestow it upon them. "*Thoughts on Christian Perfection*" were then published, that preachers and people might be of one mind as to the nature of the blessing; and in 1760 commenced that glorious revival of holiness which put the stamp of God's special approval on what had been taught and enforced by the Wesleys and the preachers who laboured with them. Hundreds in various parts of the United Kingdom simultaneously obtained an experience of religion so new, so full, so joyous, that it exceeded all their highest expectations.

“There was a great increase of the work of God in London. Many who had hitherto cared for none of these things were deeply convinced of their lost estate ; many found redemption in the blood of Christ ; not a few backsliders were healed ; and a considerable number of persons believed that God had saved them from all sin.”

Wesley did well to place on record in this book an account of this Methodist Pentecost ; for it was then that the Holy Spirit made the truth he had proclaimed to glow with holy power, and it was then that it struck its roots deep in the piety of his societies. About this time a blessed woman died, Jane Cooper by name ; and as she had been for years a consistent witness of perfect love, some account of her experience and death is given. Here is her own description of her state of mind after entering into rest :—

“I saw Jesus altogether lovely, and knew He was mine in all His offices. And glory be to Him ! He now reigns in my heart without a rival. I find no will but His. I feel no pride, nor any affection but what is placed in Him. I know it is by faith I stand, and that watching unto prayer must be the guard of faith. I am happy in God this moment, and I believe for the next. I see the just shall live by faith ; and unto me, who am less than the least of all saints, is this grace given. If I were an archangel, I should veil my face before Him, and let silence speak His praise !”

Was all this imaginary ? Did she deceive herself ? Surely death would test it ! Death came—came in a horrible form. She sickened, and the malady revealed itself to be the small-pox. The attendant said, “You will not be frightened if we tell you what is your distemper ?” “I cannot be frightened at His will,” she replied. Wesley went to see her, and received her dying testimony. He asked, “Do you believe that you are saved from sin ?” She said, “Yes ; I have had no doubt of it for many months. That I ever had, was because I did not abide in the faith. I now feel I have kept the faith ; and perfect love casteth out all fear.” The last words she uttered were, “My Jesus is all in all to me ; glory be to Him through time and eternity !”

The revival mentioned above grew and spread, and numbers having attained the experience of perfect holiness, Mr. Wesley now published *Farther Thoughts on Christian Perfection*, in which he touched upon some points of difficulty, in the form of question and answer, adding many cautions and advices to those who believed God had saved them from all sin. He bids such to watch and pray against pride, and “that daughter of pride, enthusiasm ;” to beware of Antinomianism, “making void the law through faith ;” of sins of omission ; of desiring anything but God ; of schism—making a rent in the Church ; and, as a last advice, to be exemplary in all things. These advices are followed by a series of brief quotations, which he commends to deep and frequent study, next to the Holy Scriptures.

The summing-up at the end of the book presents, in one view, the result of years of inquiry, of prayerful study of the Word of God, and of attentive observation of Christian experience.

"In the year 1764, upon a review of the whole subject, I wrote down the sum of what I had observed in the following short propositions:—

"1. There is such a thing as perfection: for it is again and again mentioned in Scripture.

"2. It is not so early as justification: for justified persons are to 'go on unto perfection' (Heb. vi. 1).

"3. It is not so late as death: for St. Paul speaks of living men that were perfect (Phil. iii. 15).

"4. It is not absolute. Absolute perfection belongs not to man, nor to angels, but to God alone.

"5. It does not make a man infallible: none is infallible while he remains in the body.

"6. Is it sinless? It is not worth while to contend for a term. It is 'salvation from sin.'

"7. It is 'perfect love' (1 John iv. 18). This is the essence of it. Its properties, or inseparable fruits, are, rejoicing evermore, praying without ceasing, and in everything giving thanks (1 Thess. v. 16, &c.).

"8. It is improvable. It is so far from being an indivisible point, from being incapable of increase, that one perfected in love may grow swifter than he did before.

"9. It is amissible, capable of being lost; of which we have numerous instances. But we were not thoroughly convinced of this till five or six years ago.

"10. It is constantly both preceded and followed by a gradual work.

"11. But is it in itself instantaneous or not? In examining this, let us go step by step. An instantaneous change has been wrought in some believers; none can deny this. Since that change, they enjoy perfect love; they feel this, and this alone; they 'rejoice evermore, pray without ceasing, in everything give thanks.' Now this is all that I mean by perfection; therefore, these are witnesses of the perfection which I preach. But in some this change was not instantaneous. They did not perceive the instant when it was wrought. It is often difficult to perceive the instant when a man dies; yet there is an instant in which life ceases. And if even sin ceases, there must be a last moment of its existence, and a first moment of our deliverance from it.\* 'But if they have this love now, they will lose it.' They may: but they need not. And whether they do so or no, they have it now; they now experience what we teach. They now are all love. They now rejoice, pray, and praise without ceasing. 'However, sin is only suspended in them; it is not destroyed.' Call it which you please. They are all love to-day, and they take no thought for the morrow. 'But this doctrine has been much abused.' So has that of justification by faith. But that is no reason for giving up either this or any other Scriptural doctrine. 'When you wash your child,' as one speaks, 'throw away the water, but do not throw away the child.'

"'But those who think they are saved from sin say they have no need of the merits of Christ.' They say just the contrary. Their language is—

"'Every moment, Lord, I want  
The merit of Thy death!'

They never before had so deep, so unspeakable a conviction of the need of Christ in all His offices, as they have now.

"Therefore, all our preachers should make a point of preaching perfection to believers constantly, strongly, and explicitly; and all believers should mind this one thing, and continually agonise for it."

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\* The question of its *instantaneousness* Mr. W. meets with clearness. Speaking of the large numbers who entered into "the rest of perfect love" about 1760, he says: "Not trusting to the testimony of others, I carefully examined most of these myself, and every one (after the most careful inquiry, I have not found one exception either in Great Britain or Ireland, has declared that his deliverance from sin was *instantaneous*; that the change was wrought in a moment."—Vol. ii., p. 223. But, "be the change instantaneous or gradual, see that you never rest till it is wrought in your own soul, if you desire to dwell with God in glory."—*Ib.* "As to the manner, I believe this perfection is always wrought in the soul by a simple act of faith; consequently, in an instant."—Vol. vi., p. 532, in 1767.

We earnestly commend to our readers this "Plain Account." A new and beautiful edition has just been sent forth from the Wesleyan Book-room as one of the volumes of the "Methodist Family Library." In addition to the "Plain Account," it contains John Fletcher's "Practical Application of the Doctrine to Various Classes of Christians." The cost is only a shilling. Let our readers secure a copy for themselves. Read it, and see what Mr. Wesley really taught; read it, and compare it with the truth of God. And if this perfect holiness be revealed in the Book; if it be the privilege of the people of God; if it may be obtained by simple faith in the blood of the Redeemer; then let the reader rest not in his earnest seeking till he can rejoice in the experience of this salvation from all sin.

"But is it possible that I  
Should live, and sin no more?  
Lord, if on Thee I dare rely,  
The faith shall bring the power."



## IS HOLINESS POSSIBLE?

I AM persuaded that the difference between us on this doctrine (I mean of perfection) is more in sound than in sense. The *sins* that you think we cannot be delivered from in this world we call *infirmities*. You contend for holiness and sanctification; but we sometimes use the Scriptural terms, "sanctified wholly," "perfect love," "perfection." If you think we really expect too much, examine the following Scriptures:—Ezek. xxxvi. 25-29; Matt. v. 48; Eph. iii. 14-21; Heb. vi.; 1 John iii.; 1 Thess. v. 23, iv. 3; 2 Cor. vii. 1. I cannot now enter into the subject fully, but will only ask a few questions. Must not all sin be destroyed before we enter heaven? Is it the *blood of Christ*, or *death*, that *cleanseth from all sin* (not infirmities)? If God is "able to do exceeding abundantly above all that we ask or think," can there be any danger of asking too much? Do not the Scriptures quoted, with many others, commend, exhort to, and promise the blessing? If so, are we right in measuring our expectations by the attainments of others? Should we not rather believe the Word of God than all the world beside? Is the Spirit of the Lord straitened? If not, why are we straitened? Oh! when I think of the infinite merit of



the death of Christ—the efficacy of His blood—the prevalence of His intercession—the fulness of His promises, I cannot but believe He is able to save to the *uttermost*. Oh, for that faith which

“ the promise sees,  
And looks to that alone ;  
Laughs at impossibilities,  
And cries, It shall be done ! ”

Some have objected that God does not permit it lest it engender spiritual pride ; but, I would ask, which is the more calculated to produce pride, grace or sin ? Surely that cannot produce pride which is *humility* itself. “ Perfection’s height ” is “ the depth of humble love.” I am persuaded you will join me in the words of Wesley—

“ Now let me gain perfection’s height ;  
Now let me into nothing fall ;  
Be less than nothing in Thy sight ;  
And feel that Christ is all in all ! ”

—*Memoirs of Henley.*

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## SAINT OR SINNER ?

(FOR THE YOUNG.)

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ONE day, in my visitations, says an earnest brother in York, I entered a room where sat a white-haired, venerable-looking old man. On seeing me he said :—

“ Who are you ? ”

“ Well, I’ve come to have conversation with you about your soul, and I should like to read and pray with you.”

“ What are you ? ”

“ A Wesleyan.”

“ A Wesleyan ! ” he said, in a way which indicated interest and a willingness to converse, “ I knew Mr. Wesley. He used to stay at my father’s house.”

Memories of childhood had rendered him quite familiar with the honoured name. He told how Mr. Wesley wore his hair, how he used to sing, and what interest he took in him, then a little boy.

“ He often used to take me on his knee,” he continued. “ And one day, as I was on his knee, he said, ‘ Now, my boy, which will you be—saint or sinner ? ’ And I said, “ *Sinner, sir.* ”

Further conversation showed he had been true to his early

choice. He was now in his ninety-second year, an unsaved sinner. He was sitting in darkness and the shadow of death, and he knew it not. He could talk about Mr. Wesley, but was a stranger to Jesus. He lived a year or two longer ; but, though often visited and prayed with, his end was painfully uncertain.

*Saint or sinner!* There are none but saints—holy ones—in heaven. Those who early enter there—and many do—are

“Children whose sins are all forgiven,  
A holy, happy band.”

If a disobedient boy were taken there he wouldn't know what to do. He couldn't worship God, he doesn't know how ; he would find no companions ; there would be nothing to gratify his unholy wishes ; he would be unhappy before God.

God regards all as either saints or sinners. This will be seen in the day of judgment—the saints on the right hand, the unsaved sinners on the left. If the judgment were to begin just now—and it will begin suddenly and to many unexpectedly—every one's place would be instantly decided, to the right or left—“saint or sinner.”

The saints do not like to call themselves by that name. But they prize and imitate whatever is saintly and heavenly. They even strive to be like Jesus, “who did no sin.”

Some children would be very glad if all their sins were pardoned ; but they don't want to be saints. They think it would make them like old men and women. It would seem as if they were going to die. Now this is a great mistake. Were those children who sang “Hosanna to the Son of David” unhappy ? (Matt. xxi. 15.) If religion is distasteful, it is because our hearts are sinful ; but when God makes us saints, He changes our hearts ; He gives us new desires ; He inspires us with pure love—and love is happiness. It is the happiness of angels. It is “heaven begun below.”

It is natural to sin. But if, sinner as you are, you repent and obey the Saviour, He now pardons and saves you. He writes your name in the book of life as one of His saints.

Some would like to be saints in heaven, but not on earth ; or saints when they are men, but not in their childhood and youth. But whatever the farmer sows he reaps, and this is *your* sowing time. If you now scatter the seed of sin, you must expect to suffer the fruits of sin, both in this world and the next. Do not think you will have time enough to repent. “Mamma, when I am a man, I will begin to love Jesus,” said a fine boy scarcely

six years old. She replied, "But, my dear, suppose you do not live to be a man!" He remained silent for some minutes, with his eyes fixed on the ceiling as if in deep thought, and then, with a resolute countenance, added, "Then, mamma, I had better begin at once."

The little boy on Mr. Wesley's knee chose to be a sinner. He was an unsaved sinner when more than ninety years of age, and died. The most awful sight in this world is an aged, impenitent sinner. "The sinner being an hundred years old shall be accursed." If you choose to be a sinner, like that boy, it would be a mercy in God to take away your life now, so that you might not have to be punished afterward for a *long life of sin*. John Bunyan rightly calls that great power by which we choose good or evil, "MY-LORD-WILL-BE-WILL." It is an awful thing when "My-Lord-Will-be-Will" declares himself "a sinner." What does he say in your heart? "Saint or sinner?"

When Dr. Marsh was an old man, it was said he looked "just like an angel." "What's the good of being young," said a young gentleman who had visited him at Beckenham Rectory, "when one sees a man of eighty in better spirits than the jolliest of us?" An Affghan who had been introduced to him, on hearing of his decease, exclaimed, "His religion shall now be my religion; his God shall be my God. I must go where he is, and see his face again." But Dr. Marsh gave his whole heart to Jesus when he was *very young*.

JOHN C. GREAVES.

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## "WORDS OF THE WISE."

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WILLIAM J. SHREWSBURY (BORN 1795. DIED 1866.)

"Possessed of a vigorous understanding, studious in his habits, and diligent in reading, he amassed large stores of Biblical and theological knowledge, which were embodied in his published works. His ministry, while it abounded in rich expositions of evangelical truth, was exceedingly practical.... He was eminently characterised 'by pureness, by knowledge, by love unfeigned,' and by disinterested beneficence... Ripe in graces, and ready to depart, he died at the house of his son, on the Lord's day, February 25, 1866, aged seventy-one years."—*Minutes of the Wesleyan Methodist Conference, 1866.*

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### WASH, AND BE CLEAN.

FROM the side of our wounded Redeemer there flows a stream more efficacious and pure than the celebrated Jordan. Jordan

cleansed *one* leper only ; but the blood of our Lord Jesus Christ hath cleansed its *thousands* and its *millions*—yea, it is cleansing many *at this very hour*, and yet it has the same virtue that it ever had, and is of equal efficacy *for you*. And if you know the plague of your own heart, and are made sensible of your moral disease, all that is required on your part is, “ Wash, and be clean.”

It is not necessary to attempt to dry up, or to mollify, some of the most loathsome of the wounds which sin has made, as *a kind of preparation for the cure*. Only try this JORDAN, plunge into the Fountain *as you now are* ; and you shall find that God’s method of saving sinners is *just suited to your present condition*.

What simplicity is there in the message of the holy man of God to Naaman ! He did not bid him do “ some great thing.” He did not enjoin upon him the observance of a long penance, a painful routine of religious duties, a laborious study of the law of Moses—no, not even of that part of the law which related to lepers, and the ritual ceremony of their cleansing—but, away to Jordan ! He directs him to Jordan at once ; and the sum of all the advice necessary in such an important case was contained in four easy words, “ *Wash, and be clean !*” Why, surely, it did not require great learning to understand this message. A child, an almost idiot, might have comprehended its meaning as well and as readily as Naaman, the Syrian lord. Just so it is with the method of salvation by faith in the death and blood-shedding of our Lord Jesus Christ. “ It is revealed unto babes.”

There is *nothing to pay* at Jordan’s stream. Naaman’s “ ten talents of silver and six thousand talents of gold ” were of no use to him here ; he could not carry his riches into the river with him ; they would then have been a mere useless burden, and more fit to sink him to the bottom by their weight, than to serve as an equivalent for his cure, as he had intended. According to the means prescribed by the prophet, “ *Wash, and be clean,*” a beggar, a Lazarus might have been cleansed as easily and as soon as Naaman. So, my brethren, the sinner who would be saved must be saved in *his own proper character as a sinner*. . . No merit is required, no good work previous to the act of cleansing, beyond those fruits meet for repentance, which always accompany godly sorrow for sin.

Naaman was not cured by a slow process, in a gradual manner. . . . He was a leper when he entered the stream, but he came out a cleansed man. “ Such power belongeth unto God ; ” and in such a manner does He cleanse the soul from the guilt and pollution of sin.

## THE UNHUMBLED PHARISEE.

Without much knowledge of his moral condition, or of the nature of his sinful malady, what few symptoms of unsoundness and disease he discovers he labours to cure by his own art; and wherein his own skill fails, he comes to God, but *not through Christ*. He is making a continual effort to recommend himself to God.

Religious services are rather a drudgery than a delight; but he *toils* in them, and conscience keeps him continually to the task. . . And what is the secret, the reigning motive, what influences him in the performance of all these duties? A *general*, a *sincere*, and perhaps an *earnest* desire to be saved. But mark, it is a desire *to be saved in his own way, by doing some great thing*.

There is no sinner on earth who so daringly insults the Eternal Jehovah as the unhumbled Pharisee. He will not blaspheme the name of God in the presence of men; but, with the hardihood of Cain, he will venture to appear before God in secret, or in His temple, without the blood of sprinkling.

## AN EARNEST SOUL YET UNCLEANSED.

He is still seeking to do some great thing—deeper repentance; more tenderness of heart; greater earnestness of soul in prayer; instead of obeying the command, “Believe on the Lord Jesus Christ, and thou shalt be saved.”

His objection to this Divine method of salvation *seems* to spring from humility, inasmuch as he pleads, with penitential sorrow, his utter unworthiness; but *in reality* it springs from pride, since he is waiting to get some kind of worthiness *preparatory* to his coming to that Saviour who bids the unworthy, and none but the unworthy, to come to Him. . . Hence many a leper continues uncleansed. Happier they who, like Naaman, the first time they are directed to Jordan, do on that very day venture in, wash, and are made clean.

## SIN TO BE WHOLLY DESTROYED IN THIS LIFE.

These (spiritual) adversaries secretly exult at the general credence given to their vile insinuations on this subject. They magnify their own power; they exhibit the strength of their “high places,” and insultingly say, “O Israel! thou shalt *not* tread upon them,” and thus as directly give the lie to God’s word of promise, as they did unto God’s word of threatening, when they said unto the first transgressor, “Thou shalt not surely die.”

This state of salvation (in which sin is wholly destroyed) seems almost an impossibility. But it only appears so to us when we are

‘*forgetters of God.*’ The immediate bearing of the questionable point is not, *Can man be thus saved?* but, *Can God thus save him?* The first fixes the mind on the creature who is to receive it, almost to the exclusion of every other thought; the latter leads the soul directly to His feet who said, “*All power* is given unto Me in heaven and in earth.” If all power be given to Him whom we worship as *God* and *Lord*, as the *Almighty*, cannot “He thrust out the enemy?” Cannot He expel the foe? Yea, He can do it, and He will do it like a God.

Saved from all sin, His people shall “tread upon their high places;” the strongholds that seemed impregnable *till death should shake them down*; the constitutional ramparts where their easily besetting sins were lodged; even to those lofty eminences shall they ascend, and while treading the ruins beneath their feet, and surveying from thence the wonders God hath brought to pass, they shall triumph and sing the song of victory:—“We got not the land in possession by our own sword, neither did our own arm save us; but *Thy* right hand, and *Thine* arm, and the light of Thy countenance, because Thou hadst a favour unto us. Thou art our King, O God; Thou hast *commanded* deliverances for Jacob. Through Thee have we pushed down our enemies; through Thy name have trodden them under that rose up against us. Thou hast saved us from our enemies, and put them to shame that hated us. In God will we boast all the day long, and praise Thy name for ever. Selah!” (Psalm xlv. 3, 4, 5, 7, 8.)

The very spirit of the Christian religion consists in this one blessing, the *destruction of sin followed by the reign of righteousness and peace.*

Christ died and rose again for this end, that we might be pardoned and made holy; that we might become “a royal priesthood, an holy nation;” that “**HOLINESS TO JEHOVAH**” might be written on our foreheads whilst we live, and not on our coffins when worms are devouring us in the grave.

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## THE CONSECRATION OF DAILY LIFE.

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WE have been occupied lately in the way of visiting and having company. Our party is now dispersing, so that in a day or two we expect to be quite alone, for the first time since I came to Congleton. We have had a very pleasant time of it. I have just been

thinking of what it ought to yield. If, like a wandering bee, I have been sipping sweets from many a fair and sunlit flower, I ought, like that bee, to return laden with spoils, and in the quiet seclusion of my hive to make it honey—to turn, by reflection, the raw material, hastily gathered and stored by wayside paths, into something useful and noble. It seems to me the nicest point in the art of living well to be able to do this constantly—an alchemy worth ten thousand times more than that of the old philosophers. The longer I live the more I am impressed with the hidden value of these *little* things which make up the sum of daily life—their adaptation to aid in that process of self-education, mental, moral, and religious, which we ought to be conducting. How great our perversity must be, since we often not only fail to perceive their value and neglect the right use of them, but actually turn them to purposes of self-degradation! The first blessing which religion conferred upon me was a renewed nature—a heart right towards God. It did not engraft upon me any new faculty; it simply turned my feet into the right path, cancelled my past transgressions, and gave my moral nature a right bias. These were initiatory steps. Its provisions extend far, far beyond this. It speaks to me of growth, progression, and Christ-likeness, as the highest end of my being. The great principles which Christ laid down, and which His own life illustrated, are to govern me. My intellectual faculties, sanctified by religion, are to be freely exercised on the great truths of Christianity. With the freedom but the reverence of a child, I may trace out the wisdom, power, and love of my Father in redemption, in His moral government of the world, and in the wonders of His creating power. I am invited to investigate these, for I have a personal interest in them of which an angel cannot boast. In studying them I enlarge my conceptions of God. The incidents of my daily life are arranged by that same wisdom and love for the purpose of my moral training. They are the means best adapted for securing this. It is strange that they are regarded by many of the children of God as hindrances to piety. There lingers in many minds that remnant of Popish corruption, which a wicked priesthood has nurtured for the purposes of worldly emolument, that God is best worshipped in long and frequent acts of devotion, ecstasies of feeling, and the cultivation of the emotions. All these are right and proper in their place, but they are a very small portion of the means of true religious growth. “When one is growing in religion,” says an able writer, “he converts the common pursuits of life into means of piety. The

spiritual temper gives its own colour to all objects, and influences every choice of the mind. The soul becomes impregnated with love, and sees and pursues all things under its influence." The employment and pursuits of daily life are to us just what we make them. We stamp their value to us by the spirit we bring to them. They are designed as educational appliances by our Great Teacher; and if we fail to recognise and improve them as such, we rob ourselves of an incalculable good, and God of a portion of His glory. If I am true to God and my own nature, I must aim at the highest cultivation of that nature. I must seek to glorify Him by a steady consistent growth in all excellence, by a harmonious development of all the graces of His Spirit.—*Miss Hessel.*

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## SHORT SERMONS FROM CLASS-MEETING TEXTS.

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BY REV. JOHN BRASH.

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### II.—"LOW, AND CAST DOWN."

"I FEEL low, and cast down." This is a vague expression. To a class-leader it is sometimes a very perplexing one. It will bear so many interpretations, that he does not know whether he ought to administer encouragement, or exhortation, or even reproof. It is therefore important to consider—

#### I. THE CAUSES OF DEPRESSION.

1. There are some forms of depression that are not inconsistent with entire devotion to Christ and "joy in the Holy Ghost." Those to whom St. Peter wrote had been "begotten again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away," and yet they suffered from depression. "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations" (1 Peter i. 6).

Who can doubt the piety of David when he wrote the 119th Psalm? and yet he suffered from depression. "Rivers of waters run down mine eyes, because they keep not thy law" (Psalm cxix. 13). And the more holy we are, the greater will be our own sorrow as we contemplate the conduct and condition of the ungodly.



Jesus Christ, the one man "who did no sin," suffered from depression. On visiting a house of mourning He "groaned in the spirit, and was troubled" and "wept." And the man who does not sympathise with sorrow, and "weep with them that weep," is not a Christian.

2. Depression is sometimes the result of distrust. We have not learnt the lesson of the Sermon on the Mount, and do not "consider the lilies of the field, how they grow." Lacking confidence in God's providential care, we are painfully anxious respecting the issue of our trials. Or we set our hearts upon the accomplishment of our own plans, and when they are thwarted we are petulant and rebellious.

3. Many Christians are "low and cast down" by the fear of falling from grace. Their enemies are so numerous; they have already had so many hair-breadth escapes; they meet so frequently with those who once bade as fair for heaven as themselves, but who have "denied the Lord that bought them;" that their hearts sink within them. They feel as David did, when he said, "I shall one day fall by the hand of Saul." They fear that they will be found, at the close of life, without a hope of heaven.

4. But sometimes a professor complains that he feels "low and cast down," when a more candid man would confess that he had committed sin. He has neglected prayer, or has allowed the world to steal away his heart from Christ, or he has been overcome by sudden temptation, and has lost his peace. Instead of saying that he feels "low and cast down," he ought to say that he is in a state of guilt and bondage.

Let us consider—

## II. THE CURE FOR DEPRESSION.

This depends upon the nature of the depression and its cause. Uncertainty on this point often compels a leader to talk at random, and leads him to say just the thing he ought not to say.

1. The depression which comes of distrust will never be cured until we believe that disappointments and afflictions are necessary to the accomplishment of God's purpose respecting us, and that He is loving us just as much when He sends troubles as when He sends blessings. Nay, that the troubles themselves are blessings in another form.

He is not a skilful physician, but an empiric, who professes to cure all diseases in the same way. The skilful physician adapts his treatment to the requirements of each case. To one patient he prescribes cordials, nourishing diet, everything that is agreeable.

On another he finds it necessary to perform a painful surgical operation. But his regard for this patient is not less than for the other. It is no pleasure to him to inflict suffering. In each case his object is the same, and in each case he adopts the best course for its attainment.

And the world is full of sin-sick souls. Christ is the good Physician. To all who place themselves under His care He promises a perfect cure. Then yield yourself into His hands, and if the treatment is severe, do not murmur. If the knife is sharp, do not complain. Remember how kind He is who holds it. Should the medicine be distasteful, and not such as you would have chosen for yourself, show Him, by your spirit and your conduct, that you have more confidence in His wisdom than in your own. Say—

“Thankful I take the cup from Thee,  
Prepared and mingled by Thy skill,  
Though bitter to the taste it be,  
Powerful the wounded soul to heal.”

The time will come, perhaps in this life, certainly in the next, when you will be more thankful for your sorrows than for all your comforts.

2. For the depression that results from the fear of falling, the only remedy is confidence in the Divine faithfulness and power. He who saves you to-day, can just as easily save you to-morrow and the next day. Suppose that you do not *now* feel strong enough to bear your future trials, is it necessary you should? Remember the terms of the promise, “As thy days, so shall thy strength be.” God does not promise that strength for a day of toil shall be given on a day of rest, or that grace to bear a heavy trial shall be given when you are under a light trial; but, “*As thy days*, so shall thy strength be.” No dying saint has ever had to complain that God has deserted him in the time of his extremity, but tens of thousands have in their last hour testified that He was better to them than their boding fears.

There is a fear of falling that is needful and salutary. He who underrates his danger, or overestimates his strength, is sure to be overcome. But be careful never to separate the consciousness of danger and weakness from the remembrance of Christ’s unchangeable love. Join the two in your thoughts, and you will save yourself much misery, for stronger than your fear will be your hope, and the conviction that, if you do not wilfully forsake God, He will never cast you off.

3. But if the expression “low and cast down” be merely a

gloss; if you have sinned against God, and lost your peace; then your duty is plain. Make a clean breast of the matter, and acknowledge your true state. Return to God, confessing your sin, and seeking forgiveness through the atoning sacrifice of His Son. And do so at once. It is at your peril to delay. The longer you delay, the less desire you will have to return. The longer you delay, the less likely it is that you will ever return. Unfaithful as you have been, God beholds you with infinite compassion, and waits even now to heal your backsliding, and restore unto you the joy of His salvation.

Let us walk in the King's highway of holiness, and we shall never know any more of the depression which results from unbelief, or slavish fear, or sin. "Blessed are the pure in heart, for they shall see God." They shall see Him compassing their path and their lying down; and the consciousness of His nearness, while restraining them from sin, will be a cheering assurance of protection and safety. They shall see Him in the events of daily life, and the knowledge that nothing occurs without His permission will make it easy for them to say, in all times of disappointment, "Thy will be done." They shall see Him in His word. In every precious promise they will hear His voice, and that voice will dispel their fears and their forebodings of evil. Their experience will confirm the truth of the prophet's words, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."



## TWO MONTHS' EXPERIENCE.

(EXTRACT FROM THE DIARY OF A LOCAL PREACHER.)

*(Concluded from p. 101.)*

SUNDAY, OCT. 17.—A day of conflict. The Lord gave me some liberty in preaching at night, in answer to special prayer. O for more faith and power! I must live nearer to God. If I would have the spirit of a Bramwell or a John Smith, I must have their self-denyings, their wrestlings, and their simple faith. Lord, do with me what Thou wilt, only save poor Christless souls!

MONDAY, 18th.—I am tempted and cast down to-day, and fear I have not "kept the door of my lips." Still the atoning blood avails. Lord, help me! I cannot *live* without Thy smile and Thy

presence. But it is "Jesus Christ the same yesterday, and to-day and for ever." Ever the same Saviour—the same Redeemer from all sin: and by the same simple faith may I ever have the promise applied. "Lord, I believe: help Thou mine unbelief!"

TUESDAY, 19th.—"The Lord is good to Israel." To-day I have been enabled to maintain my trust in the cleansing blood. God is pledged to bless me. Still, I have oppositions and temptations. The tempter assails me in various ways; but Christ, who is my Pattern, was also tempted, and like Him, and through His might, I conquer. I am hungering and thirsting for more of God. My whole life must be one continual following of His will. How ready He is to save! How plenteous in mercy and goodness!

WEDNESDAY, 20th.—More and more I find that my course must be one of conflict; but I am strengthened by the thought that the purpose of God concerning me does not change. His *will* is my salvation! It is His will that the blood of His Son should cleanse and keep me ever clean. Let me keep on steadily believing, and faith will always "bring the power." I see, as I never saw before, how the Son of God bore my curse, and the punishment of my sins, and bought for me

"Pardon, and holiness, and heaven."

THURSDAY, 21st.—Why is not my soul filled with God? Why have I not more power in prayer, and more really concerned for dying men? To-day I have felt that everything must be given up to God—that I must be willing to take up and bear every cross. This I am willing to do. To be able to advance in the Divine life, to be an earnest, living Christian, sloth must be conquered and self subdued. What a conquest! But God will help me. "No good thing will He withhold from them that walk uprightly."

FRIDAY, 22nd.—This evening I was enabled to give testimony to the power of Christ fully to save. His blood cleanseth; He pleads at the Father's right hand; His Spirit is given, and faith which brings these blessings is ever the same. "All things are now ready!" Retrace my steps I dare not—a way is opened before me, and I must follow it. It is the way of holiness!

SUNDAY, 24th.—Let me ask, How do I now stand before God? My heart this moment lies open to His gaze. He searches and knows me. Surely I am altogether unworthy to be called His servant! But though dead through the fall of Adam, in Christ I am made alive.

MONDAY, 25th.—To stand still is to give up; to give up this struggle would be to grieve the Holy Spirit of God; to grieve the

Spirit would be to endanger my possession of religion ; to lose my religion, and after all this to return to sin, would be to incur the dreadful wrath of God. O Lord, help me ! This night I renew my covenant with Thee, resolving on a course of more complete self-denial and devotion ; this night I present myself—my body and soul—afresh upon the altar that sanctifies the gift. O for power to wrestle and believe till my heart experience what He waits to give !

TUESDAY, 26th.—The inmost desire of my soul is to live for God only. To-day I have trembled at the danger of growing cold, and have asked for the gift of the Holy Ghost, that I may be kept. I see more plainly than ever that whatever is asked in the name of Jesus shall be given. The “promise of the Father,” that “blessed gift of the Holy Ghost,” is to “everyone that believeth.”

WEDNESDAY, 27th.—My soul is filled with a desire to see sinners converted, and a resolve that as far as I am concerned,

“My soul shall live for God alone.”

O for more of the genuine spirit of religion, and more power to commend it to others ! There are oppositions, but I go on. The God whose mercy has saved me shall be my portion, and to bring men to Him the object of my life. O for a baptism of fire !

THURSDAY, 28th.—“There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.” Thank God, this experience is mine. This puts hell to flight. The accuser may make all my actions sin, and harass me every way ; yet the Spirit in the heart of a weak believer shall “raise up a standard against him,” and I shall—yea, I do—come off more than conqueror through Him that loves me !

FRIDAY, 29th.—“This poor man cried, and the Lord heard him.” Last evening Satan made hard at me, and strove to shake me from my hope ; but God rebuked him. I rejoice to-night in the clear consciousness that all is right.

“O what a happiness is this !  
All is well ! All is well !”

My prayers, I am assured, *are* heard by God, and according to His great power I am helped. He saves to the uttermost “a helpless worm that trusts in Him.”

SUNDAY, 31st.—There are several things for which I have this day especially to praise my Heavenly Father. First, because He gave me, notwithstanding several disadvantages, liberty in preaching His word. Second, because I have felt His will to be my law, and I have had power given me to do it. Third, because, in

answer to definite prayer for that blessing, He gave me in the evening the baptism of the Holy Ghost. Surely, great grace rested on us all. "O that men would praise the Lord for His goodness!"

MONDAY, November 1.—I have to tell to-day that, though withstood by the devil, the power of God has kept me. Truly, this spiritual conflict is hard work; but "if God be for us, who can be against us?"

TUESDAY, 2nd.—"He shall baptize you with the Holy Ghost and with fire." This is what I want, and for which I have been led lately especially to pray—to be baptized with fire. Oh! that God would give me to be all light and heat; to warm the atmosphere round me; to kindle fires in the hearts of others; and to carry with me power wherever I go. Sure I am that God is willing to do this, for has He not promised it? And the way to obtain it is by prayer. "He will give the Spirit to them that ask Him." Faith must pervade the petition, and "believing, ye shall receive." Just now, my blessed Lord, I close in with Thy promise; just now I implore the baptism; just now I put forth faith in Thy word, Thy willingness, Thy power. According to my faith be it done!

WEDNESDAY, 3rd.—Satan, that great adversary, tries hard to overthrow my soul, or at least to prevent my advancement. But faith conquers. To-day my special endeavour has been to live in the Spirit, to be always praying.

THURSDAY, 4th.—God is the Creator of the world. He made a race of men upon it—formed them for happiness and His own glory; they rebelled against Him, and were most justly condemned to death; but He loved them—gave His well-beloved Son to die in their stead, and offers them, in Him, a free pardon. They refuse! They slight the Giver of mercy. Oh, what madness in men! Who shall open their eyes to see the evil of this? Lord, men whom Thou hast redeemed are everywhere perishing! Oh, if Thou art love indeed, impress these things on my heart, that I may have a passion for saving souls! Let me lose all the joy of life rather than care not for these.

FRIDAY, 5th.—A solemn fast. To-day I have been humbling myself before God, for my own unprofitableness and the sin and danger of others. I would be a Bible Christian; and though my duty, as there set forth, be trying to the flesh, yet I will persist in doing it. Help, Lord! Through grace I believe I am progressing. Christ is very precious; the Bible is loved more and more; the simplicity of faith shines more and more. I rest my all on the

atonement of Jesus; the blood cleanses; and I have, in a measure, the testimony that *my ways please* God. To His name I give glory.

SUNDAY, 7th.—Oh, to feel more the power of God! This day has been spent almost altogether in serving Him; but have I not, in attention to what has been outward, forgotten the inward life? I trust not. But I long to feel God near me at all times. O, save Thy servant, for Thy mercy's sake!

MONDAY, 8th.—My soul truly longs for the full image of Christ. O, to be like Him! Through His grace I have no cloud overhead; but to feel His presence abiding with me, and His power resting upon me—this is what I need.

WEDNESDAY, 10th.—

“Ah, no! ne'er will I backward turn,  
Thine wholly, Thine alone I am.”

Blessed be God, the gift is still lying on the altar; but O for an increase of *power*! I know well that unless I press onward, and deny myself daily, the light in me will become darkness, and I, who have warned others of the peril, shall myself become a castaway. But to keep me is the design of my Father, and if that be my object, what can withstand me?

THURSDAY, 11th.—Christ is all in all to me. O that I could realize His fulness. This has been a day of much prayer, for I find that it is only by continual application of fresh fuel that the fire is kept burning. Let me yield up myself afresh to God daily. God the Divine Father loves me—Jesus has shed His blood for me—the Spirit has led me to the Saviour. Blessed be God for *all* His mercy!

FRIDAY, 12th.—Two months ago this day I was led to yield my body and soul to God, saw it my privilege to be saved from all sin, rested on the promise of God, felt the blood applied, and became, as never before, separated to God. Praise the Lord! Hosannah in the highest! He who has kept me thus far can keep me to the end. What access to God in prayer have I had during the last eight weeks! What seasons of pure joy! What revelations of the love of God! “What shall I render unto the Lord for all His benefits towards me?” Thank God, I am saved, *fully saved now*. What a mercy is this! I see it my privilege to take higher ground. The Good Spirit shows me a narrower path, and bids me enter. God knows I am willing. All within me cries—

“I want Thy perfect will to prove,  
All purified by spotless love.”

I want especially—1. An abiding anxiety for the Divine glory. 2. To be ready always to tell of the goodness of God. 3. A greater

power in prayer, so that when I ask the Holy Spirit may be given.  
4. A constant influence in my daily life, making my example speak out for the Saviour, who has done all for me. O that God would grant me this!

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THE PEARL OF DAYS.  
READINGS FOR THE SABBATH.

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BY REV. WILLIAM G. PASCOE.

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MAY 5.—ESTABLISHED AND PRESERVED.

“But the Lord is faithful, who shall stablish you, and keep you from evil.”—  
2 THESS. iii. 3.

THE worst evil is sin. The chief tempter to sin is the devil. The “faithful Lord” can save us from the one, and deliver us from the other.

When plants which have been kept in hothouses during the winter months are needed for bedding out in spring, they are placed in cold frames, and thus hardened that they may bear exposure. The Lord hardens His saints to bear temptation, that when its chilling blast comes upon the soul, they are kept from the evil of sin. The young recruit cannot bear exposure as the veteran soldier. He has to be drilled, and gradually introduced into the severer forms of active service. We are *stablished* by God in such a manner. The truth is applied to our hearts with Divine power: the riches of grace are revealed to us with increasing delight; the prospect of heaven becomes more rapturous; the experience of grace more full and steadfast. Thus stablished, and with unfailing supplies from the storehouse of grace ready for our every hour of need, we may go forward strong in the Lord, and no weapon which is formed against us shall prosper.

The Lord does not seclude His saints from all temptation and trial. He stablishes them, and sends them into the world, where they must constantly fight the devil and overcome sin. They entirely mistake the nature of the Christian life who expect added sanctity through increased separation from the rest of mankind. They may there find added corruption, or added moroseness, but not added purity. “I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil,” were the words of our Saviour when praying for His followers.



To be kept "from the evil" by God means more than mere preservation. They who are thus preserved are enriched by choice gifts of Divine grace. The treasures of the kingdom of grace are open to them. They may ask what they will, and it shall be done. They are subjects of the sanctifying operations of the Holy Ghost. They are free from sin. They daily experience the cleansing power of Jesu's blood; and they are kept by the power of God unto final salvation, when they shall come forth, all smiles, in the radiant glory of their immortal nature.

The Lord doeth all this! My soul, give to Him the glory, now and for evermore!

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#### MAY 12.—MORE THAN CONQUERORS.

"More than conquerors through Him that loveth us."—ROMANS viii. 37.

FEW positions in life are envied more than that of a conqueror. The world hears his fame; thousands do him honour; favours are showered on his path. To know that skill, might, strategy, daring, valour, all in vain were brought against him, is enough to make him grateful for the powers which have been crowned with such success.

The conqueror is honoured in proportion to the strength of the foes he overcomes, and the difficulty of the positions he held. But no foe is so subtle, so malicious, so mighty as Satan. Yet even he will be utterly overthrown.

Many earthly conquerors realize what the late Duke of Wellington is reported once to have said, "Nothing is so terrible as a battle won, except a battle lost." The losses inflicted on a conquering army are awful. The lines of grief marked on the face of a conquering nation are not worn out in a generation. No earthly army can be "more than conquerors." Traces of the battle will long remain on it—perhaps, never be obliterated. But how different with the saint! He not only conquers his foes, but he is stronger when he comes out of the conflict than when he enters it. He makes them, more than Roman generals ever did, add to the glory of his triumph.

"What are these arrayed in white? and whence came they?" Who would think that the dust of battle had ever fallen on their spotless garments? Who would suppose that a trial had ever pressed on their hearts? And yet they "came out of great tribulation." But they have not only beaten down the foe; their conflicts have helped to show their strength. They have not only overcome; but their enemies, for ever cast down, have helped to weave the immortal

wreath now placed upon their brows. They are "more than conquerors!"

How? Not by their personal valour, not by their thoughtful skill, not by their mighty power, but through Him that loveth us! He is the "Captain of our salvation." He "teacheth my hands to war and my fingers to fight." He is the inspiration of the saint's valour. He is the stay of the saint's heart. He is the nerve of the saint's arm. Without Him we can do nothing.

What rapturous hallelujahs will greet Him when He cometh forth to be admired in all them that love Him! The heavenly arches will resound with the mighty thunders of His praise. Myriads will catch the spreading fire of heavenly devotion. Every redeemed saint will help to swell the glorious anthem. Only amid that scene shall we fully know the meaning of the text. But then, when every trace of weakness, and pain, and sorrow, and sin is for ever banished, and in all the glory of our immortal nature we approach the throne of Jesus, and cast our crowns at His feet, then shall we know what it is to be "MORE THAN CONQUERORS."

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#### MAY 19.—THE REST OF ENTIRE HOLINESS.

"We which have believed do enter into rest. There remaineth therefore a rest unto the people of God."—HEBREWS iv. 3, 9.

THE people of God are all, more or less, resting in Him. There can be no adoption into His family until by faith we rest on His promises. The entire Christian life is one of resting by faith in God. But they who rest in God for pardon often feel their faith, in reference to salvation, less implicit, and confiding, and entire than it should be. They do rest in Jesus, but sometimes doubts disturb, and fear distresses, and they long for fuller satisfaction than they have yet received.

The final rest remaining for the righteous is in heaven. A glorious rest to which the eye of every saint is fondly turned, for there we "shall see the King in His beauty." The completest rest on earth is but a type of that rest which still remaineth.

The most perfect type and earnest pledge of heaven is the rest of entire holiness. The promised land into which the Israelites were led was not more full of natural beauty, nor more fruitful of earthly supplies than is this good land of holiness fruitful of every good thing.

It is a rest of *perfect faith*. No doubt disturbs the soul. No unbelief raises a cloud over its surface. A clear sky and a smiling

God are constantly possessed by those who enter into this rest. They rely on the atonement of the Saviour. They believe in its power to satisfy every claim of God upon man, and they feel its power to satisfy every desire of man's nature.

It is a rest of *perfect love*. The love of such is a pure flame in which no sin can live. Sin, fear, grief, and other miseries that make men's souls a prey, are all "cast out by perfect love." Then we can lay our hands into God's hands, and say, "Thou knowest all things, Thou knowest how I love Thee." Then we can give our hands to our neighbours, and say, "God knows that nothing dwells in my heart but love for all mankind."

It is a rest of *perfect peace*. When God takes full possession of the soul, disquiet can no more live there than sin. The disturbing elements all depart when sin is thrust out. This peace is perfect and abiding, not because the sanctified believer has a wall built around him that no enemy can pass it to touch him; but because of the full possession of the Holy Spirit, who preserves the soul in peace that no enemy is strong enough to disturb.

It is a rest of *fruitful hope*. The eye of faith can see afar. The bounds of time and matter are no barriers to its power. Onward amid the clear light of eternity, and on the countless throngs of the glorified it looks, and calmly surveys the scene in which the faithful shall take part when "death is swallowed up in victory."

"There remaineth a rest unto the people of God." I would be one of Thy people, O God! one of Thy chosen ones, on whom Thou dost lavish Thy favours, that I may "believe and enter in."

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#### MAY 26.—SPIRITUAL LIFE.

"If we live in the Spirit, let us also walk in the Spirit."—GAL. v. 25.

EVERY shepherd knows his sheep. He is with them constantly, Their marks differ from the marks of other sheep, and he at once recognises them. Even so are the sheep belonging to the Chief Shepherd known to Him. Their distinguishing mark is the indwelling of the Holy Spirit. If they have not the Spirit of Christ, they are none of His. They may have other marks such as the world sets a value on—intelligence, good breeding, agreeable manners, a benevolent heart, and others most desirable; but if these are all, they do not belong to Christ. "Tell me," said a father to his son, "what difference you can detect between two needles, one of which has received an electric shock, and the other has not? And yet the one has hidden virtues of which the other has none. The electric shock has rendered the one needle a magnet, which, duly

balanced, will enable a man to find his way across the trackless ocean." Likewise, the soul which has received the Spirit, has received a power which will lead him to everlasting blessedness, when other men of equal culture, and learning, and advantages, will only grope their way into "outer darkness."

Let me closely examine myself to-day. Do I live in the Spirit? Is He my light and my salvation? Does He lead me into all truth? Has He taken from my heart all sin, and gloom, and fear, and doubt, and love of self and the world? Am I resting on the atonement now for fulness of salvation? Let me look into the depths of my heart. My God, help me thus to search myself!

If I live only in the Spirit, all envy is gone—my soul, take heed, look into the depths!—all malice is gone, all hatred is gone, all uncharitableness is gone, all self-will is gone, all sin is gone, and the blood of Jesus Christ cleanseth the soul to its deepest depths. Is this true of thee? Glory to God, that any poor sinner may venture to say in humility, but in firmest confidence, "It is true."

Then thou dost also "walk in the Spirit." Thy outward life must be conformable to thy inward experience, just as the hands on a dial-plate are true to the inward working of the clock. Are the graces of the Spirit manifested in outward life? The apostle enumerates them: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (verse 22, 23). In what dost thou fail? There *must be* a walking in the graces of the Spirit, if there be a living in the enjoyment of the Spirit. Is it true of thee?

Thank God, it may be true of everyone. Seek to live in the Spirit by abandoning thyself to His operations, and thou shalt "walk in the Spirit" in thy daily life, and heaven will be begun below.

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## REVIEW

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*Scriptural Holiness Series.*—No. V. *Let us go up Incentives to the Pursuit of Scriptural Holiness.* By the Rev. J. HARTLEY.—No. VI. *Power with God. Scriptural Holiness and Prevailing Prayer.* By Rev. J. FINNEMORE. London: A. Osborne. Price One Penny; or, 7s. per hundred.

THE preceding numbers of the series, advertised on the cover, are so closely allied to this magazine as to preclude our criticism or review. We are, however, glad to hear of many instances of good resulting from their perusal. One class-leader, who distributes them freely, says, "Since the distribution of these tracts the attendance at my class has doubled, and the spirit of unity and prayer has delightfully increased." The circulation of the first four numbers has already reached about thirty thousand.

Mr. Hartley's is a charming tract. The “incentives” are pointed, forceful, and inspiring. “Incentives” they are, most certainly, but there is no driving.

Our readers may judge from the following sentences, “It is indeed a goodly and blessed land towards which we are beckoned; like the Delectable Mountains shown to the Pilgrims, it is ‘a most pleasant mountainous country, beautiful with woods, vineyards, fruits of all sorts, flowers also, with springs and fountains, very delectable to behold.’ There the sun shineth night and day. There ‘the beloved of the Lord dwell in safety by Him.’ And it is the *promised* land... ‘common to and *for all the pilgrims.*’ So we rejoice to believe with the immortal dreamer. But, unlike him, we do not regard it as a far-off land, never reached till the close of our earthly sojourn, and lying on the verge of the river of death. It is nigh unto us.”

It is marvellously adapted for wide circulation among Christians everywhere. Would that we were able to send it through all our Churches!

No. VI. deals well with the subject of prayer. Passing by sceptical objections it at once enters the treasures of Bible truth and Christian experience, and brings out both argument and illustration to show that holiness involves “power with God.” We heartily recommend it to all who are concerned “how to pray.”

*Entire Sanctification.* By ABRAHAM WORSNOP, Minister of the Gospel.  
London: R. Davies, Conference Offices, Sutton-street, Commercial-road.  
Price 6d. Cloth, 1s.

WE echo the opinion of the late Rev. W. C. Thornton, M.A., “A clear and edifying treatise on the glorious hope of our calling.”

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## “IN HEAVENLY PLACES.”

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HAPPY the soul whom God delights  
To honour with His sealing grace,  
On whom His hidden name He writes,  
And decks him with the robes of  
praise;  
And bids him calmly wait to prove  
The utmost powers of perfect love.

I cannot, dare not, now deny  
The things my God hath freely given;  
That happy, favour'd soul am I,  
Who find in Christ a constant heaven.  
He makes me all His sweetness know,  
He makes my cup of joy o'erflow.

His grace to me salvation brings,  
His grace hath set me up on high;  
He bears me still on eagles' wings,  
He makes me ride upon the sky;  
With Him in heavenly places sit,  
And all the earth beneath my feet.

An hidden life in Christ I live,  
And, exercised in things Divine,  
My senses all His love receive,  
I see the King in beauty shine,  
Fairer than all the sons of men:  
Thrice happy in His love I reign.

His love is manna to my taste,  
His love is music to my ear;  
I feel His love, and hold Him fast  
In ecstasies too strong to bear:  
I smell the odour of His name,  
And all wrapt up in love I am.

O might I feel the utmost power  
Of love, and into nothing fall!  
Infinite Love, bring near the hour:  
Infinite God, be all in all!  
Cover the earth, Thou boundless sea,  
And swallow up our souls in Thee!

CHARLES WESLEY.

# THE KING'S HIGHWAY.

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## THE PENITENCE OF THE SANCTIFIED.

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WE do not regard penitence as solely associated with a burden of guilt or inbred sin, but think that to whatever state of grace or glory we rise, its continuance and increase are essential to the perpetuity and bliss of our redeemed life.

We did sin. The present and future may be radiant with light and hope, but the past is as dark, dismal, sensual, devilish as it ever was. Our sins are blotted out of God's book, to be remembered *against* us no more for ever, but as facts in our life they eternally remain in all their exceeding sinfulness; and it will always be true that we "were by nature the children of wrath." The fact and evil of our sin are the subject of eternal history, and therefore of eternal shame.

We may thank the Saviour for His blessings, but our appreciation of them will be wretchedly feeble if we banish all thought about the curses under which we groaned ere He came to our deliverance. It is the memory of intolerable bondage that the more reveals and sweetens the bliss of freedom—of gnawing and perilous disease that teaches the preciousness of health.

Passing by personal sufferings, brought on by personal sin, and the injuries inflicted on others, which cannot be remedied in this life—eternal good might have been done which will never be accomplished now. There are dismal catalogues of sin which we might have prevented. It is to be feared there is endless damnation from which we might have rescued many a soul, but it is now too late.

And can we think of the endless consequences of omitted or ill-performed duty—not to say positive transgressions—and not hate the sin with intenser hatred?

Do “we see Jesus?” The sin-atonement victim? Well. But, as we approach His cross, if our hearts are right, the absorbing thought and ruling emotion will be—*He suffered this for me.*

“*My sins have caused Thee, Lord, to bleed,  
Pointed the nail and fixed the thorn.*”

And when in heaven we see His face, and gaze upon the

“*Five bleeding wounds He bears,  
Received on Calvary,*”

the sins—our sins—which made those wounds, and

“*Quench’d in death those flaming eyes,*”

will appear far more sinful and abhorrent than now, when their enormity is surrounded by the mists and darkness of this world. Purer, deeper penitence will fill our soul. We shall be ashamed for the crown of glory to sit upon our unworthy brow, and make haste to cast it at the great Redeemer’s feet.

It has been observed of Paul, that in one of his earliest epistles he thinks himself “not meet to be called an apostle;” writing some years after he says he is “less than the least of all saints;” and still later on he publishes himself the “chief” of sinners. Was it that Paul was a greater sinner the longer he lived? No one can believe it. Was it that he still sometimes committed sin, and thought that the least sins in him were greater than others’ crimes, considering his advantages? No: sin and self in him were “dead.” His experience was, “I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me.” Gal. ii. 20. It was the stronger light of Divine purity and love—the result of nearer intercourse with Heaven—that shone upon his past career, revealing more and more its exceeding sinfulness, and that filled him with a deeper penitence in ripe old age than when heaven and earth were first gladdened with the news, “Behold, he prayeth!”

Our holiest services are often marred by ignorances, errors, and shortcomings, to which a pure and well-instructed conscience cannot be indifferent. We may have prevented good, we may have injured others and ourselves by pure mistake; but on the discovery of the mistake our whole soul will revolt from it, and make humble confession before God and man, if the principle of rectitude entirely sways our being. "Who can understand his errors? Cleanse Thou me from secret faults." Psalm xix. 12.

Reflecting on the dreadful past, and the many infirmities to which we are subject now, it is refreshing to hear a voice on this subject from the eternal throne: "Thus saith the high and lofty One that inhabiteth eternity, whose name is holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isaiah lvii. 15.

In His "presence is fulness of joy." As our knowledge of Him increases, there will be abounding gladness. At the same time we shall the more deeply regret that we should have despised His mercy and love: and the intenser will be our loathing of the evils that once reigned within. But the bliss of perfect love will not be lessened thereby, but rendered more precious and congenial.

"Not laying again the foundation of repentance from dead works," nor destroying the foundation. Let us preserve it; and as we desire our Christian life to develop and expand, let us widen and deepen this secondary basis on which it rests. To give up repenting when justified and sanctified would be to undermine and remove what is essential to the Christian temple.

We have seen some noble buildings totter to the ground—men who knew the truth and whom the truth had freed and sanctified, but who have fallen into darkness and depravity again. Many things may have entered into the explanation of their ruin; but if from the time of their conversion there had been increasing penitence, or if they had preserved the same humility of mind, the same hatred



of sin, the same contrition, the same earnest purpose to serve God which characterized them when first they sought the Lord, they would not have yielded in the evil day.

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## OUR LOVEFEAST

RECENT EXPERIENCES OF LIVING WITNESSES.

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“Witnesses that Christ hath died,  
We with Him are crucified;  
Christ hath burst the gates of death;  
We His quick’ning Spirit breathe:  
Christ is now gone up on high;  
Thither all our wishes fly:  
Sits at God’s right hand above;  
There with Him we reign in love.”—*Charles Wesley.*

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### TWENTY-THREE YEARS’ HAPPY SERVICE.

I OFTEN regret that soon after I found salvation I fell into a lukewarm state for several weeks, and had just as much religion as made me miserable. I was, however, led to see the folly of such a course, and fully decided for heaven, and determined to do everything I could to upset the devil’s kingdom. Bless the Lord! I’ve been going at it ever since.

For twenty-three years religion has been to me a joy and a comfort. In personal and domestic affliction I’ve had “strong consolation.”

Religion, too, has always prompted me to active service for Christ. I’ve been a Sunday School teacher, a tract distributor, a prayer-leader, an exhorter, a local preacher, a class-leader, and for the last seven years a Home Missionary. Glory be to God!

I do believe with the wise man that “to him that soweth righteousness shall be a sure reward.” I’ve had a good reward already while pointing sinners to the only Saviour.

I feel deeply the importance of holiness in order to happiness and usefulness. I have often staggered at the promise through unbelief, and have been afraid of bringing an evil report on the land of perfect love. But I thank God that I can now humbly trust the blood of Christ to cleanse my soul from every sinful stain. I feel more than ever convinced of the truth of the passage, “If we walk in the light as He is in the light, we have fellowship one with another; and the blood of Jesus Christ His Son cleanseth us from all sin.” I am trying to “walk in the light.”

*Brother ———.*

## HIGH PLACES.

I AM living above the world. Neither its joys nor its sorrows affect me. I am trying so to live that at the end I may have a joyous welcome from my Saviour. I am willing to live as long as He wills, and to die as soon as He chooses. I am continually striving to have my will lost in the will of God.

*Brother ———.*

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“A LIVING SACRIFICE.”

AFTER enjoying for some years, with intervals of darkness and doubt, a realization of God's pardoning love, I was led by the Holy Spirit to understand that there was a path of deeper peace and more entire consecration than I had yet walked in; and the resolve was made to seek out that hidden path.

There followed weeks of severe spiritual conflict, great searching of heart, and many dark days. It seemed as if God had withdrawn Himself. I saw the past full of failure; the life of God within, but faintly burning there. Yet I wanted to know the Lord's will concerning me, and I longed to live entirely for Him.

At length, He who gave the yearnings of soul after Himself, also granted rest.

As I knelt before Him, with the cry for help on my lips, He enabled me to realize vividly the altar just awaiting the gift. I was enabled to place my all upon that altar, to be henceforth the Lord's property for time and eternity. He drew near with words of acceptance, which were silently spoken to my heart, and I knew that He took that sacrifice, and sent me forth into His service as I had never been before, all given up to Him.

Years have fled. Before Him there has been many a deep sorrow, because of the slowness of my spiritual growth, and the great feebleness of my service for Him; but I am thankful to believe that God still possesses my all. I have in Him all I need, and I find in His service great delight.

*Sister ———.*

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PROTRACTED CONFLICT AND JEALOUS CARE.

I CANNOT, dare not doubt that God accepts the offering I make to Him, but it is a daily, hourly conflict, outward and inward. It sometimes seems as though there were a combined and unusually resolute effort on the part of the powers of darkness to rob me of my shield. The conflict ceases the instant I engage in public work, but only to be renewed when the work is over; but I have no slavish fear, being quite sure that it will all end in good.

I am pursuing my work amid alternate encouragements and discouragements. I have much to be grateful for, though occasionally I have my hard times in preaching after unusually great blessings in secret. I have been jealous of myself lately, and have had to guard against a tendency to bargain with God, and to look for visible success as a *reward* for consecration. It needs constant care to keep one's will in perfect subjection.

*A Wesleyan Minister.*

### REFRESHED AND TAKING DEEPER ROOT.

YESTERDAY I was a *log* all day. To-day God's peace shines down to the bottom of my heart. I want three things—

1. More apprehension of the nearness of the ever-present God.
2. More relish for private supplications, and more enlargement when at it.
3. A deep self-abasement, not spasmodic, but regular, which shall prevent my speaking of myself or doings, except when necessary.

I want to go "softly all my years," and to fulfil the Scripture where it says, "And thou shalt know that I am the Lord; that thou mayest remember, and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God."

I much feel the need of living all the *life* of highest holiness. To be saved from sin is far from being all. "My soul for all His fulness cries!"

*A Wesleyan Minister.*

### BURDENED, INSPIRED, RESOLVED.

I HAVE bought the tract on "The Revival we Need," and indeed such a revival is much needed where I am. We seem to have all got back to our dear old polite way of doing God's work, and of living to God. The burden of coldness and want of spiritual life is so great at times, that I feel almost as if I must *give up*.

I have just got two copies of the *King's Highway*, and am eating them. God only knows the attempts to be and do right, and the thousand and one failures. One seems to slide lower down than the starting-point. But I am certain the well got up and Christ-honouring magazine will teach thousands that holiness may be fully realized, and that failure ought not to dishearten one in the search for it.

I have got inspiration already from it, and, with God's help, will seek to know fully Him whose blood cleanseth from all sin.

*A Baptist Minister.*

### TRUSTING JESUS AND BEGINNING TO CLIMB.

I AM resolved to trust Christ for all He has promised, and I *do* rest on Him for a full salvation. I enjoy daily unbroken peace, and I have that love of God shed abroad in my heart which casts out fear. But I can fully join with my friends in writing myself "less than the least of all saints." I feel indeed as if I were just beginning to climb toward the grand standard of perfection, of which my Heavenly Father is the exemplification.

*A Wesleyan Minister.*

### BELIEVING AND RECEIVING.

I WAS led to see that it was my privilege to be cleansed from all sin while reading the *King's Highway*. On February 6, I resolved to cast myself upon the Lord for this full salvation. I rose with the Bible in my hand, and retired to my closet. I opened my Bible and read, "Whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them." I said, "Lord, I desire a clean heart!" Instantly the fountains of my heart were broken up, I pleaded with God until I obtained the blessing. The words came to my heart with power, "I will, be thou clean." I believed, and my soul was filled with God. I cried, Glory! Glory!! Glory!!!

" 'Tis done ; Thou dost this moment save,  
With full salvation bless ;  
Redemption through Thy blood I have,  
And spotless love and peace."

Since then I have had much peace and union with Jesus. Glory to God! I have been much blest in speaking and working for Him.

" But O the depths of love Divine,  
And heights of rapture yet unknown !"

My one desire is to spend and be spent for Him. I feel willing to be anything or nothing so that I may be the Lord's.

"None but Christ to me be given,  
None but Christ in earth or heaven."

*A Local Preacher.*

### THE WAY OF FAITH.

MANY years since, after much discouragement and unrest, my brother, who had just found the Lord, and I, retired to pray for my deliverance from the bondage of sin. The Lord heard and answered, and so great was my joy, that I remained there blessing and praising God until nearly midnight. But I soon felt I needed

a power, which I had not, to enable me to do the will of God more perfectly. I heard godly people speak of it. I felt very ignorant respecting it. I searched the Scriptures and read commentaries. I also read the lives of good men, who had obtained full salvation and retained it. I prayed for it, and did think sometimes that I had received it. At length God did abundantly bless me, and gave me all my heart's desire. One night, in a large prayer-meeting, in Leeds, I was privileged to take hold on God in prayer, after which an aged and intelligent Christian came to me and said, "I know God has sanctified your soul; come, tell us how you obtained it." I gave them my experience, and we rejoiced together. But shortly after I fell into doubt respecting it, until I heard that man of God, Mr. Caughey, preach at Huddersfield, and explain the way of faith more perfectly. I went to the communion-rails to be prayed for and taught. I there received Christ as my "all and in all." I rejoiced in a *feeling* consciousness of it for about a fortnight, and then my joy subsided. The devil said, "Thou hast lost it," and having no one to counsel me, I believed him and thought I had lost it. I went again to the rails, and while there the Spirit of God spoke to my heart and said, "Go inside and point these distressed souls to Christ." I did so, and God filled my soul with light, and love, and strength, and grace, enabling me to do and suffer His will with cheerfulness. He also taught me the important lesson that "faith is the substance of things hoped for," and not the self-gratifying enjoyment I had conceived it to be.

*A Class-Leader.*

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### LOOKING UNTO JESUS.

I AM very thankful for the *King's Highway* and the tracts on holiness. I have read most of them, and through them I have been, under God's Spirit, led to *see* that this full salvation is purchased for *me*, by the blood of Christ; but I have not been able to lay hold on Christ so fully by faith as this morning. I feel now, indeed, Christ is my *all in all*, and that all I have and am are His. May He use me for His glory.

Many of the promises have been applied to my soul, especially "My grace is sufficient for thee," and "sin shall not have dominion over you."

My prayer is—

" Stretch my faith's capacity  
Wider and yet wider still;  
Then, with all that is in Thee,  
My soul for ever fill."

It seems to me I can only retain this blessing by every moment looking unto Jesus, the Author and Finisher of my faith.

*Sister ———.*

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BELIEVING FOR THE PRESENT.

I CAN trust Him with my whole heart as I never could before, and realize that the blood of Jesus can cleanse from all sin, even me. I am His. For some time I have been earnestly seeking this, but dishonoured God by thinking that I could never keep it. Now I see that He who has begun the good work will continue it, if I leave it with Him, believing for the present.

*Sister ———.*

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THE SILENCE OF CLASS-LEADERS  
ON THE SUBJECT OF HOLINESS.

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BY REV. T. BRACKENBURY.

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UNDER the shelter of a hedge, in a field, a young man prayed for holiness of heart. That God who visited Jacob at Bethel and Peniel, heard and answered his praying servant in the open field. The young Methodist trusted in Jesus for a full salvation, and was consciously delivered from inward sin. In succeeding days he had a glorious degree of spiritual joy. The time for meeting in class came round. It was no cross for him to go. He longed to tell his fellow-believers of his new-found freedom and his fulness of joy. At the appointed hour the hymn was sung; prayer was offered; and then he listened with new interest to the experience of the leader. He felt disappointed because there was no allusion to the blessing of perfect love. He listened to first one member, and then another, several of them being much older than himself, but they said nothing about having their "hearts purified by faith." A chill came over his spirit; then a suggestion that if he told them what had passed in his own heart it would scarcely be credited, and would be liable to be misunderstood. He yielded to the suggestion, suppressed the prompting of gratitude, and hid in his heart the gift of righteousness. The good Spirit of God was grieved; and in a little time he had lost his evidence of full salvation. This religious reserve caused him many a bitter regret.

He afterward saw his error, and resolved to seek a restoration of the forfeited blessing.

How many classes resemble the one of which this young man was a member? How many leaders begin and end a meeting without very distinct reference to the doctrine of entire sanctification? How many are silent on this subject for months in succession? We fear, not a few. What is the effect? In many instances the members are not stimulated to seek it, and they learn to regard it as an all but impossible attainment. In other instances where the blessing is realized, they are discouraged by the want of sympathy, and are tempted to hide their light under a bushel.

Only one thing is worse than silence, and that is open opposition. Opposition denies the truth; silence ignores it. Opposition teaches error; silence cares not to correct false teaching. Opposition expresses the resentment of the unrenewed mind; silence is often the result of sheer indifference. As Methodists we can never fulfil our peculiar mission if we consent to be silent on this matter.

The other night the leader of a large class said in a band-meeting, "Every member I have is praying for entire holiness, and striving to obtain it." Could this have been the case if that leader had avoided or forgotten the subject? It had been brought before them clearly, strongly, persistently, and the consequence was all the members were athirst for God. It would be a glorious thing if every leader in Methodism could make the same statement respecting his class.

Let every leader who may peruse this paper be determined to banish silence. Whatever may be his own experience in this particular, let that be honestly and judiciously stated, but let him no longer ignore it. There are many methods by which it can be introduced. I would humbly suggest:—1. That every leader should direct his private thought to this subject every week. 2. That he should, by reading and prayer, endeavour to obtain clear views and strong convictions. 3. He might note some passage of Scripture which sets forth this privilege, and bring it under the notice of his members. 4. He might call attention to any discourse recently preached on the subject, and endeavour to give an individual application. 5. He might read some short and stirring extract from a book or tract. 6. He might resolve not to allow any class-meeting to pass without urging upon some *one* of the members an immediate application to Christ for purity of

heart. 7. He might ask some of his members to express their views, their difficulties, or their experience respecting a full salvation. 8. He should make this a subject of explicit and fervent petition.

If the leader will consult the admirable directions printed at the commencement of his class-book, he will find the following weighty remark: "Nothing can possibly prevent *formality* from creeping into your classes, if your members be not strongly, affectionately, and constantly urged to expect *a present and full salvation*."

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## HOLINESS AND RECREATION

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BY REV. I. E. PAGE.

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"To unbend our thoughts when they are too much stretched by our cares, is not more natural than it is necessary; but to turn our whole life into a holiday is not only ridiculous, but destroyeth pleasure instead of promoting it."—*Saville*.

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WE approach this subject with the conviction that it is one upon which light is much needed, and that while requiring peculiar delicacy of treatment, it is one of great practical consequence in relation to spiritual life. There are few matters concerning which greater diversity of opinion and practice prevails among Christians, and in which strictness has more often straitened itself into censoriousness on the one hand, or liberalness run headlong into inconsistency on the other.

The question is one which cannot be decided by a simple application to the infallible rule of Scripture, for like many others, it grows out of peculiarities in our modern life, and must be settled by the enlightened application of Scriptural principles—such an application being the proper work of conscience and sanctified intelligence. The matter is one concerning which many who sincerely love Christ are perplexed; which has caused some to stumble and lose heart in the path of holiness; and one, we may add, concerning which but little has been written.

Let it be distinctly understood for whom we write. If there are found among our readers those who profess the religion of Christ, and have been led by the Divine Spirit to see the need for full consecration to God, but who have pleasures they love and are unwilling to relinquish; who secretly feel that if they become fully



consecrated these pleasures must be given up, and who for this reason refuse to face the question of holiness—we do not write for them.

Or, if there are professors of religion who openly indulge in amusements which are at least questionable, or in the common judgment of real Christians worldly and wrong—we do not write for them. To those who, while making some pretence to piety, are lovers of pleasure, who endeavour to join in an unholy alliance the pleasures of the world and a profession of religion, we have nothing now to say.

We write for those whose souls have honestly met the question of God's claims and their own duty, who have reached the point of entire surrender to Christ, so that there is no longer a moment's hesitation as to whether His will should be obeyed, but who want light as to what in this matter of recreation "the will of the Lord is."

Of mere *amusements, diversions, pastimes*, as these words are commonly understood, we do not now speak; but RECREATION, that which re-creates in new and vigorous life the exhausted energies of body and mind, and thus prepares the entire nature for more effective service in the Master's vineyard.\*

There are three great principles which must be well borne in mind in discussing this subject, and without which we cannot reach a right decision respecting it. The first is that holy men, as to physical and mental life, are under the same laws as other men; the second, that the law of Christ reaches over every circumstance of our life; the third, that those who are fully the Lord's should give a *complete* example to others.

Let us take the first. It will be at once admitted that the laws which govern our bodies are Divine. The same creative power which gave us souls capable of Divine fellowship, and destined to

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\* "Thus to what grand moral purpose Bishop Butler turns the word 'pastime;' how solemn the testimony which he compels the world, out of its own use of this word, to render against itself, obliging it to own that its amusements and pleasures do not really satisfy the mind, and fill it with the sense of an abiding and satisfying joy: they are only 'pastime;' they serve only as this word confesses, to *pass* away the *time*, to prevent it from hanging, an intolerable burden on men's hands: all which they can do at the best is to prevent men from discovering and attending to their own internal poverty, and dissatisfaction, and want. He might have added that there is the same acknowledgment in the word 'diversion,' which means no more than that which *diverts* or turns us aside from ourselves, and in this way helps us to forget ourselves for a little. And thus it would appear that even according to the world's own confession, all which it proposes is—not to make us happy, but a little to prevent us from remembering that we are unhappy, to *pass* away our *time*, to *divert* us from ourselves."—*Trench*.

immortality, gave us also bodies with muscles, sinews, and nerves, capable of pain; and he who has made trust in Jesus the law of reconciliation, and the example of Jesus the law of service, and praying faith the law of spiritual power, has placed us under laws with regard to our physical life as definite and fixed as any of these, and which cannot be broken without suffering as the penalty. Under these universal laws men, *as men*, whether rebels against God or His adopted sons; whether holy or unholy, are placed. Neglect or breach of the laws of health results in disease; and it is as perilous for a holy man to violate one law of his body, for conscience' sake, as for a wicked man to break another in the act of sin. Hunger bites and thirst parches, fire burns and frost chills, alike the most saintly and the most sinful. This truth seen, it will appear plainly that to most men recreation in some form is indispensable. We live in high pressure times. The world moves on fast. Professional men and men of business are almost universally over-worked. Hence the need for recreation. To hundreds it is as essential as their food, and the taking of it a sacred duty to God. The neglect of this has shortened many a useful life, and removed to the grave those whose lives and influence were above all value to the cause of Christ. Mere rest is not sufficient; something is required which will take the mind clear away from the harrassing cares which throng it, and occupy, while it imparts rest. Of course, this does not apply in the same degree to all. The position and work, for example, of a farmer and student are widely different, and the work of the one would be recreation to the other. But we may lay it down as a general principle, that in some shape or other recreation is needful to health of mind and body alike.

The second principle, that the law of Christ reaches to every circumstance, great and small, of our daily life, none who have well considered the purpose of the death of Christ, and the complete life-surrender demanded of those who are saved through that death, will for a moment doubt. He "died for us, that whether we wake or sleep, we should live together with Him." 1 Thess. v. 10. "He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." 2 Cor. v. 15. "Henceforth!" on through life to death; "to Him," only to Him, wholly to Him, always to Him. This is the plain law of Christian living, drawing its force of obligation from the cross—"Christ has died for me; my entire life must be lived out for Him." To bring a part only, and lay it at His feet, would be to re-commit the sin of Ananias. The mistake

of thousands to-day is that Christ's religion is something which concerns only a portion of their conduct, and does not reach in breadth to the outermost circle of their business or pleasures, and downward to the minutest circumstance of everyday life. There is absolutely nothing in human conduct untouched by this principle; and it is in its application to particular habits that duty is seen as to dress, total abstinence, smoking, the reading of fiction, and other matters, as well as recreations. And it is important to remember that the question is not, "Can I do this, or this, or this, and retain religion?" but, "Am I doing this for Jesus? to please Him, and for His glory?" This great principle is more or less operative in every believer, and, need we say, has a complete and undisputed monarchy of influence in the soul and life of every fully sanctified man. "Religion has nothing to do with my recreations," says one. "It has *everything* to do with them," is the reply, "for Christ claims the consecration of the entire life."

The third principle, that a holy man is required to give to others, not a partial, but complete example of Christian living, embraces two things. It is necessary that there should be in his character no element to copy which would be an evil to the imitator. Neglect of duty in a professed Christian may, unconsciously to himself, result in spiritual ruin to others: an only occasional indulgence in what is forbidden may harden another in a course of guilt from which there may be no remedy. It is bad to speak against religion; it is worse to *live* against it. Men whose profession of religion is known, save or damn others by their unconscious influence. Example, however, must be not merely negative, but positive. To give no false representation in the life is not sufficient; there must be a correct representation and a full outline. "Let your light so shine before men, that they may see your good works, and glorify your Father," means something more than doing no wrong, exhibiting nothing contrary to true religion. "Let your light so *shine*!" A living preacher says, with great truth: "It is wrong to exhibit chiefly, as we are in danger of doing, the negative side of religion, its refusals, its limitations. There is a positive side to religion." We are required to give to the world a picture of religion which shall be like the sun, at once bright and full-orbed. In divine joyfulness and deep seriousness; in enterprising faith and humble patience; in steady spirituality and practical business uprightness; in fact, in everything concerning which men have questions or doubts, the full-length Christian should be prepared by his life to show the law. "Be ye followers of me!"

cried St. Paul to those who needed the teaching of a life before their eyes, as well as of words addressed to their ears. Granted that there are delicate questions in practical Christian life, shall they be shirked by the man whose whole business is to obey? Just so far will his example be deficient. Men ought not in looking for guidance to the example of holy men to be disappointed—as men who, perplexed with a difficult Scripture text, fly to a valued commentary, only to find that while other verses are treated with great fulness, the difficulty is passed over in silence. It is unmanly and wrong to shirk these questions. Do the body and mind really require recreation? Must the conduct as to this point square with Christ's law? Are men looking to those who are fully devoted for the teaching of example? Then the whole question of sanctified recreation must be looked in the face, a decision reached, and the conduct hereafter fearlessly regulated by that decision.

We may now approach the question as to how far and in what ways a holy man should engage in recreation. It is important to remember that no uniform rule can be laid down for all. The recollection of this will prevent censoriousness in judging the conduct of others. Education and natural temperament will powerfully influence the judgment; and in regulating our own individual conduct in this matter we must be careful not to condemn others whose conscientious practice differs from our own. "I feel I must come to a decision in this matter of recreation," said a Christian man to another. "Yes; *for yourself*," was the reply. "You cannot decide the matter for others." And he was right. We have heard recently of two Christian men in the same social circle; the one holds strong temperance principles, and would not for conscience' sake touch a drop of wine, but engages in a certain game as a relaxation after the toils of business; the other has conscientious reasons for declining to join in his friend's recreation, but takes his glass of wine with an easy conscience. Another example may be given. Several Christian people met at a friend's house recently, and a young minister entering the parlour, found one or two others engaging in a certain pastime. "Will you join us?" was asked. "No, thank you," was the reply. "I don't condemn others, but *I* never play at —."

We purposely abstain from mentioning particular forms of recreation as being right or wrong, but we may name certain Scriptural principles to aid the judgment in coming to a just conclusion.

It may then be taken as a principle, that *it is wrong to engage in a form of recreation which is so palpably "of the world worldly,"*

*that a man engaging in it would manifestly sacrifice something of his Christian consistency.* There are amusements of this character in which a man cannot indulge without loss to his religious position and influence. "Be not conformed to this world" is a Divine law, the observance of which is especially necessary in these days, when worldly conformity is so conspicuous an evil in the professing church. "Come out from among them, and be ye separate," applies as much to the world's so-called amusements as to its acknowledged iniquities.

It may be taken as another principle, that *no recreation should be indulged in, the example of which is likely to be pernicious to others.* We can hardly overestimate the power of example, and the more we endeavour after personal holiness and urge it upon others, the greater the responsibility in this respect. The Christian life is not bondage, but liberty, and that liberty in its fulness is enjoyed by those whose hearts are purified. "But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak" 1 Cor. viii. 9. This should make us careful, even in things in themselves innocent. "For none of us liveth unto himself. Rom. xiv. 7. At a Sunday School festival, not long ago, in a village where cricket is the popular recreation of the young men, a minister was walking in the field with a young local preacher, who resided in the place. Near them some of the scholars had set up their wickets, and at a short distance a company of young men were engaged in the same exercise. "Now, then," said the minister, "I shall join these lads in their game." "Stay," said the local preacher, "I beg you won't. Among those young men yonder is a youth with whom the Spirit has long been striving. But he loves cricket, and the game leads him into such company, that he knows, in his case, decision for Christ means giving up cricket. Now, if he sees you playing"— "That will do," said the minister, and walked away. There was good reasoning in this, and the principle is a safe one not to engage in any recreation, however desirable in itself, the example of which is likely to be hurtful to others.

Further, *no recreation may be allowed which cannot be engaged in for the glory of Christ, and upon which God's blessings cannot be asked.* It may be thought that the matter is too trivial to be brought to so grave a test, but nothing is trifling which concerns the soul's life, or may help or impair the force of Christian influence. "Whether, therefore, ye eat or drink, or *whatsoever ye do*, do all to the glory of God." 1 Cor. x. 31. "And *whatsoever ye*

do, in word or deed, do all in the name of the Lord Jesus." Col. iii. 17. There are recreations so called upon which no one would for a moment think of asking the Divine blessing, and this very fact declares them improper. Let the reader who is in perplexity upon this point go right to Christ with the difficulty. Tell Him all. Ask His guidance, and the needed light will be given. If everything will at last be brought before the throne of judgment, surely there is nothing we may not bring before the throne of grace.

To these things we may add one or two directions, the wisdom of which will be at once manifest. *We should beware of any recreation which so fascinates, absorbs, or dissipates the mind as to unfit it for secret devotion, and the study of the Word of God.* A recreation which may be perfectly harmless in the case of five out of six Christian people, may, for this reason, be as deadly poison to the sixth, and to him must be a forbidden thing.

We should remember that *what is done without the persuasion of its lawfulness is sin* (Rom. xiv. 22, 23); therefore he who would preserve a pure heart and tender conscience must shun what is questionable.

Lastly, *beware of excess*, even in that which is most innocent. "Let not your recreations," says Jeremy Taylor, "be lavish spenders of your time; but choose such which are healthful, short, transient, recreative, and apt to refresh you; but at no hand dwell upon them, or make them your great employment; for he that spends his time in sports and calls it recreation, is like him whose garment is all made of fringes, and his meat nothing but sauces—they are healthless, chargeable, and useless. And therefore avoid such games which require much time or long attendance; or which are apt to steal thy affections from more severe employments. For to whatsoever thou hast given thy affections, thou wilt not grudge to give thy time. Natural necessity and the example of St. John, who recreated himself with sporting with a tame partridge, teach us that it is lawful to relax and unbend our bow, but not to suffer it to be unready or unstrung."

"Lord, make us to hallow thy house of prayer. Make us jealous of the purity, vigour, energy of our own minds. And O, let recreation, as well as business, be so ordered as to further, instead of interrupting, our communion with Thee. Teach us to turn it into fine gold of the altar by the purity of our intention in taking it, and to offer it unto Thee (for so only can any work of ours be acceptable) in the union of Thy Son's merits and passion."\*

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\* Dean Goulbourn.

## SHINING LIGHTS.

BY REV. JOHN BRASH.

## III.—THE REV. JOHN ANDERSON.

JOHN ANDERSON was born at Gibraltar, but came to England with his parents while yet a boy. He had a godly mother, to whose prayers on his behalf he ever considered himself deeply indebted, but who was not permitted to live to see her prayers answered. Her death, however, woke him from his sleep; and shortly afterwards, being then in his nineteenth year, he joined the Wesleyan Society, began to seek deliverance from his sins, and in a few weeks, at a lovefeast, found peace with God.

He had left before the lovefeast concluded, and returning to speak to a friend who still remained in the chapel, he found the people praying with some who were seeking pardon. A deep conviction of his own need of the same blessing came upon him, and soon he too was on his knees; nor did he rise until his burden of guilt was gone.

No Christian who has power to labour can remain inactive, and retain his first love. Much less could a man of John Anderson's ardent temperament do this. Earnest work for Christ was a necessity of his spiritual life; and soon after his conversion we find him engaged as a teacher in a Sunday School at Poplar, giving evidence to thoughtful observers that God had called him to a still higher work.

It was not long before he began to "call sinners to repentance;" and, after having laboured for awhile as a local preacher, he was received as "a preacher on trial" by the Conference of 1812, "and soon attained a position"—we quote from the Conference Obituary of 1840—"which he always preserved, amongst the most respected and useful ministers of the Connexion. Redemption by the blood of Jesus was a theme which had laid strongly hold of the warmest affections of his heart. The glories of His person, the efficacy of His atonement, the sanctifying and renewing power of His Spirit, were the great themes on which he ever delighted to expatiate. Nor could any other person with greater propriety adopt the language of the apostle, 'God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.'"

He had been about eight years in the ministry, fulfilling its

duties with great earnestness, and never without success, when he became deeply convinced of his absolute need of a clean heart. The way in which he sought and found this great blessing is described so clearly and graphically by himself, that to attempt to condense or to paraphrase the narrative would be to spoil it. It shall therefore be given entire :—

“Reading, March 20, 1821.—It is now nearly twelve years since Almighty God in His infinite grace snatched me from impending ruin, and gave me a lot among the saints in light. After seeking the Lord for some months, I was brought into the ‘happy liberty of the sons of God’ on the 23rd May, 1809. I praise the Lord for the restraints of His providence, and the power of His truth, and the influence of His Spirit, which united to keep me since that day from outward apostacy, from profanely ‘denying the Lord that bought me,’ and by whose grace I was ‘saved from wrath.’

“But O, how many heart departures from God ! How little of the simplicity of Christ—the animations of hope—the energy of faith—the intensity of love ! I have been an itinerant preacher between eight and nine years. I have seen the world and the Church. I have been devoted to the interests of others (and I believe with well-meant zeal) ; but during the whole of this period—at least, nearly the whole—I have been only ‘a babe in Christ.’ I have increased in knowledge to ‘the weariness of the flesh ;’ I have multiplied my labours to the diminution of health ; I have gained some degree of—what is lighter than air—‘what a breath can create, and a breath destroy ;’ but oh, I have not been wholly and fully Christ’s !

“For some months the blessed and eternal Spirit has been working in me to will and to do. I have been thoroughly convinced, and with an *impression* of no superficial cast, that God in Christ was my sole and only happiness ; and that there was held forth in the revelation of God at large, but *in the new covenant* in particular, such a real and heartfelt enjoyment of this chief good as I had never tasted.

“My soul has panted deeply, and at times intensely, after God. The perusal of the letters of that holy man of God, Mr. Rutherford, the Presbyterian minister, has been a mighty means of stirring up the inward fire and supplying it with fuel and breath when it became low.

“But these were transient visits. The Lord, however, was preparing His own way. He was levelling and clearing the avenues to



my soul, that He might ‘come in’ and possess His human habitation. And blessed for ever be His glorious name, He hath entered His temple, and filled it with His glory!

“Before I detail the process of this singularly glorious manifestation of God to my soul, I will premise a few things for my own confusion, and the confirmation of my soul.

“*First.* As a Methodist preacher, I was bound to believe that there was a higher state of gracious attainment than that which immediately resulted from justification before God, by faith in the propitiatory blood of Christ. And I *did believe it*, so far as the persuasion of the truth of the Divine testimony in the sacred Scriptures may be construed a believing. I have also been confirmed in this belief by credible human testimonies. For I have long held it a most dangerous notion to reject, or even hesitate to credit, the sober, well supported testimony of a devout Christian, because I myself was devoid of a similar experience. For, in this case, the wicked and nominal Christians may reject the testimony of penitents, and penitents may reject the testimony of those who have received the ‘witness of the Spirit’ in justification, and so we may proceed *ad infinitum*, until we are swallowed up in the depths of an unnatural scepticism.

“Thank God, my mind has been long training to a just mode of thinking and deciding on such topics. I revere the honest, sober, confident, humble, practically attested testimonial of a Christian believer, as to his personal experience.

“I bow without hesitancy to the clear and obvious decisions of Almighty God, as delivered in the Scriptures. With me ‘thus saith the Lord’ is final. His judgment is according to truth. From thence there is no appeal. I desire—I resolve to make none. Glory be to God!

“But, notwithstanding all this, I can clearly discern (and I record it with humiliation) that there was in my heart—in my *renewed* heart—a *secret rising against the state of entire holiness, of perfect love!* I believed in the gradual progression of the soul in knowledge and love; in much higher flights towards the ‘empyrean light;’ much deeper draughts of the well of salvation; but—but—there I held.

“Of late, however, this has been insensibly giving way. Not that I have been conscious of any deliberate belief upon the point; but my faith has increased, my thirst for the enjoyment of God has become more intense, and I have been ready to lose my will in the righteous, holy, perfect will of God.

“*Second.* I think it proper to notice that I had not proposed the blessing of entire sanctification *as an end*. Neither had I ever witnessed above one or two whose testimony concerning that attainment I could credit; and my acquaintance with the writings of those persons among the Methodists who had professed the enjoyment of it was very scanty. All this is to my shame.

“But what was lacking in these and a variety of other respects, God supplied out of His riches in glory by Christ Jesus. He gave me a deep, ardent, intense longing after the loving, glorious presence of Jesus. He gave me a deep and fixed conviction of the readiness and ability of Christ to save His people to the uttermost. And He renewed the belief that I had long embraced—viz., that all spiritual good was conveyed to the human soul by *faith only*. ‘By grace ye are saved, through faith,’ became a principle, not a notion. Glory to Jesus, ‘the Author and Finisher of our faith!’

“In this state of moral preparation I was led to prepare a discourse upon John xix. 21. ‘He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him.’ The latter part of the subject so unexpectedly opened to my soul, that I was compelled to make two discourses. I preached them on Sabbath day last, March 18, with much liberty and power; but especially the latter clause, upon the promised manifestation of Jesus to the souls of those who already loved Him. The Holy Spirit conducted me up to the lip in the holy waters of the sanctuary. He led me into the deep things of God. I retired to rest feeling greatly refreshed in my soul, but much wearied in body. I rose rather late [next morning], and had my breakfast in the study. I was musing over the past day’s labour, and praying for a blessing. The subject of Christ’s manifestation naturally occurred. I fostered the delightful topic: I longed for Jesus to come and dwell in me. My heart was soft and tender; my soul clear and peaceful. I burst out in praise of God. In this frame I took up our hymn-book, and read and sang the hymn beginning—

“‘He wills that I should holy be;  
That holiness I long to feel,’ &c.

The whole strain of the composition was in unison with my views and feelings. I proceeded to examine some other hymns, and was struck with the one beginning—

“‘Father, I dare believe,’ &c.

But when I came to the last verse—

“ ‘I cannot wash my heart ;  
 But by believing Thee,  
 And waiting for Thy blood to impart  
 The spotless purity,’

I seemed involuntarily to exclaim, ‘There is no other way,’ and suddenly fell upon my knees, to importune the mighty but free gift of God in Jesus Christ.

“I had not prayed long ere I felt the powerful visitation of the Spirit. My soul was alternately elevated and depressed. I saw the glorious fulness of Jesus Christ ; I knew and was persuaded of His ability and readiness to save me as His child ; I felt it was only by faith. There was the struggle : ‘Shall I believe ? Is it not too much ? Must you not seek it longer ?’ and when I was on the eve of believing, ‘You will not confess it !’ This was too much. Satan defeated his impious design. I saw his cloven foot, heard his lying voice ; and in that moment my soul opened by faith, and the plenitude of God entered in and took possession of my heart. My full soul uttered sundry exclamations, ‘I can, I will, I do believe !’ and it immediately sank into a calm and heavenly state. No noise, no agitation, no animal feeling, no transports of joy, no ecstasy of spirit. Oh, it was all sweetness, tranquillity, and heavenly repose, such as we may conceive to be seated in the human bosom of the Lord Jesus ! It was, indeed,

“ ‘The speechless awe that dare not move,  
 And all the silent heaven of love !’

I never felt anything comparable to it. I have had many a gladdening, joyous, transporting season, but nothing like this. I do verily think, from what I then felt, that had it pleased God, I could softly, silently have breathed my spirit into His hands, and without delay entered upon my ‘heaven of heavens in Jesus’s love.’

“This glorious occurrence took place yesterday morning about ten o’clock. I have continued to experience that a great and notable work hath been wrought in my soul. He is in me, and will abide with me. I feel nothing contrary to love. ‘God is love ; and he that dwelleth in love dwelleth in God, and God in him.’ I have dared to confess Christ before men. In meeting a class ‘I witnessed the good confession,’ and the Lord sealed it most effectually by filling all present with His glorious presence, and setting two penitents at glorious liberty. In the public prayer-meeting God was very mighty among us. Several were convinced, and since then I have heard of three more who have found peace with God by believing. ‘Thanks be unto God for His unspeakable gift.’ He is coming, nay, more, *He has already come* to our Zion,

clothed with power, 'glorious in His apparel, travelling in the greatness of His strength,' and proclaiming Himself by signs following to be 'I that speak in righteousness, mighty to save.' O may His saving presence continue amongst us! May this be only the beginning of what we have long and ardently prayed for—a revival of the work of God in this neighbourhood!"\*

An intimate friend, writing to his biographer, says:—"He has, I believe, recorded in his diary very fully that remarkable manifestation of light and love to his soul which he experienced while at Reading; and who will read it without emotion? But I and mine heard it from his lips on that memorable morning. With streaming eyes, and in accents simple as a little child, he related it, and then, kneeling down, praised the Lord for the grace vouchsafed to himself, and invoked a like blessing on those who surrounded him."

*(To be continued.)*

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## PREPARATION FOR SERVICE.

### HOW A LAYMAN ENTERED THE APOSTOLICAL SUCCESSION.

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[A FELLOW-HELPER sends us the following extracts from his diary. The title is not his, but ours. May the good Lord raise up many more lay apostles! The world will not be saved else.]—EDS.

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### CONVICTION OF INWARD SIN.

ON Sunday, December 1, 1852, as I returned from my evening appointment, and was meditating on the blessing of sanctification, suddenly a voice spoke within, "Without holiness no man shall see the Lord." These words were as an arrow and as fire. I thought, Ah! I've been preaching to sinners to get saved, and I am not getting sanctified. The contrast was so vivid, that I felt my inconsistency was as sin in the eyes of the Lord.

A few days after I met with the memoir of William Carvosso. I read it with great avidity and delight. I became more and more affected about the blessing of sanctification, and was soon in great

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\* A portion of the above narrative was published in a memoir of Mr. Anderson, by the Rev. John Hartley, which appeared in the *Wesleyan Methodist Magazine* for 1846. By the kindness of Mr. Hartley, I have been allowed to transcribe from Mr. Anderson's journal the entire account, and also several other interesting passages on the same subject, written subsequently.

distress. I saw, I felt, I said, "William Carvosso had something William B———e has not."

I began to cry mightily to the Lord—in secret, in public, in my house and shop, and in the street, my groaning in spirit was continually going up before the Lord.

After a week, a long, long week of the greatest agony of mind, fastings, and many prayers, as I retired to rest, these words followed me—indeed, they had done so for two or three nights—

"With Thee all night I mean to stay,  
And wrestle till the break of day."

I said, "Heavenly Father, if these words are on my mind to-morrow evening I will regard them as Thy will, and instead of retiring to my bed will spend the night in prayer." The following night (Friday), the words more powerfully impressed me. The family retired. I was left alone. I shut to my door, got the Bible, spread it open on the table, fell on my knees, and with my whole soul prayed, "O Lord God, Thou hast made of one blood all the nations of the earth, and art no respecter of persons, hear Thy servant's cry. Thou hast sanctified the patriarchs, priests, prophets, kings, and worthies in olden time. In later days Wesley, Bramwell, Carvosso, Smith, Stoner, Fletcher, Hester Ann Rogers, and hosts of others. O give Thy servant favour in Thine eyes! Give him this blessing. Impart this gift. Bestow this grace. For it is Thy will, even his sanctification."

### TERRIBLE CONFLICT

At about eleven a thrill of horror took hold of me. I received the most vivid impression that Satan was personally, visibly present. My whole frame shook. I paused. The room seemed filled with infernal influence. To open my eyes, I felt certain, would be to see Satan by my side. In the end I ventured and looked round the room, but, to my glad surprise, there was no object to be seen, and nothing but an awful, solemn silence reigned.

I now resumed my cries and intercessions, feeling I had got

### A GREAT VICTORY

Momentary rays of light and joy filled my soul, and I said, "This is the blessing," but I was not clear and certain. I said, "Lord, as I have in earnest set about obtaining this grace, I want to have it clearly, without any doubt or any uncertainty whatever—clear as the sun at noonday."

At about half-past twelve I was impressed to ask a sign. So I besought the Lord that when the clock struck one some passage of

Scripture might be applied, and that it might be out of the New Testament. I then continued pleading; weary, faint, sinking, much exhausted, but bent on victory. Unconsciously the time had passed and the clock struck one. Instantly a thrill of inexpressible emotion went through me, body and soul. I was passive and silent. These words were spoken full of power and great unction, "Thy sins, which were many, are all forgiven thee; go in peace and sin no more." With the words such a transforming energy passed over and through me; it seemed as if a mountain had been removed from off my soul. My exhaustion, prostration, condemnation, all now had passed away. Peace, settled peace and joy reigned.

Oh the confidence! Oh the assurance! Oh the undoubted certainty of the blessing! I now took food and retired to rest.

On awaking in the morning my soul was filled with God. A great weight of glory rested on me. I wept aloud for joy. Knowing that Mr. Fletcher had lost the blessing four times for not

#### CONFESSING IT,

I resolved not to split on this rock. The first Methodist I met I made haste to tell him what great things the Lord had done for me. The following day (Sunday) I told the whole society in the evening prayer-meeting. I went through the circuit, in every place witnessing to the power of God. I felt this was acceptable and well-pleasing to the Lord, and it greatly tended to establish my own soul.

The feeble words I now spoke appeared to be clothed with great power. Sinners began to cry for mercy even in the forenoon services, and soon scores and hundreds were given me as the crown of my rejoicing.

One evening, as I sat by my fireside alone, after reading the memoir of Hester Ann Rogers, while meditating, suddenly Satan seemed awfully near, and said, "You didn't get the blessing in the same way that she did." I seemed as if smitten with a fatal blow. For a moment fear took hold of me. But quickly my spirit was stirred within me, and summoning up all my strength to renew the combat, with a gesture suited to the word, and as if my adversary was before my face, I cried with a loud voice, "*Neither did she get the blessing as I did.*"

Could I have seen Satan with my bodily eyes, struck dumb and retire confounded, I could not have been more sure of victory, so sensibly did I feel his silenced and retreating presence. Truly that blessed passage was then to me graciously fulfilled, "When the

enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

#### AN ENLARGED COMMISSION.

On Wednesday, July 16, 1856, at eight o'clock in the morning, as I sat alone, I opened the Bible on Colossians i. 1, where it is written, "Paul, an apostle of Jesus Christ by the will of God." I paused and re-read them. Much power were in them to me, especially "by the will of God." I felt an uncommon power to rest upon me: and these words were as if audibly spoken, and accompanied with mighty energy, "Go! go! go! The harvest is plenteous, but the labourers are few." With tears I said, "Lord, help me! Lord, help me! Give me Thy grace!" when these words came as if from the excellent glory, "Lo, I am with you alway, even to the end." I felt as sure of my call to be fully employed in the vineyard, as I did of my conversion to God; and with much trembling and fear, but with holy boldness, I felt willing to obey the heavenly call.

#### MY BAPTISM OF FIRE.

On Thursday, August 7, 1856, as I was coming downstairs, suddenly a *flood* of glory came down upon me. So great, so full, so manifest, and so surpassing anything I had before experienced. I was nearly borne down. I hastened into the upper front room to rejoice, to weep, to praise; for I could do nothing else. I exclaimed aloud, "This is *the promise of the Father!* This is it! This is it!"—the preparation for my work.

Immediately, in a moment's composed meditation, my heart sank within me because of the greatness of the work. Then these words were spoken, so clear, so distinct, as if a heavenly messenger were by my side, "This is the way, walk therein." "My grace is sufficient." "My strength is made perfect in thy weakness."

The following month a wide door was opened. Soon

#### MANY SEALS

were given, a proof to my own mind that the whole was of the Lord. In some of our morning services it was as of old; we could not minister because of the glory of God filling the place. Villages dead started into life. Societies languishing were quickened, and became full of zeal. The most dissipated and abandoned were brought to God. In one village near one hundred found the Lord, a number of whom were old people.

The same hand and power has mercifully been with me, more or less, to this day, in the conversion of sinners.

THE PEARL OF DAYS.  
READINGS FOR THE SABBATH.

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BY REV. WILLIAM G. PASCOE.

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JUNE 2.—UNION WITH CHRIST.

“Abide in Me. I am the vine, ye are the branches.”—JOHN xv. 4, 5.

EACH believer is a new man. The bright fly, which on gorgeous wing springs from the crawling worm, is not more truly a new creature than is the man who has been converted to God. “Old things have passed away; all things have become new.” The new life which he then enters upon is a life of union with Jesus. It is a life entirely dependent on Jesus, as the branch is entirely dependent on the vine from which it springs. Jesus lives, and we live because He does so. He lives exhibiting all the virtues which so eminently characterised Him when He walked among men on earth. He is just as loving, and sympathetic, and pure, and full of grace as ever He was. There has passed no cloud over His graces since His return to the skies. Now the branches of the vine bring forth fruit according to the quality of the vine on which they grow. The life of the vine is the life of the branches. They cannot be separated. And if we live in union with Jesus, the life of Jesus is our life. His virtues, His humility, His purity, His patience, His self-sacrifice, His love, His grace flow into us, and we again reproduce them before the world.

How needful the exhortation, “Abide in Me!” The branch which is severed from the parent stem has no possible mode of life. It must die. The soul which is separated from Jesus is “cast forth as a branch and withered.” All the water of the Thames would not give life to a branch cut from a vine; all the husbandry of England would fail to give it life. Cut off from Jesus, and no means, no duties, no power in heaven or on earth can cause the soul to live.

And how necessary to see that the virtues of Jesus are brought forth in our life! This is the evidence that we live. If our life is barren of those virtues which characterised the Saviour, we can give no proof either to the world or to our own reason that we are the children of God.

Alas! how often is there found on the bark of our life some sinful excrescence taking away the sap and destroying much of the power which we might use for Jesu's glory. Let us with the



deepest earnestness seek the perfect purity which is the heritage of all those who are grafted into Christ. There need be *no spot* of defilement on us. There will be no spot on us if we yield ourselves fully up to God, and with all *our* powers seek to abide in Him.

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#### JUNE 9.—A SAFE DEPOSIT

“For I know whom I have believed; and am persuaded that He is able to keep that which I have committed unto Him against that day.”—2 TIMOTHY i. 12.

THE apostle was happy in the thought that he had given himself entirely up to Christ. He had committed not a few of his hopes, not a part of his character, but the entire sum and substance of his being. He had committed *himself* to God. He was continually committing himself to God. It was not one act, accomplished in a moment and no more referred to; but a constant habit of life. His character, his fame, his influence, his body, his soul, his life, his eternal prospects, all were continually committed to God for safe keeping against the daybreak of eternity.

But what could lead the apostle to thus surrender himself to God's keeping? It was the knowledge of the deep interest and abounding love which Jesus had for him. “I know whom I have believed.” He knew Him as a perfect Saviour, “able to save unto the uttermost them that come unto God by Him.” He knew Him as a sympathising friend. He often had recourse to Him for advice and cheer; and the oftener he committed his case into the hands of Jesus, the more of the unfathomable depths of sympathy and love had he found. He knew Him as a tender helper in time of need. Amid all his persecutions Jesus never left him. In the midst of all his bitter trials Jesus stood by his side. In the burning furnace of the three persecuted Hebrews was one like unto the Son of Man; and in Paul's fiery troubles the form of the Son of Man ever cheered and strengthened him.

Paul *knew* Jesus. It was not a slight acquaintanceship. It was real knowledge. And if we would have the comfort of committing our all into Jesu's hands, we must know Him too. Oh! what a Saviour He is to those who seek by every means to know Him in the power of His grace, and the depth of His love, and the extent of His salvation. They may indeed be confident of the future. It stretches before their vision with growing distinctness and with advancing glory. Many of the early clouds which rose up to dim the vision of the young disciple have been swept away from those who have grown to be “fathers” in Israel.

“Against that day.” What a bright and joyous day for the

saint! When he shall come forth to greet his Lord and Master amid the hallelujahs of the glorified. We who have made Christ the depository of our life shall be fully recognized by Him then. "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels."

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JUNE 16.—CHRIST RECEIVED.

"But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."—JOHN i. 12.

As in the day when Christ was upon earth, there are some who reject Him. They see in Him no beauty; they desire for Him no honour. Alas! that any should so treat the Saviour of mankind. It is ignorance that refuses to receive the Lord; and when ignorance suffers prejudice to put up the shutters, the blessed Master cannot even be seen by the soul. Ignorance and prejudice are two terribly successful highwaymen, who plunder souls on the path of life. Alas! that any should yield to their demands.

But the number is increasing of those who receive Him. Every day fresh converts are added to the Church, and as many as receive Him have power to become the sons of God. Receive Christ. Who that knows His worth would reject Him? If but our eyes are open to see the value of Him who asks for admission to our hearts, we shall open to Him immediately. They who receive Christ are highly privileged. He becomes a very real person to them. They not only read about Him, and hear about Him, and talk about Him, but they have Him in their hearts. He is their Prophet, and He teaches their ruined state by nature, and the spiritual meaning of the law, and the wondrous plan of God's salvation. He is their Priest, and teaches of the blood which cleanseth from all sin, and applies it in all its power to their hearts. He is their King, and rules by the silver sceptre of His grace over their entire being. They receive Him.

Thus they become "the sons of God." We are more than His subjects, more than His servants, more than His disciples, we are His sons. O happy privilege!

A son of God is *very nearly related to Him*. He is of the same nature. It is a marvel of marvels that sinful worms should thus be raised to be linked to God; but the word of God assures us we are "partakers of the Divine nature, having escaped the corruption that is in the world through lust."

A son of God is *tenderly loved*. We were loved by God while yet enemies. It was then that He sent His Son to die for us.

But oh! who shall measure the love of God to those who have accepted His grace, and are adopted into His family. It is an everlasting spring that no winter's frost and no summer's heat are able to conceal or to exhaust.

A son of God is *treated with great freedom*. A son is permitted such access as no servant can enjoy. The door is never locked to him who is so nearly related. When strangers have no right to enter, and servants may not intrude, the son may freely pass into his Father's presence, and rely on the Father's sympathy and care.

A son of God is *amply provided for*. We are "heirs of God and joint heirs with Christ." What a glorious inheritance is that to which we are heirs! No good thing is withheld from us at the present time, and the wealth of creation so far as we can possibly enjoy it will be ours when we enter into full possession of our property.

Do you believe on His name?

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#### JUNE 23.—WASHED AND MADE A PARTNER.

"If I wash thee not, thou hast no part with me."—JOHN xiii. 8.

WE need to have the pollution of sin washed away, as well as the burden of sin removed. A man justified and left with an unrenewed nature, would fall at once into the horrible pit, and be again covered with sin. Our need is twofold—pardon and renewal; the removal of a spiritual burden, and an actual spiritual cleansing.

How can a man who is led astray by sin belong to Christ? The Saviour's work is to make His people *free*. He lived for this; died for this; works by His Spirit for this. The heart is the centre of the man, the fountain of all outward actions. An unrenewed heart, therefore, must produce defiled purposes, words, and deeds. "He that committeth sin is of the devil." Whatever may be his professions of religion, he bears about with him a plain evidence that has no part with the holy Saviour.

Thank God there has been opened a fountain for sin and for uncleanness. That fountain is filled with blood, drawn from Immanuel's veins. Here we may wash and be clean. They who groan because of indwelling iniquity have here a refuge and a cure. The evil has spread its infection through the entire nature—thoughts, intentions, purposes, affections, and will are alike defiled, but nothing can resist the cleansing, healing virtue of the Spirit's grace. It can make clean and keep clean.

"Not my feet only, but my hands and my head!" cried Peter, when convinced of the necessity of the Divine washing; and this

will be the cry of all hearts touched with His love. Wash me, that I may be like Thee. Wash me, that I may be fitted to serve Thee. Wash me, that in me men may see Thy power and love, and glorify Thee. And when by faith we apply to Christ for this work to be accomplished in us, it is done. In answer to prayer the Holy Spirit applies the truth and the blood to our hearts, and we are clean. This is to have fulfilled the apostle's prayer—"May the very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body may be preserved blameless." O that we may be thus cleansed, thus preserved! Let us to-day, in faith, pray.

"Wash me, and make me thus Thine own;  
Wash me, and mine Thou art;  
Wash me, but not my feet alone,  
My hands, my head, my heart!"

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#### JUNE 30.—THE FULLER BAPTISM OF THE HOLY SPIRIT.

"Have ye received the Holy Ghost since ye believed?"—ACTS xix. 2.

It is the Holy Ghost who convinces of sin, and leads the convicted soul step by step until he is enabled in faith to cry, "My Lord and my God." And yet Paul, when he found certain disciples at Ephesus, asked if they had received the Holy Ghost since they believed? Although they were so unacquainted with the scheme of salvation and the doctrines of the Word of God as not to know "whether there be any Holy Ghost;" yet it is true of every Christian that a fuller reception of the Spirit of God may be enjoyed by him after conversion than in it. The same truth Paul referred to in another place. "In whom also ye trusted after that ye heard the word of truth, the Gospel of our salvation, in whom also *after that ye believed* ye were sealed with that Holy Spirit of promise." Eph. i. 13.

It is after conversion, when the believing soul casts itself on God for full salvation, that the Holy Spirit is received as *the Spirit of power*. We become "strengthened with might by the Spirit in the inner man." We no longer suffer any sin to have a place in us, nor the world to have an influence over us. We are able to "endure hardness," and "do exploits for God" utterly impossible to us before. We carry an influence out into the world which will be felt by it. We meet Satan clothed in a panoply of mail, through which his fiercest darts are not able to pierce. We prove the truth of those words of our Lord, "Ye shall receive power *after that the Holy Ghost is come upon you!*"

When we thus receive the Holy Ghost, we *walk in the light of*

God. The mists of uncertainty, and the clouds of gloom have rolled away. The clear light of day now shines. And yet it is not the light of the sun or of the moon; but "the Lord shall be their everlasting light." We "behold with open face the glory of the Lord." Then God comes into the soul in majesty and power, and takes up His abode there, and we are "filled with all the fulness of God."

When we thus receive the Holy Ghost, we are introduced into *a high and permanent state of spiritual gladness*. We have "joy unspeakable," are enabled to "rejoice evermore," at all times, and all circumstances; through all trials we are still enabled to "rejoice." The miserable so-called "experience" of such as are ever "discouraged," and "cast down," and "oppressed with difficulty," and almost ready to despair, because "tempted and tried," is left far in the background. A holy radiance shines out from the life of the believer who has received the Holy Ghost. Religion is attractive to others, and full of comfort to ourselves.

Reader, have you received the Holy Ghost since you believed? Have you any knowledge of full salvation? Set the life of holiness before you constantly, and O, never rest until you attain it.



## HOLINESS REALIZED BY FAITH IN JESUS.



DEAR MR. BRADBURY,—I have been longing to write and tell you how the Lord has blessed our interview last Friday. I cannot express what the Lord has done for my soul, in opening my eyes, the last few days; nor can I find words to thank you for your gentleness and patient Christian kindness to an entire stranger. But, judging from my own experience, in being allowed to help some heavy laden souls forward in the Christian life, it will be a real reward to you to know that the Lord taught you what to say, and blessed those words to my weary soul.

About nine years ago the Lord brought the assurance of pardon to my soul, from Isaiah xlv. 22. Since then, blessed be God, I have never lost it. Oh, I have the deepest cause for gratitude! I soon found, however, that pardon was not all that I wanted, but likeness to Christ, holiness of life. God only knows how I have

clasped my hands in bitter agony, with the cry, "The whole head is sick, and the whole heart faint." My state of soul seemed too often pictured as "free among the dead." I could not understand such full assurance of pardon combined with such constant sin.

I know not how first I came to hear of a higher Christian life through faith in Jesus, but I came to long and pray and strive for it. At times I had bright glimpses, but they faded away, till about two years and a-half ago, while staying with Christian friends, I really felt that I had obtained practically the key to the higher Christian life. My joy was beyond expressing, but, as before, only slower, the power seemed to pass away. Then I became extremely ill, and though I yearned after sanctification through Christ, it seemed far, far beyond *my* reach. But I never ceased to long and pray for what I firmly believed some other Christians possessed, and to strive to tell others of it, and urge them to obtain it.

After your meeting at —, and your kind offer to receive or visit any who wished it, I longed to speak to you. You explained about living moment by moment upon Christ, and so being kept from sinning. You warned me that I might feel even *worse* than ever; and so, indeed, it seems, at least the increased application to Christ's blood shows me my incessant sinfulness; the wandering of my thoughts during prayer is something awful, nothing but God's love and patience could bear with it. How I thank you for telling me *obstinately* to believe, in spite of everything, and for not denying that I must expect continual conflict. Had you denied this, I think I must have despaired of obtaining help through your instrumentality. I fear so to lean on an arm of flesh, and this made me say I thought you could help me more by prayer in my behalf than any other way. I feel now like a little child just standing at the entrance of that wonderful vista which has been open to my view. My eyes are still very dim, but I do trust and believe (Lord, increase my faith) that I am *inside* the entrance.

I was so intensely interested in that letter you read me, of the one who had shown the way to others, but found it so difficult to enter himself. It seemed so similar to my own case; only I know not that I have ever *succeeded* in helping one fellow-Christian actually into the way to obtain holiness. If it were not too great a liberty, might I have the letter to copy? I think it might be a great help to myself, and also to many in whom I am deeply interested. And might I have those precious lines you strove so patiently to make me follow you in? I felt as though I was not "in ALL the confidence of hope," and so it were hardly truthful to

say it. May God reward you for your gentle patience to me. How I have treasured what you have pointed out, that "holiness, as well as pardon, has been *purchased for me*." I am not sure I clearly understand what you meant by "many have lost the blessing of inward holiness by not confessing it." I fear I had said too much about it when I felt so strongly more than two years ago, and that that might have hindered it in me. By God's grace I hope to be able to lay before many others what He in His mercy has shown me. . . With the deepest gratitude, and entreating to be remembered in prayer and praise before our loving Father,

I remain, &c.

The verses alluded to above are the following :—

"Saviour ! to Thee my soul looks up,  
My present Saviour Thou ;  
In all the confidence of hope  
I claim the blessing now.

"Tis done ; Thou dost this moment save,  
With full salvation bless ;  
Redemption through Thy blood I have,  
And spotless love and peace."

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[The above is No. 30 of a series of Leaflets written by the Rev. W. Bradbury, late Vicar of Skerton. Our friends who visit the Isle of Wight during the summer will be interested to know that meetings for the promotion of holiness are held every Wednesday and Friday at the Ryde Young Men's Christian Association, at 12 o'clock. These meetings, which are open to all, are conducted by the Rev. W. Bradbury.]

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## CLEANSING THE TEMPLE.

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IF thou art desirous, O man, to return to thine own self, and to recover that glory which thou didst originally possess, but which was lost to thee by disobedience ; as much as thou hast neglected the commandments of God, and yielded thyself to the government and suggestions of the adversary, so much do thou renounce him whom thou hast obeyed, and convert thyself to the Lord. Yet know this, that it is with labour, and as it were with much "sweat of thy brow," that thou shalt regain thy lost treasure. For a possession gotten without labour profiteth thee not, since that which thou obtainest without labour thou hast lost, and hast betrayed thine inheritance to thine enemy. Let each of us, then, learn to know *what it is which we have lost* ; and let us take up the lamentation of the prophet, and say, "*Our inheritance is turned to strangers, our houses to aliens*" (Lam. v. 2), because we have disobeyed the commandments and followed our own inclinations, and have delighted in base and earthly thoughts, by which we have

been widely separated from God, and have become as orphans having no father. Whosoever, therefore, cares for his soul, must struggle to the utmost of his power to purge it from all evil thoughts, and from "*every high thing that exalteth itself against the knowledge of God.*" 2 Cor. x. 5. And when he shall thus have exerted himself to keep "*the temple of God holy*" (1 Cor. iii. 17), He who has promised to come will come; and then shall the soul recover its inheritance, and be accounted worthy to be made the temple of God, who will come and expel the evil one and all his host, and will thenceforth reign in us.

MACARIUS THE EGYPTIAN.

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## ORIGINAL LETTER OF THE REV J WESLEY

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Pelsall, Walsall, February 20, 1872.

MY DEAR BROTHER,—The following is a copy of an original letter of Mr. Wesley's. The initials of the seal are S. B. The Rev. Samuel Bradburn, the Demosthenes of Methodism, was stationed at Manchester at the time, so that it is probable the letter was written in his house, perhaps in the study of that distinguished man, and sealed with his seal. May the Lord God of our fathers, for His sake, for our sake, and for the sake of the perishing millions around, make us *all* "holy and zealous men!"—Believe me affectionately yours,

HENRY J. STALEY.

Manchester, April 14, 1790.

DEAR TOMMY,—So you have still new reason to acknowledge that God has not forgotten to be gracious. If you can build preaching-houses without increasing the general debt, it is well, but otherwise it will eat us up. But I have no more to do with these matters. I have appointed a Building Committee, and shall leave to them everything pertaining to building for the time to come.

In all these parts of the Kingdom there is a great increase of the work of God. There will be so everywhere if the preachers are holy and zealous men.

I am, dear Tommy, your affectionate friend and brother,  
To Mr. Tattershall, at the Preaching-house in Norwich. J. WESLEY.

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## REVIEW

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*The Heavenly Pilot.* By Rev. THOMAS LOWE. (A. Osborne.)—A pleasingly-written book, abounding in anecdotes and illustrations. "Life is a voyage," and the author treats the well-worn allegory with considerable freshness. Very suitable for Sunday School libraries.

*Consecration.* By M. H. H. (Hodder and Stoughton.)—A small work on the subject of entire sanctification. The writer confessedly avoids "theological definitions" and "dogmatic teaching," and speaks of this state of grace as one of freedom from care, doubt, and *cherished* sin; but there is very little in the book to which objection can possibly be taken. The following are the titles of a few of its short chapters:—"How may holiness of life be secured?" "What are the characteristics of those who are sanctified wholly?" "Consequences of a holy life." It is earnest in tone, and cannot but be stimulating and helpful to believers who are dissatisfied with a partial salvation.



*The Church* (E. Stock); *The Appeal* (E. Stock).—Two little monthly serials, containing short and pithy articles, narratives, &c., illustrating and enforcing practical Christianity.

*The Hive* (E. Stock) is what it professes to be, "a storehouse of material for working Sunday School teachers." Its editor is the Rev. J. Comper Gray. Those for whom this magazine is intended will find it of great service to them in their weekly preparations.

*The Devil's Masterpiece.* London: H. Blackman.—A pamphlet by one who disapproves of religious sects, but who himself, unless we are greatly mistaken, belongs to the strictest sect of them all. Like most of his school, he will probably be more successful—if successful at all—in scattering abroad than in gathering.

*The Followers of the Nazarene; or, the Early Christians in Rome.* (E. Stock.)—"I have endeavoured in the following sketches," says the author, "to weave together, upon slender threads of fiction, a few incidents in the social and religious life of the followers of the Redeemer in Rome in the first century."

*The Methodist Home Altar.* Edited by the Rev. W. and Miss Baker.—A well-conducted and spirited periodical, published at Macminville, Tennessee. Its articles are forcible and direct, and there is evidence of earnestness of purpose in every page. We cordially wish our friends God's prospering blessing.

*The Guide to Holiness.* Edited by Dr. and Mrs. Palmer. New York: W. C. Palmer, Jun.—This deeply spiritual and earnest periodical has been a blessing to hundreds, and is adapted to lead men into the way of holiness, and help them on their journey. Here is food and drink for pilgrims! The most interesting feature is the experience.

*The Home Journal*, edited by R. Wallace, of Philadelphia, has the same purpose as the above, though published in newspaper form. Here is much to attract, stimulate, instruct. We look for it with expectation, and read it with the greatest interest. "God be with you and bless your work!" we say to our fellow-labourers across the Atlantic.

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## GOD'S REST

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MADE for Thyself, O God!

Made for Thy love, Thy service, Thy delight;  
 Made to show forth Thy wisdom, grace, and might;  
 Made for Thy praise, whom veiled archangels laud;  
 O strange and glorious thought, that we may be  
 A joy to Thee!

Yet the heart turns away  
 From this grand destiny of bliss, and deems  
 'Twas made for its poor self, for passing dreams;  
 Chasing illusions melting day by day;  
 Till for ourselves we read on this world's best—  
 "This is not rest."

Nor can the vain toil cease,  
 Till in the shadowy maze of life we meet  
 One who can guide our aching, wayward feet  
 To find Himself, our Way, our Life, our Peace.  
 In Him the long unrest is soothed and stilled.  
 Our hearts are filled.

O rest, so true, so sweet!  
 (Would it were shared by all the weary world!)  
 'Neath shadowing banner of His love unfurled,  
 We bend to kiss the Master's pierced feet,  
 Then lean our love upon His boundless breast,  
 And know God's rest.

# THE KING'S HIGHWAY.

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## COMING TO THE LIGHT

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BY REV. JOHN HARTLEY.

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“I NEVER saw it in that light before; I had not thought of it;” was the remark made by a young Christian to her minister after he had endeavoured to show her that something in her habits was not “as becometh saints.” She had gone on without self-reproach or condemnation on this account. But now that the whole had been brought before her, the wrong was admitted and forsaken.

It may be thus with us. And lest it should we are bound to try our ways, to challenge our spirit and deportment, to come to the light. It is easy to perceive that there will be the opposite of all this where the heart is not sound in God's statutes. The consciousness of failure in duty, or the indulgence of sin, even a lurking fear that all is not right, will cause us to shun inquiry. The trader over whose mind the shadow of insolvency is creeping will be loth to examine his affairs. So a man persisted in refusing to read “Mammon,” the prize-essay on covetousness, lest he should be convinced of dereliction of duty. He dared not—would not. “For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.” And even in the case of upright men there is often (through carelessness) a want of full, honest inquiry into God's will, and into the distinctions between sin and holiness. It is quietly assumed that all is right. There is no searching scrutiny of motive, temper, speech, conduct. There is no *applying* God's law as the

rule of action and the touchstone of character. Hence, while there is no real hypocrisy, inconsistency in the walk is found, and discordant notes in the life which ought to be one hymn of praise.

For this reason St. Paul prays that the "love may abound yet more and more *in knowledge and in all judgment* ; " and another apostle exhorts us to add to our "faith virtue, and to virtue *knowledge*." There should be a growing apprehension of truth, a quicker sense of evil, a keener appreciation of whatsoever things are true, and venerable, and just, and pure, and lovely, and of good report. The conscience must be informed and cultivated. "The soul's interior eye" must be trained more readily and accurately to discern the line of demarcation between the precious and the vile, the right and the wrong. Fearlessly and faithfully we must "come to the light." Only thus can we maintain interior peace and purity, live conformably with our profession, and please God. "Our real health and happiness in the Divine life stand intimately connected with the due management of the conscience, and for want of this many of God's dear children are faint, feeble, and sickly. The Lord God Almighty will have His people to be honest and upright before Him. How does He teach them to be so? In the varied circumstances of life; in the fair and upright reading of, hearing, meditating on, the Word of God; in the honest judgment which enlightened conscience passes upon them, they see many flaws, many turnings aside, many stoppings short, many causes for deep humiliation. They turn not away. They say, Search me, O God, try my heart; they bare the bosom to the knife; they open their wounds to the probe; they seek to be *deeply humbled*, not superficially, not lightly, not transiently, but *thoroughly*. Do they stop here? Legality would say so, but the spirit of adoption says, No, take it now to the blood of sprinkling."\* Thus filial confidence in God through Christ is maintained, the spirit is kept pure, the walk is even, and the life is without blame.

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\* James Harrington Evans.

Charles Wesley's hymn commencing

"Come, Thou omniscient Son of Man,  
Display Thy sifting power,"

was written "For any who think they have already attained." How searching is its strain! One almost shrinks with awe as, realizing that He understandeth our thought afar off and is acquainted with all our ways, we present ourselves before Him, and thoughtfully, sincerely, earnestly, pray, "*Look through us with Thy eyes of flame.*" What a daring, solemn request! We feel that piercing gaze. We sink into the dust at His feet. We loathe ourselves. We are covered with shame—"guiltless shame"—while we are made more fully than ever to rely on the all-cleansing blood, and to claim its efficacy for ourselves. Yet will this prayer—the prayer of the soul in its most hushed, true, and serious mood—be presented and urged by all who would approve themselves unto God. And the more they see reason to rejoice that they

"All His fulness know,  
From every sin set free,"

the more will they come into that holy and heart-searching Presence with the cry, "Examine me, O Lord, and prove me; try my reins and my heart."

It is not unlikely that the answer to this prayer will disclose to us lurking evil which had never been known, never suspected. A course has been pursued which we did not perceive to be questionable or wrong. Hence there was no condemnation because of it. Nor was our persuasion, that we had received the cleansing virtue of Jesus' blood, a delusion. We need not cast away this confidence. But when the conviction has come upon us that such a course is unworthy of a follower of the Lamb, we must at once renounce it, or that confidence cannot for one hour be retained. Even when entirely sanctified, we are bound still to inquire whether all in us and done by us is according to God's will. They who have, in infinite love, been brought into the way of holiness, must still, with the clearer light, quickened sensibilities, and godly jealousy which they have received, <sup>16</sup>take heed thereto

according to God's word. "And hereby we know that we are of the truth, and shall assure our hearts, before Him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God."

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## EXPERIENCE OF MINISTERS.

No. 5.

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THE most sacred thing about a man is the life of God within him ; and it is only when faithfulness to the Saviour requires it, and the souls of others are likely to be helped by it, that these sacred things ought to be made known. I am indebted to the Lord Jesus beyond all thought, and these lines are written in confession of His goodness and saving power. I have no extraordinary experiences to narrate ; nothing but facts, in which are seen illustrations of God's ordinary method in blessing sinful men. If I felt other than deep self-abasement, and that to me "belongeth confusion of face," I should refrain from this testimony ; and it is the thought that the narration of such a history, while it may advance my Saviour's praise, *must* humble me, that removes my reluctance to write.

### THREE GREAT BLESSINGS.

The first great blessing of my life was a godly parentage. My dear father was for more than forty years a consistent witness of Christ's ability to purify the heart and life from sin ; and to my mother I am indebted not only for early teaching and many prayers, but for a memory of living goodness which abides with me to-day, though *she* is in heaven. Favoured with much holy striving in early life, I was brought to decide for Christ in connection with the ministry of the Rev. Jas. Carr, whose earnest advocacy of holiness impressed me deeply, and gave a tincture to my whole after religious life. Many times have I with grateful feelings blessed God that His mercy gave me parents who lived holiness, and led me to Himself under a ministry in which its fulness and beauty were set forth. A lengthened period of deep unrest and secret search for pardon was brought to a close during the last week of the year 1855, when, after much mental conflict,

I was led to give to some young men a statement of my case ; my long inward distress, and desire to possess the assurance of pardoning mercy. They knelt and prayed with me ; one whispered in my ear a word on the simplicity of present faith ; the meeting closed, and I retired to my room with this new thought about believing in my mind, and with the words on my lips, "Lord, I have never tried *this*." I knelt at my bedside and trusted myself, all sinful, guilty, hard as I was, into the Redeemer's hands. That moment I was free ! The next I was on my feet, singing—

"My God is reconciled,  
His pardoning voice I hear ;  
He owns me for His child,  
I can no longer fear ;  
With confidence I now draw nigh,  
And Father, Abba Father, cry."

That night I could scarcely sleep for joy. Blessed be God ! the fire enkindled in my soul then, after sixteen years, burns yet ; and though sometimes dim through unfaithfulness, has never once expired. God, in claiming my heart, took my life and gifts, and from that day it became my loved business to speak of Him, to "tell of His wondrous faithfulness," and lead others to know Him. (O, blessed Jesus ! my heart at this distance of years leaps with living gratitude at the remembrance of Thy mercy to me then !) I was speedily a Sunday School teacher, prayer-leader, tract distributor, and then a local preacher. God called me into the ministry in my twentieth year ; and if the first great blessing of my life has been pious parents, and the second an early and decisive conversion, my third has been that His mercy has favoured me, "putting me into the ministry."

I look back with much thankfulness upon the fact, that while a young local preacher I was led to see my

#### NEED OF PERFECT HOLINESS,

And to devote myself to its pursuit. Sometimes for months together I was enabled to maintain a sense of consecration to God and fellowship with Him ; but this was not my invariable experience, chiefly, as I see it now, because my effort was to keep myself by strength of will (which I mistook for faith) upon the altar, instead of resting with calm dependence upon the power of an ever-present Saviour. From this cause my spiritual life was a continual rising and falling. The reading of a book on holiness, a conversation with a friend, and at times a sight of the need of the Church, would lead to deep thought and feeling, and I would fast and pray, and write out a new covenant with God, and call on Him

to witness my purpose, imploring His help that I might not recede from it. The effect of this would continue for a time, and then my spiritual life would descend by slow degrees to the lower level. In my first circuit the case of a gentleman who read a work on "Entire Devotion to God," and resolved not to sleep until he secured the blessing, and who rose forthwith into an experience of extraordinary light and power, was a great stimulus to me. And I can at this distance recall times of awakened earnestness about holiness in connection with the reading, at different periods, of Professor Mahan's "Christian Perfection," Boardman's "Higher Christian Life," and the "Memoir and Remains of Hester Ann Rogers." At these periods I frequently preached upon the subject, and could not but notice that immediately my attention was turned to it, a perceptible quickening ran through my whole ministry. Oh, those years of vacillation and unbelief! Would God that they could be recalled, and that I could live them over again and to better purpose!

During the summer of 1863 God gave me to feel with great power that *I must have full salvation*. During the month of June I made the record, "My heart is very cold towards God. I feel more my need of entire holiness, yet when I pray I seem to have little power. I see plainly that my usefulness rises or falls with my state of heart." July 3rd I wrote, "For some time now I have been bewailing my deadness of soul and purposing to live nearer to God. Yet has day after day passed and left me in the same condition. There seems with me no alternative between living fully to God and sinking down into a state of wretched lukewarmness. Wednesday and Thursday in this week were days of peculiar deadness. What could I do? My heart seemed hard as stone. I tried to think, tried to pray, in vain. Thursday evening I came home from a walk, and set myself to look full in the face the state of my soul. God soon led me out in prayer, and I have now to bless Him for His kindness to a most cold-hearted and ungrateful being. I became convinced that mine had been the sin of heart-backsliding, and no longer wondered that I had had so little power and so little joy; then I began to ponder the blessedness of a life of entire consecration to Jesus. 'But let me pause,' I said, 'and first seek the healing of my backslidings.' So kneeling before God, I confessed my sin, and prayed for present, conscious, forgiveness. Oh, the mercy of God! I soon saw Jesus as my living Saviour, and felt, indeed, that I was accepted in Him. Then my thoughts turned once more in the direction of holiness. What does God now require of me?

It seemed plain that He asked only willingness to be His, sincere consecration to His service, and trust in His promise. Then the blessed truth shone into my mind that it was wholly

GOD'S WORK TO SAVE

And keep me, and mine simply to believe His Word. I wrote out a brief but full covenant, resolving to live now and for ever wholly the Lord's. Now I feel it my duty to believe, to trust simply in what God has said, and 'reckon myself dead indeed unto sin, but alive unto God through Jesus Christ our Lord;' and by His help, His strength moment by moment imparted, I *will*. Waking this (Friday) morning my soul was cheered with the passage, 'Behold, I have set before thee an open door, and no man can shut it: for thou hast *a little strength*.' May days of bright gladness and full consecration to God be mine henceforth."

The experience of which this is a record was followed by many months of fellowship with God, and of earnest "reaching forth" after a higher walk of power and usefulness. But faith was again clouded over, and for some time there was the same ceaseless straining after perfect consecration without the simple trust which gives perfect inward rest.

During the year 1869 I was led by the good Spirit to follow perfect holiness with great earnestness; and for a considerable time I walked daily in the light, having no more doubt of my possession of full salvation than I had of my conversion. My journal contains such records as these:—

"April 2. I feel as though God's Spirit were brooding over the darkness of my soul; and seem to hear many voices calling me to holiness and earnestness. Yet how dull is my hearing! how insensible my heart! How far have I wandered from Thee, blessed Jesus! So my heart has become hard, and dimness has crept over my soul's eye, and faith has become weak, and my joy in the God of my salvation has faded, and power over men in preaching has in great measure departed from me. O my God! I need at Thy hands pardoning and sanctifying mercy.

"April 8. During the last few days a mistake has been revealed to me—looking to my own doings instead of to Christ. I now perceive that my salvation depends on Him alone, and that I must believe in Him, and thank God that I am saved by His mere grace. What an old and familiar truth! Strange that I should even for a day lose sight of it. I have felt, blessed be God, a sweetness in thus trusting my all to the Saviour."

"July 16. Glory be to God! I believe He has new-converted



me to-day. Certain peculiar and painful trials which I have had have led me nearer to God, and I have found that, 'Blessed is the man whom Thou chastenest, O Lord, and teachest him out of Thy law.' This morning I have had a continual sense of the Divine presence, and after careful thought have re-dedicated myself to Him. Blessed be His name! He has given me a feeling of indescribable sweetness in evidence that He has accepted the sacrifice, and tears of joy have coursed down my cheeks, as I have said a dozen times—

‘I will *dare* to call Thee mine.’

O may this be for a lifetime!”

Special blessings followed—richer communion, power in prayer, and success in preaching.

During the following summer great physical weakness induced a depression and gloom, under which it was hard to retain my hold. “My feet were almost gone,” when I went to visit a brother minister, and told him all. Sympathy and counsel were given; we talked and prayed together till three o’clock in the morning, and I returned home another man, resolved to believe stedfastly in spite of all opposition.

Two things have been, for the last three years, of peculiar service to me. First, the practice of daily consecration, which was resolved upon at a Covenant Service, as we sung the lines—

“High Heaven, that heard the solemn vow,  
That vow renewed shall daily hear.”

And, second, intimacy with several brethren in the ministry, who “mind the same thing,” and whose strength and constancy have helped my weakness more than I can express.

Of late I have been led into

#### THE DEEPS OF A SORROW FOR SIN,

Such as I have never known before, and a guiltless shame which has filled my soul as I have approached God. I *thought* I felt penitence when seeking mercy sixteen years ago, but what I have experienced lately makes me think I never before knew what it was. Ezekiel xvi. 63, 64, has been my experience. “And I will establish My covenant with thee, and thou shalt know that I am the Lord; that thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified towards thee for all that thou hast done, saith the Lord.”

The peace of God keeps my heart every day now, and for some time past the sky overhead has been without a cloud. I have an

increasing sense of weakness and need, but the dread of falling is gone; for Christ is my keeper, and who can pluck me from *His* hand? Temptations assail as before, sharp and fierce at times, but somehow the conflict seems Christ's matter, not mine. For years I had to confess to myself that religion within in some respects was failure, now I may acknowledge to the glory of my Saviour that His grace in me is power, and victory; and conscious of much infirmity and perfect weakness in myself,

"I trust His love, and grace, and power  
Shall save me to my latest hour."

May 28, 1872.

I. E. P.

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## GOOD OLD TIMES IN YORK.

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### HOW THE LATE ALDERMAN MEEK AND OTHERS OBTAINED FULL SALVATION.

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[The following is a letter written by the late Alderman Meek to the Rev. Joseph Mortimer, who a little while before had been employed in soul-saving in the city of York, and was now in Hull. The letter is addressed, in the simple style of those days, to Mr. Joseph Mortimer, Mr. Treffry's, Methodist Chapel, Hull. It is interesting to catch this glimpse of the life of a man who was three times Lord Mayor of York; of whom it was said in the Council Chamber after his death, "He maintained at all times such an even tenor, and such a straightforward feeling, that it inspired everyone who came near him with confidence, because he felt he was doing all that was right;" and whose marked temporal and spiritual success evoked this tribute from the *York Herald*—"Never, perhaps, did the Rev. Thomas Binney's well-known inquiry as to the possibility of making the best of both worlds receive a more satisfactory answer than in the life of Mr. Meek." Mr. Mortimer, whose ministry has turned many to righteousness, has just passed to his rest.]-EDS.

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York, March 13, 1827.

DEAR BROTHER,—I write you in order to give you some information of our going on since you left us.

*Thank God*, the work is still going on. On Saturday night last in the band-meeting many got the blessing of sanctification. On Sunday morning at the prayer-meeting there was a good work and some in distress, but I left them praying. In the Fossgate Sunday School last Sunday morning about twenty got into liberty, the greater part of them boys; in the afternoon there would be about

Twenty more, most of them girls; and in the Albion-street School the work was going on. At Acomb School the work broke out on Sunday, and about twenty got into liberty; and at Fulford, Mr. Slack said Mr. Hick was there on Sunday, and many got into liberty; also at Heslington the work broke out in the Sunday night prayer-meeting. In short, there seems to be a kind of general alarm, and the kingdom of Satan is receiving a mighty shake. *Oh, may it have a total overthrow!*

As it respects the numbers that have obtained a sense of God's pardoning mercy since you left, it is difficult to say, but I think in York and in the villages before named there must be about one hundred, and many of the old members have been quickened, and not a few sanctified. *Praise the Lord! Praise the Lord!*

I will now briefly tell you what I have obtained since you left. On Saturday last I felt a load of unbelief, pride, and self; but unbelief especially was my burthen, and to the band-meeting I went with the load above named. I was quite sure all my past sins were pardoned, and had held this confidence for many years, but never before did I feel such a need of having my heart fully renewed, and the things before named removed. At the band-meeting Brothers Hick and Naylor appointed a place for those who wanted sanctification, and James Meek was the first that went up. There I remained for some time. Many got the blessing, but I could not lay hold. I felt my heart softened and humbled, and our kind friends prayed for me, but I could not believe. In short, I left the place without the blessing, and went home with my mind so humbled and abased as I think I never felt before. When I got home I thought if I could but have the inward witness that the Lord had full possession of my heart, I would give a thousand pounds; but instantly it crossed my mind, the poorest may have it. It's without money and without price. After family prayer I retired to my lodging-room, and thought I would pray and plead with the Lord for the blessing, but would first shave, as is my usual custom on a Saturday evening; and *glory be to God*, while in the act of shaving, the Lord in great mercy took full possession of my heart. So powerfully did He come, that I believe I exclaimed aloud, "He is come! He is come! He is come!" My heart did indeed overflow with love and gratitude. I believe I shed more tears of joy on Saturday evening and Sunday than in all my life before. I need not say that it was some time before I got done shaving. Oh! how I felt my heart to melt and sink before the Lord. After some time on my knees, I sang, "Praise God from

whom all blessings flow " with the happiest heart I ever did in my life, and I am happy now. *Glory be to God!* Do pray for me.

Yours truly in the Lord,

J. MEEK.

Write me a few lines and say how you are getting on at Hull. Can you get to our lovefeast?

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## THE GLORY OF HOLINESS.

BY REV. WILLIAM G. PASCOE.

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### NO. II.—THE MIND OF CHRIST

A CELEBRATED sceptic once said, "If the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God." None but the coarsest and most ribald opponents of the Christian faith deny the divine and peerless excellence of the life of Jesus Christ. He stands out before the world the one spotless man, the model for all ages, the example of all the virtues; alone worthy of the homage and imitation of every child of man.

By the close relationship existing between Christ and His disciples, they are bound to follow Him in His blameless life, and reproduce before succeeding generations those moral excellencies which in Him command the admiration of every intelligent and upright being.

It is their duty to be like Him. He has commanded it; and their being continued among His friends is conditional upon their obedience. "Ye are My friends, if ye do whatsoever I have commanded you."

It is vastly important that we be correct in our doctrinal beliefs. A mistake here may lead to error in life, and spiritual damage be the result. We should have right opinions respecting sin and salvation, the nature of God and the work of the Saviour, the purity and universal obligation of the moral law, and the offices of the Holy Ghost. But there is nothing so important as to have the life conformed to the will of God. He has made ample provision for purifying us from all the dross of corruption and sin. He has set before us the magnificent example of His Son as the pattern to which our lives should be conformed.

Every true believer possesses in some degree the mind of Christ, for "if any man be in Christ Jesus, he is a new creature." But the apostle exhorts Christians, in setting before them an experience unto which they had not yet attained, to "let this mind be in you, which was also in Christ Jesus" (Phil. ii. 5). This was to be their ideal. Not only were they to strive to reach it, but they were to attain unto "the mind which was in Christ Jesus."

The mind which was in Christ Jesus is fully expounded in Phil. ii.

One characteristic of that mind is humility. Though He was "the high and lofty One inhabiting eternity," was "in the form of God," and "equal with God," yet He "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (verses 6-8). This is the most sublime example of humility the world ever saw. The Lord of heaven stooping to die the death of a criminal! Marvellous indeed! But when we are purified from sin, and made entirely holy—in one word, have "the mind which was in Christ Jesus"—we also exhibit in an eminent degree the same excellent grace.

We must be like unto Him who is the strength and support of our life. When a graft is put into a tree, the very nature of that tree passes into it. The strength, the virtue, the life all go up into that cutting, which has been brought into such close connection with that tree, that it will soon become a part of itself. It is even so with the believer and Jesus. We are the branches. He is the Vine. The grace, the virtue, the power, the life of Jesus comes into our life. And when the union is complete, when by simple faith we accept the fulness of grace which Jesus offers, then it must be that we become humble like Himself. The difference is not the result of nature, but of training, and intelligence, and acquaintance with truth. The very life of Jesus, as far as our nature can reproduce it, is again brought out before the world in which we live. But surely no such marvellous transformation is again seen on earth as this. A proud sinner made into a humble saint. It is more than a living man made from a clod of clay. You may go into the workshop of the lapidary, and see him bringing out the flashing colours of the ruby and the amethyst, the topas and the carbuncle, or the surpassing brilliance of the diamond, but he has the precious jewels in his hands when he begins to work. The Lord does not find saints ready to His hand. He goes into the

quarries of nature and finds His people, some of them among the very coarsest stones of sinfulness; but from such materials as these he produces the lovely graces of the Christian life. The jeweller will transform the gold into a thousand forms of beauty and magnificence, but he has the precious metal in his hands on which to begin to labour. The Lord picks us out of the mud of impurity. He finds in us no grace, no virtue. But He puts a new spirit into us, and makes the mind which was in Christ Jesus to be seen in the disposition which we manifest in life. We should remember our abject condition as sinners, that we may ever be humble as saints. Every child found begging in the streets of Munich is arrested and carried to a charitable institution. When he enters the place, before he is washed and clothed anew, his portrait is taken in his ragged dress exactly as he was found begging. When his education is finished in the establishment, his portrait is given him, and he promises by an oath to keep it all his life, in order that he may be reminded of the abject condition from which he has been rescued, and of his obligation to the institution which saved him from misery and ruin. Surely Christians, by the memories of that time when they were "without God in the world," and in gratitude to Him who brought about their change of heart and life, should ever imitate Jesus in His humility.

Another mark of the mind which was in Christ Jesus is obedience. "He became obedient unto death." He said while on earth, "My meat is to do the will of Him that sent Me, and to finish His work." A grand work was given Him to perform, and so intensely earnest was He in the performance of that work, that He said, "My soul is straitened till it be accomplished." With all the feelings of a man, with all the sympathies of a man, with all the trials of the spotlessly pure man living in a world of corruption, He "did no sin, neither was guile found in His mouth."

It is the glory of those who imitate the Saviour, and are made perfect in love, to be obedient to God in all things. They dare not resist a single command, or question the wisdom of any course in which God leads. Their duty is their pleasure. They delight to do the will of God. His law is written in their hearts. Nor is this a hard condition of the higher life of the saint. The best soldier is he who in unquestioning obedience follows the word of his commanding officer. He must have no opposing will in the midst of his work of death. He must always move exactly as directed. The world applauds such submission, and calls success glory. The commander of the ship *Orient*, before the battle of

the Nile, placed his son Cassabianca, thirteen years of age, on certain duty, to stay at his post till relieved by his father's order. Soon after the father was slain. The boy held his post in the midst of fearful carnage, ignorant of his father's fate; and when the sailors were deserting the burning ship, he cried, "Father, may I go?" The permission did not come from the father's dead lips, and there he stood alone firm at his post, and perished in the flames. An equally complete obedience is asked from them who are holy. God's commands are not grievous. Infinite wisdom and eternal love direct every command. Our knowledge of this fact lies at the base of our willing service: for it is not an ignorant service that God demands from His people, though it is an unquestioning one; and as Matthew Henry says, "It ought to be the great care of everyone to follow the Lord *fully*. We must in a course of obedience to God's will, and service, to His honour, follow Him universally, without dividing; uprightly, without dissembling; cheerfully, without disputing; and constantly, without declining; and this is to follow Him fully."

Another mark of "the mind which was in Christ Jesus" is self-sacrifice. He was "obedient unto *death*, even *the death of the cross*"—the most ignominious and shameful of all deaths. His death was the voluntary surrender of His life as a sacrifice for the sins of the world. He died as He lived. His whole life had been a sacrifice. He sacrificed honour, and glory, and grandeur, and wealth, and happiness, and the throne of heaven, whilst fulfilling His Father's purposes; for "though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich."

The Christian is called on to make sacrifice for God. There is no experience of Christianity without sacrifice. Its initial stages demand sacrifice. But the entirely holy man of God sacrifices everything—he keeps back nothing; he offers *himself* in sacrifice on that "altar which sanctifieth the gift." He *lives* upon that altar. Body and soul, intellect and passions—*all* is presented continually to God. This, springing from the pure motive of love, is the highest form of life. It comes nearest to that lofty ideal which Jesus so beautifully wrought out. It is the life of heaven begun on earth.

How inspiring are the illustrations of that self-sacrificing spirit which fills every part of life with the noble principle, "For Christ's sake!" The Church has the records of multitudes of such. When a teacher was wanted by Dr. Mason, of Burmah, for the warlike

Bghais, he asked his boatman Shapon if he would go, and reminded him that instead of fifteen rupees a month, which he now received, he could only have four rupees a month as teacher. After praying over the matter, he came back, and Dr. Mason said, "Well, Shapon, what is your decision? Can you go to the Bghais for four rupees a month?" Shapon answered, "No, teacher, I could not go for four rupees a month; *but I can do it for Christ.*" And for Christ's sake he did go. And for Christ's sake every part of life is filled with lofty, loving service in each of those who possess the mind which was in Christ Jesus. "For Christ's sake" is the inscription on their banner, and is the inspiration of their holiest and most self-denying labour.

But there was a vital principle underlying all this in the disposition or mind of Christ. The root out of which these graces grew was love. Love made him humble, and obedient, and self-sacrificing; and when love produces these graces in us, when it is the foundation and inspiration of each, then do we possess the mind of Christ. God is love. Christ is the manifestation of God. We are Christlike when we are full of love. The highest command is that which our Saviour gave as the substance of all commands, "Thou shalt love the Lord thy God with all thy heart, and all thy mind, and all thy soul, and with all thy strength, and thy neighbour as thyself."

O, for the mind of Christ! O, for a church manifesting the mind of Christ! O, for a world renewed, sanctified, holy, showing forth around its entire belt the mind of Christ!

Would my reader attain it? Let your life be one "looking unto Jesus." Dwell in His presence. Continually set His example before you. Determine to attain this experience. Let your heart be open to the Holy Spirit's influence. Be instant in prayer. Watch against all adverse influences. Exhibit that portion of the mind of Christ which you already possess. Rest by simple faith in God for the fulness, and thus you shall, as the apostle exhorts, "Let this mind be in you which was also in Christ Jesus."

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FULL SALVATION.—It is by hanging on Jesus, as an infant on its mother's breast, that I retain my peace and love and joy. Never were the ways of God so sweet as now to my soul. I love the narrowest path His Spirit and His Word point out; and all my delight is to do and suffer His will.—*H. A. Rogers.*



## UNDER THE SHADOW OF THE ALMIGHTY

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ABOUT six months ago I had the subject of entire consecration to God brought forcibly before me. I knew that I did not enjoy as much of religion as I ought, but still it had never struck me that sanctification was what I needed. God mercifully opened my eyes, and led me to determine that I would never rest until I could rejoice in

“A heart in every thought renewed,  
And full of love divine.”

I did indeed find Him faithful to His promise, for the same night that I sought I obtained the blessing, and entered into the glorious liberty of the children of God. Lately I have felt God so near me, that I could not possibly for one moment forget Him. I feel to be dwelling under the shadow of the Almighty. Day by day the sense of my own unworthiness increases, but thank God the sense of the cleansing power of the blood of Christ increases also, and causes me to have rest in the knowledge that “sin hath no more dominion over me.”

*Nottingham, May 1, 1872.*

A. H. W

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## NOT TOO HIGH.

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BY REV F. H. SMITH.

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It may be thought by some that in saying a believer should seek to be wholly saved from both inward and outward sin, the standard of Christian attainment is raised too high. But to this it may be replied—It is “not too high” when measured by the rule of Holy Scripture. The words of the great Teacher are—“Be ye therefore perfect even as your Father which is in heaven is perfect” (Matt. v. 48). And again those the Apostle Peter says: “And as He which hath called you is holy, so be ye holy in all manner of conversation.” These two texts, which are only a sample of others which might be quoted, make it plain that the perfection of our moral being and the sinlessness of life required are to be after the pattern exhibited to us in the character of God Himself. To say, then,

that we may not be fully delivered from sin, is to affirm either that God enjoins upon us that which is impossible, or else that He Himself is not entirely holy—two conclusions which are at once rejected as repugnant to His nature and perfections. It is, however, perhaps, objected that this assimilation to the Divine likeness is not to be expected in this present world. The reply to this is found in context of the two passages just quoted; the most cursory view of which will convincingly show that this exalted state is one to which we are now called in order that we may exhibit its fruits in our daily life. And then, further, we would ask the objector to compare these two passages with what St. John says in the fourth chapter of his first epistle, where, after speaking of the nature and excellence of Divine love, and how its perfection would give confidence in the day of judgment, he adds, “Because as He (Christ) is, so are we in this world.” We therefore conclude that if we are thus called to be like God, and if an inspired apostle asserted that he and others had attained this blessed state, we are not placing the standard of Christian attainment “too high” when we urge the believer to seek a present and full deliverance from sin.

Again, we remark it is “not too high” when we consider the immense importance of the issues which are at stake. Let it be remembered that we need to attain a state of grace which shall not only fit us for the society of the Church below, but for that of heaven. But no taint of sin can ever enter there. “There shall in no wise enter into it anything that defileth;” “Without holiness no man shall see the Lord.” To be found wanting at last when “weighed in the balances,” would be indeed most disastrous failure. There are days in which, in order to admission to most public offices, candidates are required to pass certain preliminary examinations, and sad is the disappointment experienced by those who, having presented themselves, fail to pass because they have not raised their standard of preparation high enough. And ere we can enter “the abode of the blest,” we too shall have “to pass an examination” of a most crucial and searching description. How careful, then, should we be not to place our standard of attainment “too low,” lest we should be also “thrust out” in that day.

Still further, we observe it is not setting the standard “too high” when we remember that it is an immense advantage, and a certain pledge of final success in almost any undertaking to aim at great things. Indeed, to quote the words of a judicious writer, “No man makes any great advance in anything who does not set his standard high. Men usually accomplish about what they expect to

accomplish. If a man expects to be a quack physician, he becomes such; if he is satisfied to become a fourth-rate lawyer, he becomes such; if he is willing to be an indifferent mechanic, he advances no higher; if he has no intention or expectation of being a first-rate farmer, he will never become one. If he sincerely aims, however, to excel, he usually accomplishes his object. And it is so in religion. If a man does not intend to be an eminent Christian, he may be certain he never will be."

And once more we reiterate, it is "not too high," when we consider the unlimited power of Christ—"Able to save to the uttermost;" the infinite virtue of His purifying blood—"cleansing from all sin;" the grand design of our redemption—"that we should be holy and without blame before Him in love;" the present wants of the Church which needs for the accomplishment of her glorious mission, even as she did in the days of the apostles, not a roll of spiritual dwarfs, but of those who "are of full age," and who have "come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

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## THE LITERATURE OF HOLINESS.

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BY REV. I. E. PAGE.

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### NO. III.—JEREMY TAYLOR'S HOLY LIVING AND DYING.

(FIRST PAPER.)

"IT is necessary that every man should consider that, since God hath given him an excellent nature, wisdom, and choice, an understanding soul, and an immortal spirit; having made him lord over the beasts, and but a little lower than the angels; He hath also appointed a work and a service great enough to employ those abilities, and hath also designed him to a state of life after this to which he can only arrive by that service and obedience. And therefore, as every man is wholly God's own portion by the title of creation, so all our labours and care, all our powers and faculties, must be wholly employed in the service of God, and even all the days of our life; that, this life being ended, we may live with Him for ever."

Thus opens the first chapter of a work written by one of

the purest and gentlest beings the Church of Christ has ever known—a work which has supplied thoughts to preachers and writers innumerable; has alternately calmed and stimulated many hearts, attracting them from the world's vain turmoil to contemplate, and love, and then pursue “the beauty of holiness.” “It was designed to minister, to practise, to preach to the weary, to cheer the sick, to assist the penitent, to bind up the broken spirit, to strengthen the weak hands and the feeble knees. It has fulfilled its task. What eyes have been dried up by its consolations! What hopes lighted by its promises! It is known that the mind of John Wesley received its first impulse to fervid piety from that chapter which treats of purity of intention. ‘Instantly,’ are his words, ‘I resolved to dedicate *all* my life to God—all my thoughts and words and actions, being thoroughly convinced that there was no medium; but that every part of life must either be a sacrifice to God or myself.’ The same fire of consecrated genius still burns within it—a lamp to the feet in the darkest night.”\*

The lot of its author was cast in troublous times. Born at Cambridge in 1613, and nourished amid the influences of the University, he was ordained before his twenty-first year; and soon after so attracted attention by a sermon preached at St. Paul's, that he was called to preach before Archbishop Laud, who thought his sermon excellent, but the preacher too young; “but the great youth begged his grace to pardon that fault, and promised, *if he lived, he would mend it.*” After several years of college life he was presented to the living of Uppingham, where he ministered for five years; and was then dispossessed by the Parliamentary army, who plundered his house, and cast him adrift. He appears to have joined the Royalist army as chaplain, for in 1644 he was taken prisoner in a sortie from Cardigan Castle. Some time after his release he found a friend in Lord Carberry, to whom his “Holy Living” is dedicated. This nobleman's house became an asylum for him, and here, amid peaceful scenes and rural beauty, he preached and prayed and wrote. “It was at Golden Grove that the genius of Taylor expanded into full beauty and flower; under that fostering shade he composed his ‘Holy Living and Dying,’—a divine pastoral in which the solemnities of piety and wisdom, like the painter's tomb in Arcadia, breathe a tenderer seriousness over all the scenery of fancy, of eloquence, and of learning.”†

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\* R. A. Willmott.

† Ibid.

When the collection of prayers called the "Golden Grove" was published, an attack on the Puritan ministers in its introduction led to his imprisonment. We must pass over the other years of his life to state that at the restoration in 1660, his troubles and sufferings ended, and he was made Bishop of Down and Connor, in Ireland. He passed to eternal rest at Lisburn, in 1667, in the fifty-fifth year of his age.

The "Holy Living and Dying" is a most useful aid to travellers in the way of holiness, and has been of service to tens of thousands. Our first perusal of it was years ago, when morning by morning it was read as an aid to devotion, and on the closing page we find the record, "This book is to be read again and again, and after being in its company daily for several months, I gladly place it among the treasured volumes which are reckoned as my friends, and which are numbered among the great blessings of my life." No one can read the "Holy Living" without being charmed by the beauty of the thoughts and the poetry of the style. The book is a garden of spices; a garden laid out in orderly beauty, adorned with flowers various in colour, and giving forth odours so fragrant that they linger in the senses of those who have walked among them. Here is a beautiful description of the effects of prayer:—

"The prayers of men have saved cities and kingdoms from ruin; prayer hath raised dead men to life, hath stopped the violence of fire, shut the mouths of wild beasts, hath altered the course of nature, caused rain in Egypt, and drought in the sea; it hath made the sun to go from west to east, and the moon to stand still, and rocks and mountains to walk; and it cures diseases without physic, and makes physic do the work of nature, and nature to do the work of grace, and grace to do the work of God; and it does miracles of accident and event; and yet prayer, that does all this, is of itself but an ascent of the mind to God, a desiring things fit to be desired, and an expression of this desire to God as we can and as becomes us."

Or this passage, often quoted, on sources of thankfulness in trial—his own experience, doubtless:—

They have left me the sun and moon, fire and water, a loving wife and many friends, to pity me, and some to relieve me, and I can still discourse, and, unless I list, they have not taken away my merry countenance, and my cheerful spirit, and a good conscience; they still have left me the providence of God, and all the promises of the Gospel, and my religion, and my hopes of heaven, and my

charity to them, too; and still I sleep and digest, I eat and drink, I read and meditate; I can walk in my neighbour's pleasant fields, and see the varieties of natural beauties, and delight in all that in which God delights: that is, in virtue and wisdom, in the whole creation, and in God Himself."

Here is a passage on God's grace in sickness:—

"For so have I known the boisterous north wind pass through the yielding air, which opened its bosom and appeased its violence by entertaining it with easy compliance in all the regions of its reception; but when the same breath of heaven had been checked with the stiffness of a tower, or the united strength of a wood, it grew mighty and dwelt there, and made the highest branches stoop and make a path for it on the top of all its glories. So is sickness, and so is the grace of God; when sickness hath made the difficulty, then God's grace hath made a triumph, and by doubling its power hath created new proportions of a reward; and then shows its biggest glory when it hath the greatest difficulty to master, the greatest weakness to support, the most busy temptations to contend with: for so God loves that His strength should be seen in our weakness and in our danger. Happy is that state in life in which our services are the dearest and the most expensive."

In companionship with Taylor's work we have lately been reading another on a similar subject, the work of another royal chaplain, Dr. Bates, who wrote his "Spiritual Perfection Unfolded" during the reign of the second Charles; an excellent work, practical and comprehensive, but how different from the work of Taylor! The one requires attention; the other charms you into it. The one is a level plain; the other a country diversified with mountain and valley, meadows and lakes, and brooks of water. The one points out the way of holiness, and gives plain rules for travellers; the other points to the sunny sky, the flowers of rare beauty, the living springs, and the blessed prize: and, taking the unreluctant spirit by the hand, leads it onward in the way. And the book has a wonderful *wholeness* about it. Particulars are treated and many of the finer points of practical morality and Christian living are touched upon, while the general question is not lost sight of amid a multitude of particulars. The river receives and bears on its bosom the waters of many streams of duty. Very noticeable, too, is the spirit of *repose* which pervaded the author's mind and breathes through his pages. There is a wonderful calmness in the atmosphere as we take his hand and advance step by step, a something which seems to say, "Yes; it is all right; we shall not fail in

finding what we seek, in becoming what we desire to be, in reaching that toward which we press." And the humbleness of spirit which pervades all reminds one of the prophecy—"God alone shall be exalted in that day."

Yet in this valuable work we cannot but observe several serious defects. First, we deplore the want of more prominence in the position assigned to the Lord Jesus and His atonement. It has been said of him that "he above all other divines in our language illustrates the admirable remark of Southey, that undue importance given to particular points—the contemplation of a part for the whole—is the common origin of sects;" and that he gives the truth in its rounded entirety. There may be reason in this, but surely there are truths which hold in relation to other truths that position which the sun holds in the solar system, and which cannot be refused their proper place without loss and injury to the whole system of promise and duty. It is impossible to read the Scriptures rightly without seeing this: that God's redeeming work in connection with the death of His Son is the centre around which all else revolves. To have a right centre is of the greatest consequence, and it does seem to us that the "Holy Living" lacks this. In evidence we may refer to a paragraph in the dedication to Lord Carberry, in which are given the marks of "that man that does certainly belong to God;" and among these faith in the Lord Jesus and love flowing from faith have scarcely a place. Surely in all holy living the central principle—the mainspring—must be faith which unites us to the Saviour, whose death brought for man the power to be holy, who is the fountain of all grace, and in his perfect life the embodiment of holiness. There is Christ in the book, but the soul that loves Christ longs for more of Him. It is also surprising that the book contains no direction as to the commencement of a holy life. There is the course—a race must be run; but how to start, this is the question of questions to most who "think on these things." There are books on holy living which treat man as—what he really is—diseased and strengthless through sin, and consequently deal mainly with *the remedy*. This is not true of Jeremy Taylor's work; he prescribes excellent rules of growth, but seems to overlook the fact of man's inability to be or do right till his heart is renewed by faith. When a sick man becomes convalescent, fresh air, sunshine, pleasant sights and sounds, and exercise are beneficial; but to one under the power of disease these things administer no relief. So these "Rules and Exercises of Holy Living," while excellent for those who have

been, through faith in the great Healer, restored to spiritual health, will give disappointment and vexation of spirit only to those who hope in following them to recover health. In a word, this work is capital reading for one who has learned elsewhere that "the just shall live by faith."

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## WHOLESOME COUNSEL

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### HOW TO RETAIN PERFECT LOVE.

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[THESE are the words of one who was a master in holy power. It was in connection with a remarkable revival which attended his ministrations in Redditch that Thomas Collins obtained the blessing of perfect love. Mr. Coley says of him: "Early in the year 1830 Henry Breedon, a disciple fresh from the school of John Smith, came to Redditch. If possible, he outflamed his master. His sermons were numerous, but his topics few. As in the broadside of a war-ship, everything was so directed as to strike one mark. Each shot was weighty, well-aimed, and *red-hot*. Nothing was thrown away. The whole force of the man was concentrated. Hear him when you would, the terrors of eternity, the freeness of salvation, the fulness of Christian privileges, and no other theories whatever, employed him. A letter of the period, written by a good judge, says: "Such a man for faith, strength, and tact, I never heard."—EDS.

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THERE are many who once enjoyed the blessing of perfect love that have now lost it. Some have received it a number of times, and, after all, are now without it. But, thank God! they may come again, although they have been unfaithful; for the fountain is still open, and Jesus is still at the mercy-seat in order to save. The following thoughts are written to preserve those who receive it from fickle unfaithfulness.

1. *In order to keep yourselves in the love of God, you must confess it.* The fear of man, which brings a snare, sometimes hinders people from confessing. But this should be conquered. Many have resisted the Holy Spirit, when they ought to have confessed the blessing, and by doing so, they have from that very moment lost it. Confessing entire sanctification does not exalt self; no, it humbles the soul, and gives glory to God.

2. *To keep it, you must continue to believe.* We are "kept by the power of God through faith." As soon as people give up believing, they presently lose the blessing; and no wonder, for we stand by faith. Sanctified Paul said, "The life which I now live in the



flesh I live by the faith of the Son of God." St. Peter said that the ancient Christians were "kept by the power of God through faith unto salvation."

3. *To keep it, you must live constantly in the spirit of self-denial.* Of everything sinful, of course, you must deny yourself, and also of everything doubtful. There are some gratifications which are not forbidden in Scripture ; but it is not expedient for a sanctified soul to use them. The safest way is to let them alone. Thousands have fallen by lawful things. Be on your guard, or one moment may spoil the work of fifty years.

4. *To keep it, you must live in the spirit of watchfulness constantly.* Watch against temptation, and resist in a moment, steadfast in the faith. Watch against a light, trifling spirit, by which hundreds have fallen into gloom and solid darkness. Watch against the world ; for it is full of allurements, and everything that is sensual has a tendency to lull the soul. Be awake, and keep your eyes open. Be very jealous of your tongue, and bridle it.

5. *To keep it, you must be faithful to the motions of the Holy Ghost.* Follow the Spirit of God, let consequences be what they will. The Holy Ghost will sometimes remind you that it is the hour of prayer ; and if you do not promptly attend you may in one moment forfeit full redemption. Perfect love is a very tender love, and it will immediately take its flight if you do not every moment walk after the Spirit of God.

6. *To keep it, you must read the Holy Scriptures much.* They are spirit and life. They are soul-food ; and perfect love will require some food every day. If you do not give it Bible-meat, it will die. All those who have enjoyed perfect love have found strength, comfort, and direction in the Word of God ; and those who have been the clearest in perfect love have been persons who paid the greatest attention and deference to the Word of Life.

7. *To keep the blessing of perfect love, you must constantly aim at growing in grace.* Many people have lost the blessing through not pressing after a greater fulness : for there are heights and depths and lengths and breadths of the love of God to which we must be constantly aspiring, and if we do not press after them, we shall most likely be going backward and losing what we had before attained.

8. *To keep it, you must live constantly under a sense of the presence of God.* Always remember, "Thou God seest me." If you knew that more than twelve legions of angels were looking at you constantly, oh, how carefully you would stand on your guard and take

care to act right ; but oh, you are watched every moment by an eye that is a million times keener than the eyes of angels ; that awful eye is THE EYE OF GOD ! Live constantly under a sense of His immediate presence, and then His guarding eye will keep you safe.

9. *To keep it, you must constantly give yourself to prayer.* Be a man of prayer. Pray early in the morning, and, if possible, remain on your knees for thirty minutes. This will prepare you for the day. Pray often ; and then prayer will soon become a delight, and you will do execution. Stay with God in prayer ; stay till He melts you, and then stay when you are melted, and plead with God, and He will answer, and you will get changed and transformed and renewed.

10. *To keep it, you must labour hard for the salvation of sinners.* It is the nature of perfect love to lead you to long for the salvation of souls ; and if you do not go out with God for the salvation of men, your love will cool down into apathy and indifference, and you will lose the evidence of entire sanctification altogether. When your heart yearns over sinners, go to God in prayer, and go to sinners with manly sympathy. If sinners will not repent for themselves, the *Church must* for them. “When Zion travailed, then she brought forth.” Bind your unconverted relatives, neighbours, and friends to the cross by faith and prayer, and you will find it an excellent means of grace to your soul, a holy oil that will anoint you.

HENRY BREEDON.

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## THE PEARL OF DAYS. READINGS FOR THE SABBATH.

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BY REV. WILLIAM G. PASCOE.

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### JULY 7.—THE FULNESS OF GOD.

“And to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God.”—EPHESIANS iii. 19.

To have Christ dwelling in the soul is to possess the secret of the Divine life in all its stages. There is nothing then which we cannot do ; there is no altitude which we cannot reach ; there is no depth of godly experience which we cannot fathom. We get to know those who dwell with us. Their habits, their modes of thought and speech, their character, all become well known to

us; and Christ will be known, His love, though it passeth knowledge, will be known if He “dwell in our hearts by faith.”

Now Christ is God. He is co-equal and co-eternal with the Father. He “is the brightness of His Father’s glory and the express image of His person.” When Christ dwells in the heart as His home, He brings His fulness with Him. He does not leave any of His attributes behind Him when He condescends to enter our poor abode. And when by enlightened conviction we see it to be our privilege to be saved from all sin, even as our Lord, by living without sin, “condemned sin in the flesh,” and we receive Christ in all His power to save, we are filled with all the fulness of God.

The fulness of God! We cannot conceive of God being other than full. He is full of power, full of wisdom, full of love, full of grace, full of compassion: “in Him all fulness dwells.” Oh! what cannot He do for us? When filled with His fulness we need fear no enemy, we have the might of omnipotence at our back; we need be dismayed at no perplexity, we have infinite wisdom to appeal to; we need fail in no duty or privilege, we have grace for all needs.

This is not an exceptional experience to which but few saints may attain, and to which some attain at some rare moments in life, like flashes of sunshine amid a stormy December day; it may be the ordinary experience of every child of God. The apostle prays “that ye may comprehend with all saints” this experience. It is not an isolated, exceptional thing. “*All* saints” may understand and realize it.

On this calm day, when withdrawn from the bustle and noise of the world, let me ask myself, Is this my experience? Does Christ dwell in me as in a home? Do I know His immeasurable love? Am I filled with all the fulness of God? My God, let Thy fulness take the place of my emptiness, and Thy sufficiency the place of my littleness for evermore!

“Oh, that with all Thy saints I might,  
By sweet experience prove,  
What is the length, and breadth, and height,  
And depth of perfect love!”

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#### JULY 14.—UNINTERESTING BABES.

“For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For everyone that useth milk is unskilful in the word of righteousness; for he is a babe.”—HEB. v. 12, 13.

THERE are two classes of babes—they who are just born, and they

who have never grown. The former are ever sources of exquisite pleasure; the latter are the cause of much pain, annoyance, and regret. A parent feels that a fountain of purest satisfaction is opened when God in tender love puts a babe into her arms. How fondly she watches that helpless one, and how gratefully she thanks God for that choice gift! But she does not wish that child ever to remain a babe; but to grow in physical stature, and mental culture, and spiritual completeness, and is only satisfied when these results are secured.

We ought to be equally earnest to grow in the divine life. An overgrown babe—that is, one who has the stature of a man, but the spirit and tastes of a babe; one who has the age of a man, but the manners and the weakness of a babe—is, whether found in the Church or out of it, a most uninteresting spectacle.

But how many Christians there are who have never grown for twenty years! They are no more loving, no more earnest, no more devoted, they have no more control over themselves, they have no more influence over the world, they have no more power with God, than they had twenty years ago. They would take their child from the school in which he never got beyond his alphabet; they would fling upon the rubbish heap the plant that only just kept alive, and never grew into symmetry and beauty of form; they would laugh at that society which just started into existence, but never accomplished the work for which it was called into being; but they remain spiritual babes, the only difference between them now and when they started on the Christian course is that they have grown less interesting year by year. They ought to be teachers, but they have not learned “which be the first principles of the oracles of God.” If it had been man instead of God who had dealt with them, they would have been spurned away long ago. Their lack of growth and completeness of Christian character is not less distasteful to God than it is to man; but God is more patient, “not willing that any should perish.” If there be no change, take care, or the threat will be executed, “Because thou art neither cold nor hot, I will spue thee out of my mouth.”

Instead of this, let us, “leaving the principles of the doctrine of Christ, go on unto perfection.” From being babes, let us become young men; from young men let us advance to fathers. If we have learned first principles, let us advance to the study of deeper things, and go on to become “teachers” “of full age. who by reason of use have their senses exercised to discern both good and evil.”

## JULY 21.—THE GOSPEL WHICH CAME IN POWER.

“For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.”—1 THESSALONIANS i. 5.

THE Gospel must first be believed before it can be felt in power. The Word comes to us, teaching us our sin and danger, and pointing out the path of deliverance through the faithful reception of Jesus Christ. The messenger may have a different style of address, but the message of the Gospel is the same for all ages and countries. The setting of the jewel may vary, but the jewel is the same. It is the glorious story of Divine love, of Jesus who suffered and bled for us that we might be redeemed from all iniquity. This is news at which creation might rejoice, and if received aright every man would leap forth in ecstasy to accept it.

But if the Gospel came in word only, it would have been passed by as an exceedingly interesting story, but its effect would not have been great upon our corrupt hearts. It came also in power. There was accompanying it such an influence, that our hearts were affected and changed. We saw the worth of those glad tidings, and felt a new force within us from that hour. The power of the Gospel is chiefly seen in the renewed characters of those who embrace it. It is a pervading power which touches every point of the man's life, and subjects all to its dominion. Not with the voice of mighty machinery, groaning to accomplish its results, but with the silent impelling power of a new affection.

The reason why the Gospel comes to us in power is because it comes “in the Holy Ghost.” Nothing else can make the Gospel come with power to man's heart. You may as well put cold metal into a mould and expect it to come into shape, as expect man's heart to yield to truth unless the Holy Spirit is given. He quickens us, and we receive the life of God. He melts us, and we receive the stamp which shew us to belong to the kingdom of heaven. He purifies us, and thus gives us meetness for heaven.

Then, also, the Gospel comes “in much assurance.” When the Holy Ghost brings the Gospel in power to our minds, we have the full assurance of the truth of its testimony, and also of our interest in it. There is no doubt, for the clear light shines on every side, and we walk without fear. Led by the Spirit, following His directions implicitly, we rejoice evermore. The shocks of temptation do not disturb our settled peace. The varied experiences of time do not interfere with our calm confidence. Death itself will only be an opportunity for the exhibition of that fulness of assurance which the hearty reception of the Gospel has given us.

## JULY 28.—PURIFYING HOPE.

“And every man that hath this hope in him, purifieth himself even as He is pure.”—I JOHN iii. 3.

THE hope of the child of God is to see Him in heaven, and be like Him. Sin makes us unlike Jesus. We perceive that unlikeness in part when the Holy Spirit shows us our need of salvation and leads us to the cross. But the nearer we get to Jesus, and the more fully we appreciate His character, the more plainly do we see our great unlikeness to Him.

“False and full of sin I am,  
Thou art full of truth and grace.”

And hence the more earnestly do we strive to be like Him. The likeness is brought about gradually. The stages in our growth are easily marked. But the process of salvation is continually going on in the children of God; and everyone of them hope to attain the highest standard, and be faultless before the throne.

Each one of those who have this hope “purifieth himself.” It is a process now going on, continually going on. It is always true, he “purifieth himself.” There are many who sigh over impurity, and wish they were better; but they who have a well-grounded hope of heaven put forth efforts to be pure, and succeed in those efforts. Rightly-directed effort after Christian purity will never fail of success. A farmer may plant his seeds, and the season be unpropitious so that no harvest shall be reaped in the autumn. A merchant may invest his capital in business thought to be profitable, but which turns out an utter failure; but the Christian never lends the strength of prayer, and faith, and watchfulness, and zeal, to the accomplishment of heart-purity, and then fail. God Himself must be deposed from the throne of the universe before such a thing can happen.

The pattern of purity is the Lord Himself—“Even as He is pure.” We are often greatly stimulated by the example of a noble life, in which self-sacrificing love makes the possessor worthy of imitation. But the standard will not be placed high enough unless we make Jesus the model of life. “Let this mind be in you which was also in Christ Jesus.” “Be ye therefore perfect, even as your Father which is in heaven is perfect.” In that character we behold the most perfect purity and symmetry. It lacks nothing. The awful brightness which surrounds the throne of God can detect no flaw in it. It is the one model after which the whole Church is to be re-created.

Oh! my loving Lord, Thy pitying compassion, infinite in its tenderness, emboldens my approach. Help me, that I may purify myself, even as Thou art pure! Amen.

## THE PERFECT WILL OF GOD.

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“THAT ye may prove what is that good and acceptable and perfect will of God.” Prove it how? Not as a problem in mathematics, not as a question in moral science; prove it in your Christian experience. “Perfect will of God.” If the will, if the desire of my mother—whom I believe to be a sainted spirit in heaven—if all her will concerning her son should be fulfilled, how good and useful and happy should I be both in time and in eternity! If all the mother’s heart asks for her child in her arms, all her hopes, her aspirations, could be granted, how rich would be the boon, how blessed his estate! If all this Conference desires for these young men now to be ordained, for their future, could be realised, what men of God would they be! *how successful* in their vocation, and how glorious in their destiny! But this is not the language of the text; it does not say a Christian mother’s affection, or a father’s tender solicitude; it is not the intent of satisfying the mind and will of a Conference, which is the proposition of the text: “That ye may prove what is that good, and acceptable, and *perfect will of God*”—all that the Divine heart asks for us; all that the Divine mind designs for us. Just take your thoughts back to that period in the history of God—if there are periods in His history, and perhaps we cannot contemplate Him without some thought like this—to that period when He said, “Let us make man in our image,” a creature like unto ourselves, sharing our attributes, possessing our nature, qualified for our society, and adapted to our fellowship, to feel our bliss, *to share our beatitudes*. How much did God design for man in that transaction! All that He designed is included in our text—“Perfect will of God;” that you may be all that your Creator in the moment of creation designed for you. There is another measure by which to estimate this matter. What did God intend, what did He propose, for man when He so loved the world that He gave His only and well-beloved Son to die for him? What did Jesus Christ intend for man, when for him He endured the agonies of Gethsemane and the pangs of Calvary? God did not pay for our glory one particle more than it is worth; and if your exaltation is equal to Christ’s humiliation, if your raptures in heaven are to correspond with the agonies of Gethsemane, O tell me what is the perfect will of God concerning us! Of all the descriptions which inspiration gives us of heaven, nothing is more sweet and sublime than the one proposed in our text; prove experimentally, prove joyously, prove eternally, “what is the will of God concerning you.”—*Ordination Sermon, Bishop Janes.*

## NOTES AND QUERIES.

## "JESUS ONLY."

As to Query No. 2, page 144 :—

Is it absolutely necessary to keep the blessing always before us by one of its names? Not doing so, I seemed to lose ground: it was too vague for faith to lay hold of; I longed for something definite, that I could put my hand round and grasp.—W. G. H.

If the names convey clear ideas to us, and faithfully represent the standard of Christian life, it is very desirable to keep them both in mind and use, as tending to establishment in doctrine, and being helpful in self-examination. But we must be careful lest our thinking and talking about terms which we satisfactorily comprehend induces mental stagnation, or leads us into fastidiousness. Discern between partial and entire sanctification, and then keep the latter always in view; but pay no slavish homage to words and expressions.

Neither names nor definitions are "absolutely necessary." The fulness of Divine love is often poured into hearts where names and theological distinctions are unknown. A good woman, when spoken to about sanctification, said, as though she had hardly heard the word before, "What do you mean?" adding, "If you mean being always ready for heaven, *I am that.*" Such an experience stands out as very distinct and definite, beside that of many members of the Church; and entire sanctification is nothing more.

Jesus, as your present Almighty Saviour, is the "something definite" you need to keep hold of. Not the blessing, but the *Saviour*, is the object of your faith. Christ is our sanctification. Faith is the *trust of the heart*. You cannot trust in a doctrine or a blessing. Your living Redeemer stands before you as your "all in all." "Grasp" Him, hold fast, and let it be "Jesus only."

Many err in thinking too much about the blessing, and too little about Jesus. They think of it as a gift apart from the Giver, instead of considering it as the immediate and inseparable result of *receiving Him*. They look into their hearts and lives to see if they have it, in such a way as to withdraw the eye of faith from the sin-destroying God. Some who once rejoiced in full salvation have thus been entangled and overcome. J. CLAPHAM GREAVES.

The Rev. W. E. Boardman says:—"The mistake is that of seeking the salvation instead of seeking the Saviour. Just the same mistake that the affianced would make, if she should seek to



have the possessions of him to whom she was engaged made over to her from him without their union in wedlock, instead of accepting his offer of himself, and having the hymenial bond completed, by which he and all he has would become hers.

“Our salvation is *IN* Christ, and with Him, but not *APART* from Him. When a bank-note or a gold coin is put into my hands, my money is *in* that, not apart from it. When a deed is signed, sealed, recorded, and delivered to me, my title is in my deed, and not apart from it. My bank-note or gold coin will pay my debt and pay my journeying expenses. My deed will ensure me my farm. Even so, *in* Christ I have my debt cancelled, my journeying support, and my heavenly inheritance all secure.”

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### “A NEW CREATURE.”

QUERY No. 3, p. 144:—

Does not 2 Cor. v. 17 teach that a man is fully sanctified when he is regenerate?

Inspired, like other writers, discuss truth generically and specifically. When it is their design to represent inward religion as a whole, they say, for instance, “If any man be in Christ, he is a new creature,” &c. But then, “perfect love casteth out fear, because fear hath torment; he that feareth is not made perfect in love,” is a specific discussion, due in this place, and not in the other. And so of churches: in the apostle’s address to the Corinthians, he assumes their prevailing characteristics, and hence writes—“Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by Him,” &c. (1 Cor. i. 2, 4, 5). It would thus seem that everything was right in the Corinthian Church; but look further on, where the discriminating analysis begins, and you find—“It hath been declared unto me that there are contentions among you.” “And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.” “It is reported commonly that there is fornication among you.” “Now there is utterly a fault among you, because ye go to law one with another.” But this in no wise contradicts the commendatory introduction. It is a specific discussion of facts reserved for this place. So the converted state is sometimes discussed without analysis, but at the proper time just discrimination is adopted.

JESSE T PECK, D.D.

“New creature” and “all things new” at first sight seem to describe a fully sanctified state. But contemplation of the spiritually dead, and what is implied in their resurrection, fully justifies the use of such words, without including what is involved in full sanctification.

To pass from “death unto life” is a mighty change, which the terms very appositely set forth. If we saw a dead body raised to life, we should not hesitate to use the same expressions in describing it, even if it were not at once entirely free from ailments—the result of its former state of death. So we may think of a dead soul quickened together with Christ, entirely quickened, no part dead, “a new creature, all things new,” in the sense of being wholly alive, though not in the possession of perfect spiritual health.

Regeneration is the reproduction of spiritual life, the resurrection of the whole soul. But the soul’s life is not the soul’s sanctification, though sanctification *begins* with the first pulsations of its life. To illustrate the point. One man is fully alive, but afflicted; another is fully alive, buoyant, and in the full use of all his powers. One is not more alive than the other, the difference is in the *conditions of life*. Sanctification we take to be not life, but a condition, a mode, a state of life; and while “a new creature” and “all things new” well describe the change of the whole soul in passing from “death unto life,” we think they do not adequately express the exalted condition of life into which entire sanctification elevates us, or teach that “a man is fully sanctified when he is regenerate.”

We do not doubt the possibility of a complete deliverance from inward sin in the hour of regeneration. We believe there have been and are some notable exceptions. Especially may backsliders, like the Psalmist, pray for both pardon and purity (Ps. li.), and have a satisfying answer. But experience and the word of God teach that usually the commencement of the Divine life in man is not under the condition of entire purity of heart.

J CLAPHAM GREAVES.

For other remarks on this subject, the reader will do well to consult page 61.

#### MATURITY AND FULL CONSUMMATION.

REPLY to Query No. 4, page 144:—

In Phil. iii. 12 Paul says he does not consider himself “already perfect;” and in verse 15 he exhorts, “Let us therefore, as many as *be perfect*, be thus minded.” Are there two kinds of perfection? If so, how is each to be attained?

The word perfect is used in relation to Christians as describing

(1.) Those who, fully believing in Jesus, and being thus cleansed from all sin, are “made perfect in love.” 1 John iv. 17, 18. (2.) Those who have made such advancement in the divine life as to be, to a considerable extent, matured in piety. (3.) Those who are now with Christ, “The spirits of just men made perfect.” Heb. xii. 23. (4.) The redeemed on the resurrection-morn, whose bodies will then be fashioned like unto Christ’s glorious body, and who will be exalted to sit with Him on His throne.

In Phil. iii. 15 the word appears to be employed in the second application, while in the 12th verse the fourth meaning is evidently intended. The distinction is accurately pointed out in Mr. Wesley’s version. He renders ver. 12, “Not that I have already attained, or am already *perfected* ;” ver. 13, “Let us therefore, as many as *are perfect*, be thus minded.” And his note on the first passage further shows it. “There is,” says he, “a difference between one that is perfect, and one that is *perfected*. The one is fitted for the race (verse 15); the other ready to receive the prize.”

The hope of the Christian—the final resurrection—was before the apostle’s mind. He knew how this sublime event would involve to all believers consequences of surpassing happiness and glory. He therefore declares how eagerly he follows after this prize. To be made ready for it, *perfected*, is always the object of his intense desire and strenuous pursuit. He will live holily, that he may at last have “perfect consummation and bliss, both in body and soul, in Christ’s eternal glory.”

Those to whom he appeals in the 15th verse are such as are no longer mere babes in knowledge and grace, but rather adult believers—“fathers” in Christ, to use St. John’s term. No Christian virtue in these is now merely in its imperfect beginning or undeveloped germs; all have acquired a certain ripeness and maturity. The light is no longer dimmed or shaded by remaining unbelief or sin, neither “clear nor dark” (Zech. xiv. 6); it shines with unsullied and steady radiance. They are such as “are of full age, even those who by reason of use have their senses exercised to discern both good and evil.” Heb. v. 14. Hence they think and feel as Paul had been declaring himself to think and feel—they are “thus minded.”

Such maturity cannot, of course, be attained suddenly, and at once. It is the work of time. But in order to it we must, as a first and essential preparation, be *sanctified wholly*; and *this* we shall be as soon as we dare to believe in Him who saves to the uttermost. The sick child could be healed in a moment by Jesus’s touch, and

so made perfectly whole; still its full development, its growing up to manly strength, will be gradual. Reason may suddenly return to the diseased mind, and without it knowledge cannot be obtained; yet the actual acquisition of full and complete information can be made only by prolonged effort.

To be perfectly cleansed, the child of God has need only to come, *with this special intent*, in penitence and faith to the blood of sprinkling. To attain to maturity of Christian character, to the perfection of the saints now in heaven, and to the glory of the resurrection, we must “continue in the faith, grounded and settled.” We must practise all righteousness and holiness. We must “endure hardness.” Paul’s motto must be ours—“This one thing I do.”

J HARTLEY.

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## REVIEW

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*Christian Privilege*: A Discourse by REV. THOMAS SEYMOUR. London: Morgan and Scott. Second Edition. Price One Penny.

A VERY clear and forcible discourse on a passage of Scripture (1 John iii. 9), felt to be a great difficulty with many sincere Christians. We should like to quote largely, but must be content with giving one illustration of the words—“He cannot sin, because he is born of God.”

“Some of you are men in business. I go into your shop or warehouse, and I ask you the price of a certain article. You say it is so much. I offer you one-half or two-thirds of what you have said is the price. You say, ‘I cannot take it.’ Now, why cannot you take what I offer you? It is not the want of freedom in your will to decide on accepting my proposal; nor is it the want of physical power in your arm to accept my offer. You have both the one and the other, and yet you repeat your former statement, ‘I cannot take it;’ and you speak truly. You cannot take it, because it would be unjust, because it would tend to bring ruin on your business, and to reduce yourself and family to beggary. You cannot take it consistent with your safety and happiness. Just so he that is born of God cannot commit sin consistent with his well-being. It would be rebellion against God, and would bring injury, if not ruin, upon his soul.”

We are glad that it has reached a second edition, and would like to know that it circulated by thousands.

*The Decline of Methodism, and its Causes*. By a Layman. London: E. Stock. THIS pamphlet is the production of an earnest-spirited man, whoever he may be; and one who has a jealous concern for the honour of God. It is plain, outspoken, and hits hard at some evils which are causing sorrow to spiritual men in all churches. Worldliness is the sin of Christian people to-day, and men are needed who will “lift up their voice like a trumpet” against it. At the same

time, we have no fear that Methodism is on the decline. "God is in the midst of her," and will prepare her for greater work than she has hitherto done.

*Sanctification.* By C. H. M. London: G. Morish, 24, Warwick-lane. Price Twopence.

THE one idea of this tract is that if a man is in Christ he is fully saved, notwithstanding his present and continued sinfulness—"as completely sanctified as he will be when he comes to bask in the sunlight of the Divine presence and reflect back the concentrated beams of glory emanating from the throne of God and the Lamb," and yet that there is "not the smallest change in the true character of his own heart—his heart is as deceitful and desperately wicked as when he walked in the moral darkness of his unconverted state."

To us this is most absurd and contradictory. The author attaches great importance to the difference between position and condition, and tries to show that a believer is in an entirely sanctified position! We hold that sanctification is a *real work of the Spirit in the soul*—that Christ is indeed made unto us sanctification as we receive Him by faith, and that when He fills the heart its evil must and does vanish.

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We have to record the death of the Rev. T. C. Upham, D.D., one whose works on holiness are known extensively on both sides of the Atlantic. He has done good service for his Master, and stood nobly in defence of the fulness of Christian privilege, when many in his own denomination opposed him. His "Principles of the Interior Life," "The Life of Faith," "Divine Union," and "Memoirs of Madame Guyon" have been of service to thousands in the pursuit of holiness of heart. Just before his death his latest work was published, "Christ in the Soul." His last words were, "My soul is with God." O that many a young man may hear the call as Joshua did, "Moses my servant is dead, NOW THEREFORE ARISE!"

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#### TO THE EDITOR OF THE "KING'S HIGHWAY."

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June 10, 1872.

DEAR SIR,—In your last issue you notify that the Rev. Walter Bradbury, late Vicar of Skerton, is holding meetings for holiness at Ryde. May I beg the favour of a small space in your next number for the purpose of announcing that a meeting for conversation on the experience of full salvation is held every Monday night at 13, Western-road, St. Leonards-on-Sea, at 8.20; and that another is held every Thursday evening at 7 in the vestry of the Wesleyan Chapel, Rye.

Would it not be well if you were to announce where and when other select meetings on entire sanctification already in existence in various parts of the country are held?

A few friends in London are desirous of holding meetings for holiness during the session of Conference this year. They have already determined the place where one meeting shall be held. Any minister or layman desirous of being present should write at once for further information to

Your obedient servant,

JAMES FOX WILSON.

Wesleyan Class Leader.

13, Western-road, St. Leonards-on-Sea.

# THE KING'S HIGHWAY.

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## HEAVEN ON EARTH.

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“The men of grace have found  
Glory begun below.”

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THERE is much that is spurious in current notions about heaven. There is a danger lest in describing it as a place we forget that it is even more largely a state, and lest in our earnest longing for a heaven in the future we forget that all the essential elements of heaven may be enjoyed on earth. It is too true that many scarcely think of heaven but as it exists beyond this life. The world to them is all dreary, its discipline hard to bear, and the rest of the future the only hope which brightens the outlook of the present. Others, again, who rightly think of this world as a training-ground for the skies, and life on earth as an essential preparation for life in eternity, yet fail to realize the delightful fact that heaven is “begun below” to all who are sanctified in Christ Jesus, that this life is the preparation of the future, because it is the beginning of that life which will never end.

Heaven! What is it? A place of unfading light, of sweet fields, and ever-flowering amaranth? A place where many mansions afford every luxury to glorified saints, and streets of gold tell of wealth that cannot be exhausted, and foundations of sapphires and gates of pearl tell of a magnificence beyond conception? These things are only the *accidentals* of heaven. Such a place with all its

splendour would be hell to a fiend. Not outward magnificence, but inward character, wherever exhibited, on this side death or the other, will make heaven.

Our truest conceptions are, that it is a place where the heart is perfectly right with God; where love is the foundation, the inspiration, and very being of the whole character; where fellowship with God is ceaseless; where likeness to God in perfect moral purity is enjoyed. It is true we shall in the future be freed from all the infirmities which are inseparable from earthly life; but the essential elements of heaven are found, not in freedom from infirmity, but in the saintly character of the redeemed. But may not these essentials be enjoyed on earth? They may; and this is "glory begun below."

The heart may be perfectly right with God on earth. The whole provision of the Gospel is to change man's nature. It begins with the heart. "A new heart will I give you, and a new spirit will I put within you." In the change of the heart we have the pledge of every change which can be accomplished by God for man. And it is on earth this change is enjoyed. No one will say that the blood of Jesus Christ cannot cleanse us from all sin. Nor will it be said that the sanctifying Spirit cannot keep us free from every moral stain. If it is objected that we cannot retain the grace thus given in some exceptionally blessed moments, we reply, no one who thought aright ever thought we could of ourselves. But surely that experience into which the Lord leads us, which is His gift, and which He has promised to sustain, can be retained in the strength of God. He has promised *to keep us* faithful. Will any say that His power is insufficient, or that He is not to be relied on? He inspired the apostle to pray that we might be "preserved blameless unto the coming of our Lord Jesus Christ." Then the heart and life may be made and preserved holy through the Holy Spirit applying the blood of Christ, and thus purified we may live till Jesus comes to take us home. This first essential of heavenly blessedness, therefore, may be enjoyed on earth.

Love is another element of the heavenly state. This

is the very essence of heaven, as it is of the nature of God. "God is love." Love reigns supreme in the world where the glorified gather, and where the unfallen spirits dwell. It is the atmosphere they breathe. It is the principle of every life, and the motive of every action. It thrills in the songs, and is wafted on the breezes of glory. Love fills heaven. Nothing contrary to love can ever be found there. But even the glorified can only love God with all their powers. It is simply impossible to do more, and this we are commanded to do on earth. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Mark xii. 30. The God of love demands that His throne be set up in the heart, and that every part of life shall come under the sway of His sceptre. This is to be the badge by which the believer is to be recognised. His character and relationship to God are to be known by this. With the whole strength of his entire nature he is to love God. This is perfect love. Nothing contrary to that love must be admitted into the heart, and everything that is allowed there must be subordinated to it. Love, *love*, LOVE is the great essential of godly character, either in this world or the next. But if to love God perfectly be a definite command, then it must be possible to obey that command. We cannot think that God has commanded an impossible service, that He has laid us under the strictest rule to love Him with *all* our heart, when it is only possible to love Him with a part of its powers. Thus, perfect love which makes heaven to be heaven may be enjoyed on earth.

Another element of the heavenly state is fellowship with God. "They see His face." They enter into His joy. They are in full sympathy, and enjoy the highest fellowship with God. Now, everyone who is adopted into God's family is nearly related to Him; they have His sympathies, His control, and care. But we conceive of something higher than this in heaven—of such intercommunion as exists between those who are one in holiest sympathy and aim. And this is the privilege of saints on earth. They



who are cleansed from all sin have fellowship with God. "Truly our fellowship is with the Father, and with His Son Jesus Christ." There is a oneness in design. God seeks to enlighten the whole world with the rays of His truth; endeavours to make love rule throughout the universe; is infinitely holy Himself, and loves holiness wherever found; and in this world His people, when entirely sanctified, are in perfect sympathy with Him. Every cause dear to the heart of God is dear to the heart of those who are fully His. It is a high and holy privilege to be in accord with the God of heaven. And this characteristic of the glorified is also characteristic of the entirely sanctified on earth.

Communion with the pure, love for the work which God would have us do, acquiescence in His will in all things, holy peace, calm joy, and a sense of rest delightful and lasting, are all characteristic of the heavenly state; but these are so manifestly characteristic of those who are holy on earth that we need not enlarge on them.

It is true that in heaven there will be no devil, and no disease, and no sorrow; and hence we shall enjoy freedom from temptation, and care, and a thousand other ills to which flesh is heir; but these, like the glory of the place, are the accidentals rather than the essentials of heaven. The essentials are found in that lovely character of likeness to God which is the privilege of every saint.

Sometimes it is said that just as the future beauty of the flower lies wrapped up in the seed, so the future life of the saint is wrapped up in the present life of the Christian. An error may lurk under a beautiful simile. The truth is, the present life of the Christian is the opening flower, of which his future life is only the perfect bloom. If heaven is not entered on earth, it will never be entered at all. Life is one continual getting ready for the future, where eternal honours await us. A little girl once said, "Mother, my Sunday School teacher says that this world is only a place in which God lets us live awhile, that we may prepare for a better world. I see you preparing to go into the country, and Aunt Eliza is preparing to come

here; but I do not see anyone preparing to go there. *Why don't they get ready?*" Everyone should see in us a palpable getting ready for the future by our heavenly life now. Let us not live in anticipations, but make the most of life as it passes. Let us do all we can, attain to all in our power, receive all that God offers NOW. The future is safe in the keeping of God. Then the close, vital, endearing fellowship with God on earth will ripen into an eternity of joy. The resurrection-morn will bring splendour to both body and soul. "We shall be like HIM," and an eternity of happiness will be a fitting sequel to an earthly life of faithfulness.

WILLIAM G. PASCOE.

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## SHINING LIGHTS.

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BY REV. JOHN BRASH.

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### III.—THE REV JOHN ANDERSON.

*(Continued from page 203.)*

MR. ANDERSON was now a new man. We have already seen that the immediate effect of the great blessing he had received was that he was made, by his prayers and labours, a greater blessing to others. On the day after the foregoing account was written, he says: "A precious season last evening at Burghfield. Bro. T. G. preached with power. I was in the Spirit. Renewed the tickets; and, confessing God's grace to my soul, His presence was gloriously realized. One found peace during the meeting, and all were greatly affected. Come, Lord Jesus, come to Thy temple! Thou *art* come. Work, and who shall hinder? Our people in Reading seem generally concerned. The expectation is raised. The Spirit is diffused. The Lord *will* fulfil all our petitions." And again, in the week following:—"The last Lord's Day was one of power; God was in the midst of us indeed. It seemed to me as though I had never before preached in the right spirit. There was a mighty power of the Spirit accompanying the Word, and I hear of some effects. May they be lasting!"

Many of the effects ~~were~~ lasting. The work of God revived

throughout the circuit. Not only were sinners converted, but believers were quickened and purified.

His religious history subsequently to this period cannot be better told than it has been done by himself in his journal. Some of the earlier entries are specially interesting, inasmuch as he has carefully noted in them the most striking points of difference between his former and present experience.

“March 21, 1821.—There is this peculiarity in the present visitation of God, it is abiding; not, as before, some transient gleam, some overpowering sensations, and then a subsidal into coldness and unbelief mixed with some faith. Oh, I feel the deep import of the promise, ‘I will come and *dwell* with him.’ I likewise feel a faith in God’s Word which is quite novel to me. I seem to read it, talk about it, preach it, as though it were all written in characters of light before my eyes, and as though I saw the finger of God engraving the mysterious characters.”

“March 23.—‘I *must* live for God;’ this conviction has long been with me. ‘I *desire* to live for God;’ that has been the breathing of my soul for some time past. ‘For me to live *is* Christ;’ that is now my experience. I can, I do live for Him. ‘Christ liveth in me.’ I live by faith in the Son of God.”

“March 28.—I remain to this hour a witness to the power of Christ ‘to save to the uttermost.’ Never till now did I perceive so clearly that Christ only does this to those who ‘come to God by Him.’ O, the mystery of salvation by faith only! Justification by faith is a mystery to the penitent which only the experience of it can disclose. And sanctification, a full and entire sanctification by faith, is an equally inexplicable enigma to the believer himself, who only knows Jesus as his justifying righteousness. . . I can now understand a very common expression of good Rutherford’s, ‘There is a nick in Christianity which very few believers reach.’ Truly there is; but it may be reached. He himself reached it. Praise the Lord, *I* have reached it! O, may I live by faith only, and never again be entangled with the yoke of bondage!”

“April 6.—This morning the Lord the Spirit paid my soul a blessed visit. He spoke to my inward ear, and presented Himself to my inward eye, and offered Himself to my inward touch. Not ‘faithless, but believing,’ I thrust my hand into His side. I knew His voice, I recognised His loved countenance, and all within me exclaimed, ‘My Lord and my God!’ O Jesus, my Love, abide with me! I cannot endure Thy absence. Thou wilt not leave me Thou wilt not forsake me. If ‘Thy presence makes my paradise

and if ‘where Thou art is heaven,’ then vouchsafe to make my longing heart Thine everlasting throne.”

He found, however, as others have done, and as the Scriptures lead us to expect, that freedom from inbred sin does not bring freedom from temptation. Every state of life and every profession has dangers peculiar to itself. Mr. Anderson’s greatest peril arose from his popularity as a preacher and a public speaker. He left Reading in 1821, and spent the remaining nineteen years of his life in Manchester, Leeds, London, and Liverpool, in all of which places there are those living who love to describe the effects of his oratory, and to whom his name is still a “household word.” He was also, during the whole of this period, in great request for occasional services throughout the country, and necessarily spent a great deal of his time from home. We do not wonder to be told by himself that the adversary sought to lead him into the snare of pride and self-exaltation. What could have saved him from the snare but the baptism of the Spirit that he had received? This was the light in which he himself viewed the subject. When about to remove to Manchester, he says, “I cannot help regarding the varied events of the last few months as intended by the Lord to prepare me for so difficult a situation. O, that my soul may be continually imbued by the spirit of love! Nothing less, Lord, can suffice. O, fill me and keep me full of Thy perfect love, and I shall go on to seek Thy glory as the ultimate object of all labours, and the salvation of souls as the means of securing ‘the praise of the glory of Thy grace.’ I fear nothing so much as *myself*. Blessed Jesus, dwell in me! Heavenly Father, abide with me! Eternal Spirit, lodge in my heart! Father, Son, and Holy Ghost, come and make me all divine! So shall I seek, ‘not mine own glory, but the glory of Him that sent me.’”

Several months previously he had written: “There are many things which act as drawbacks to ministerial usefulness; but that which includes all others is a deficiency of piety. We strive to get substitutes; we weary ourselves after knowledge; we are puffed up with the applause bestowed upon our talents, so that our work becomes a miserable crying of our own wares. I have seen the danger long. I have prayed against it. I have been partially saved. But, lo! now it is gone, I am delivered. Jesus, I live for Thee only. I will read, I will study, I will compose, I will preach *as well as I am able*; but self—hideous, accursed self—be gone! No more infect my ointment; no more pollute my offering. ‘I live, yet not I, but Christ liveth in me; and the life which I now live in

the flesh I live by the faith of the Son of God, who loved me and gave Himself for me.' To Him I will—but this I have often promised—to Him I *can* and *shall* live."

On another occasion he writes: "This has been a conflicting week. The enemy hath thrust sore at me that I might fall. His grand attacks have been grounded upon my old natural tendency. He would have me be *something* when God knoweth I am, and by grace desire and resolve to be, *nothing*. If temptations to evil were really sinful and polluting, how deeply defiled must I have become this week. But that cannot be. Reason, and Scripture, and above all, the instance of our tempted Head are against it. It would be to place our holiness absolutely at the disposal of the enemy. It would at once annihilate our free agency, and what is worse, attach to the permissive will of God all the consequences of evil which spring from the *successful* agency of Satan upon His saints.

"God disappointed me last Sabbath, yet not altogether. The subject concerning which I had fears He gave me liberty in; and in the evening just the reverse. Satan greatly harrassed me. He played off his old trick of raising my imaginative powers, to roam amidst the possible opinions which would be formed. I dare say scarcely one person gave it much consideration, other than what is ordinary. And since then, O, what vile suggestions has he darted through my soul like lightning! O my God, stand by me and strengthen me! Thy grace is sufficient. Greater is He that is in me and for me, than all who are against me. I shall triumph. Glory! *I do triumph!*"

That he lived and laboured in this spirit of self-renouncing love to Christ is evident from the testimonies of those who knew him and heard him preach. They saw and felt the effects of the "triumph," little suspecting, perhaps, how severely he had fought to gain it. The late Rev. W. Bunting, speaking of his public character, says, "Its chief charm lay in the preservation, along with a necessary consciousness of more popular and splendid qualities, of his simplicity and evangelical fervour. That he possessed both the powers and the tastes of a Christian orator is allowed by all to whom his pulpit and platform exercises were familiar. But they, too, will be the readiest to acknowledge that these exercises betrayed nothing of the idle, the worse than idle, disport or display of power—the compromise of faithfulness to ambition—the self-idolatry which every Sabbath Day demands its hecatomb of human souls—too frequently found in union with great natural or academical endowments. . . Piety—deep, feeling

fervent piety ; the piety of a converted, reconciled, and happy man —was the original impulse of his ministry ; and it remained the supreme and ever-present genius of that ministry to the end. . He was ‘mighty in the Scriptures ;’ he was eloquent in the great themes of the Gospel. Judging from my own feeling, I should say that the fascinations of the orator were mostly lost to his hearers in resistless sympathy with the rapt worshipper and witness of Christ crucified.”

Very similar to this is the testimony of the late Mrs. Cryer, who lived in Leeds during the period of Mr. Anderson’s ministry there. “I went to chapel,” she says, “where Mr. Anderson preached such a sermon from the words he had taken last Sunday night, ‘When they lifted up their eyes, they saw no man, save Jesus only,’ as I think (of the kind) I never heard before. Jesus Christ, his and my Alpha and Omega, on whom our hearts and tongues delight to dwell, was the burden of his theme. .I cannot do justice to the subject, of course. If even my memory, time, and paper would allow me to fill up this imperfect outline, it would still want the touching manner, the special unction, the deep-toned feeling, which experience gives to a living ministry.

“You may form some idea of how I felt when I tell you that I wept from the beginning to the end of the sermon, until my handkerchief was wet from corner to corner ; and it is not a slight influence or feeling will make me weep, especially when I think I can be seen ; but I forgot all that. I lifted up my eyes, and ‘saw Jesus only.’ ”

There were one or two instances, however, in which he lost “the shield of faith,” and fell under the tempter’s power. But these intervals of declension were of short duration, as we learn from his own faithful record. In each case, after telling how he recovered the blessing he had forfeited, he proceeds to seek for the cause of his disaster. The first extract is interesting, because of the evidence it affords that a fully sanctified believer who has through unfaithfulness brought himself into darkness may, by a single act of faith, recover all that he has lost, and receive not only pardon, but purity.

He says:—“This fatal break in my moral history conveys valuable instruction, in the way in which instruction is often gained —*bitter experience*. I cannot, I dare not say that my public engagements have been the cause of the forestated result ; nor dare I hide the fact that they have, by their various influence upon my time, my thoughts, my simplicity, gradually prepared the way thither.

What was the cry which Heavenly love put into my heart when I received the fulness ?

‘O, hide this self from me!’

Long that prayer was first, and second, and last. I never lost sight of it. But I do remember that I ceased to make it my constant cry. Perhaps there was no way left to bring me back to the power of godliness but to place it beyond a doubt that I renounced my alliance in holiest love with the Father, Son, and Holy Ghost. For some time I have had an obscured evidence ; but never till within the last ten days was I thoroughly convinced that God had forsaken me, and that I had lost the purity, humility, and power of perfect love. No sooner did I discover my disastrous condition, than I was quite overwhelmed, and lost no time in seeking the Lord, if peradventure I might find His pardoning love and His sanctifying presence.

“Glory be to His name! Everlasting praise be given to my Lord and God! I did find Him. He has returned unto me. May He never, never more depart! May I never more drive Him from His residence in my body and soul. I think I understand the meaning of God’s promise to His backsliding Israel, ‘And I will establish My covenant with thee ; and thou shalt know that I am the Lord, that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.’”

On the second occasion he writes: “I have been considering, now that it hath pleased Almighty God, my Redeemer, to ‘restore unto me the joy of His salvation,’ by what steps I departed from that love, and what secondary causes led to that fatal effect, which only Christ could repair, and which Christ hath repaired. Glory to God in the highest !

“*First.* Neglecting to bear testimony to the full redemption which was in the blood of Jesus ; not personally, but officially. I did confess what the Lord had done for me ; I did feel that it shed a new and refreshing influence upon my ministry ; but I now see—yea, and at the time I had some suggestions on that head—that I did not bear so explicit a testimony to that salvation in my ministry as I ought to have done. Did not God visit me for that purpose, that I might witness His great salvation from all sin ? Did I not feel and *record* this at the time as my conviction ? And yet I do now see that that blessed privilege had not that prominency in my ministrations which its importance demanded, which it was God’s

will I should have given to it, and which my heart would have enabled me to have given by the continual teaching of the Holy Spirit.

“O, if I had always had power to appropriate that strong language of the royal prophet, which had its fulfilment in Jesse’s Divine Son, our Blessed Master, who is the perfect Model for His ministers, ‘I have preached righteousness in the great congregation; lo, I have not refrained my lips, O Lord, Thou knowest. I have not hid Thy righteousness within my heart; I have declared Thy faithfulness and Thy salvation; I have not concealed Thy lovingkindness and Thy truth from the great congregation.’ I say before God that had I fulfilled my ministry to this extent, and especially in publishing among the Methodists, publicly and privately, full redemption in the blood of Christ from all sin, I do verily believe that I should never have lost that salvation out of my soul.”

He names as the *second* cause of his declension, “Public ministerial occupation—I mean the continual demand which was made on my time for missionary and other purposes... incessant and feverish excitement. . . and sad breaks in upon devotional exercises . . . followed up by the witchery of human applause.” But the *third* and “grand reason which led to a separation between God and my soul in holiest love, was self-indulgence.”

He concludes by saying, “My gracious God appeared once more; showed me His covenant; revealed to me the sanctification that was in Christ—bought, promised, given in Jesus; and led me to ‘come, and wash, and be clean.’ I did come to the open fount . . . and He purged away every stain; and my full soul, simply trusting to the blood of Jesus, received the witness of God, and was enabled to exclaim in joyfulness—

“ ‘ ’Tis done, Thou dost this moment save,  
With full salvation bless;  
Redemption through Thy blood I have,  
And spotless love and peace.’ ”

For some years before his death Mr. Anderson’s health had been gradually failing, and in January, 1840, being then stationed in Liverpool, he quite broke down. But though his suffering during the remaining three months of his life was very great, his faith did not fail. The Rev. David Hay, in describing a visit paid to him a few days before his death, says: “He took hold of my hand, and drawing me nearer to himself, said, with some effort and deep feeling, ‘Preach Jesus, preach the Holy Ghost, preach pardon,



preach regeneration, preach entire sanctification." On the last words he laid an emphasis which I shall not soon forget. I felt that it was the exhortation of a man who was himself washed, and was prepared to mingle with those before the throne.

Shortly before his departure he said, "I am upon the Rock! The blood of Christ, applied by faith through the power of the Eternal Spirit, cleanseth from all sin."

He entered into the joy of his Lord on April 11, 1840, aged forty-nine years.

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## LIKE CHRIST

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BY REV J. FINNEMORE.

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IN the life of Jesus Christ we have the embodiment and exhibition of the religion which He taught. This fact gives solemn significance to that life—a significance which it does not possess when regarded merely as the life of a great Teacher. He was, indeed, a great Teacher, and many facts in His history gave, and do still give, authority to His teaching. But this was not the only, or even the chief object of His life. He lived to show others how to live. He is the great Exemplar of His followers, and has left footprints in which it is their duty and safety to walk. And is it not their great ambition to be like Him, and to walk even as He also walked? Is it yours, dear reader? If so, we now write for your encouragement and aid.

The life of Jesus was eminently a *human life*, brought down to the comprehension and capacity of men. It is true that it contained parts and incidents which were not human; they were outgoings and evidences of His personal Divinity. But all those parts and incidents connected with and referring to His moral character were human, such as human beings could understand and imitate. But for this, His life would find but little response in the human heart, whereas we now feel that there is close union and sympathy between the two. While He is in His person infinitely above us, in His life He is one with us—our Elder Brother, having been tempted in all points like as we, are yet without sin. His life, then, is not something merely to be looked at from a distance and admired, but to be entered into and imitated.

This will further appear if we consider what we have already intimated, that His life is the embodiment and exhibition of those qualities *which He exhorts us to cultivate*. Having given the exhortation, He lives and walks among us as our Pattern, teaching us how to live and walk. Are we exhorted to be patient under persecution—it is added, “Because Christ also suffered for us, leaving us an example, that ye should follow His steps.” 1 Peter ii. 21. Are we exhorted to be humble—it is added, “Let this mind be in you which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.” Phil. ii. 5-8. Are we warned against envy and arrogance—the Saviour adds, “If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you.” John xiii. 14, 15. Are we exhorted to love one another—it is urged thus: “A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.” John xiii. 34. It is evident, therefore, that the Saviour and His apostles believed that men were able to imitate Him—indeed, they go further, and make this the duty of all His followers: “He that saith he abideth in Him, ought himself also so to walk even as He walked.” 1 John ii. 6. The desire to be like Christ, then, is not an empty longing which can find no satisfaction here, but is the very thing for which His followers have been apprehended by Him. The important question arises, By what means may this likeness be gained? This question we shall now briefly answer.

At the very onset it is evident that in order to this the heart must be purified. If there be sin there, it will certainly manifest itself in the life, and distort the image of God. The secret of the Saviour’s purity of life was the purity of His heart, which enabled Him to say, “The prince of this world cometh, and hath nothing in Me.” John xiv. 30. There was no evil in Him to which the tempter could appeal, and so, though in all points tempted like as we are, yet was He without sin. Now is it possible for us to be so purified, that there shall be no evil inclination to which the tempter can appeal? We answer, Yes. And this is evident from the experience of all God’s people, which proves that as the work of grace proceeds, not only is the inclination to sin weakened and

destroyed, but an intense hatred to sin is begotten, so that the soul loathes it and turns from it with disgust. This is not saying that one who feels this cannot be tempted. Such a statement would flatly contradict all experience. On the contrary, we find that the holiest men in their holiest hours have been tempted with unusual violence. Neither is this saying that such a Christian is incapable of sin. While he retains the grace he does not sin, but he may by sinning lose the grace, and become weak like other men. Alas! the experience of very many proves this, in view of which we may well exclaim—

“Ah! Lord, with trembling I confess  
A gracious soul may fall from grace;  
The salt may lose its seasoning power,  
And never, never find it more.

“Lest that my fearful case should be,  
Each moment knit my soul to Thee;  
And lead me to the mount above,  
Through the low vale of humble love.”

This latter verse suggests the means by which we receive and retain the grace of purity. Loving union with Christ is the necessary condition without which we cannot be holy in heart. It is the indwelling Saviour who rectifies and purifies the nature. And it is by simple, constant faith that we secure this intimate, absorbing union with Christ. All this we learn, not only from experience, but also from St. Paul's memorable words, “I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me.” Gal. ii. 20. Realizing this oneness with Jesus Christ—a oneness which rectifies and purifies the soul—it will not be difficult to imitate Him. We shall be like Him. Having Him within, His life and ours shall become one.

One or two other points, however, should be observed by those who eagerly desire to become like Christ. To such we would say, carefully and prayerfully study His character and life as they are described in the New Testament. Do not be satisfied with a periodical reading of the Gospels and epistles, merely gazing upon and admiring the casket, but open it in the light already shining upon you, that you may discover the hidden gem. Look into the *spirit* of the word as well as the *letter*. Endeavour to trace the lineaments of your Saviour's likeness. You will repeatedly discover new features, and your admiration and love will rise with the increase of your knowledge. Thus “beholding as in a glass the glory of the Lord,” you will be “changed into the same image

from glory to glory, even as by the Spirit of the Lord." 2 Cor. iii. 18. The profit and happiness to be derived from this exercise are incalculable, as many can joyfully testify. Under it the soul perceptibly grows in grace and in the knowledge of the Lord.

Seek intimate and habitual communion with the Saviour. We quickly imbibe the principles and imitate the manners of those with whom we intimately converse. Hence the importance of great care in the formation of friendships. The same rule holds in the higher life. Those who intimately and habitually converse with Christ very quickly imbibe His Spirit, and become like Him. Nothing can compensate for the loss of such communion; nothing can take its place. Holiness, resemblance to Christ, is impossible without it. It is a rule to which there is no exception, that all who are eminently holy are eminently devotional. Communion with Christ is an essential part of their daily life. This is the source whence the sanctified soul draws its nourishment and strength. This is the Fountain whence flow the streams of grace from which the soul draws constant refreshment. The nearer you get to the Fountain, the clearer will be the stream. Would you have much of the Saviour's mind? Then seek that close communion in which you shall not only be made wiser, but shall also be lifted above the earthly influences which clog and retard the soul. Only then can you fully experience the joys of grace. The communion to which we have thus exhorted you is not merely that which you enjoy in your stated seasons for private devotion; but the *constant* outflowing of the heart to Christ, and the *constant* inflowing of His grace to the heart—the communication which may be *uninterruptedly* maintained. Above all, never let your stated seasons for prayer prevent the special devotion to which you may often feel drawn. On such special occasions your soul will often be blessed more than at other times, and by such means you will receive more and more of Christ's Spirit, and therefore become more and more like Him.

Other directions might be given, but these will suffice. Let us now add that the effort to become like Christ is justified by that very perfection of purity which seems to be to many the great barrier. If you imitate others, you imitate imperfect models, and are in danger of being corrupted by their defects and faults. Not so with Christ. There is nothing in Him that you need fear to imitate. There is no flaw in His character, no defect in His life. It follows, therefore, that He is the only pattern that we may with

perfect safety follow. Let this fact give point to the lesson we should now learn. Take no man as your model—imitate no life but that of Him “who is without sin.” You may learn lessons from other lives, and imitate some things in most: but you cannot safely strive to be like any but Christ. Contemplate the loveliness of His character and the perfection of His life, and let their *grandeur* attract and influence your heart and life. “He that saith he abideth in Him, ought himself also so to walk even as He walked.”

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## GROUNDLESS DOUBTS.

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BY MRS. WALTER BRADBURY.

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“I WISH I could quite see with you in these points of such deep interest; but I cannot yet. Your view would say I should never feel angry or cross, vexed or disappointed; never inclined to be idle; never cold-hearted in prayer, or listless over the Word.”

As to a feeling of anger, the sinfulness of it depends upon the nature of the circumstance that called it forth, and the way in which it is manifested. “God is angry with the wicked every day;” and we are told to “be angry and sin not.” A holy displeasure at what is wrong is God-like and Christ-like; but it must not lead us into any manifestation of sinful passion. Our moderation or self-restraint must be known unto all men with reference to righteous indignation, as much as to any other feeling experienced by us. If our anger be the fruit of human passion towards anyone who has displeased us, or done anything that has affected our comfort, it is an offence against the meek spirit and the pure, unselfish love which should mark the Christian, and as such we are required to condemn it *as sin*; and how shall we who are dead to sin still bring forth sin?

As to the feeling of crossness, there may be much physical irritability which a tender conscience may mistake for sin, and which our fellow-Christians may regard as sin, but for which God will not condemn His suffering child. 1 John iii. 20. But if we allow this natural infirmity to draw us into a spirit of peevishness and ill-humour, then we are so far estranged from the spirit of Christ, and the mind which was in Him is not in us to this particular. But full provision is made for deliverance from sinful

anger and sinful crossness—the love of God perfected in us. “Charity suffereth long, and is kind. . . is not easily provoked. . . beareth all things. . . endureth all things. . . never faileth.” If the love of God is shed abroad in our hearts by the Holy Ghost; if we love God with all our heart and soul and mind and strength, and our neighbour as ourselves, we shall *not feel* any anger nor any crossness that will be sin in God’s sight, though we may be *tempted* to it by the enemy.

As to a feeling of vexation and disappointment, there is no sin in this, provided there was nothing wrong in wishing for the thing about which we are disappointed; provided we do not allow this feeling to draw us into sin, nor permit it to grow out of proportion to its cause. The blessed Jesus Himself was often vexed and disappointed when sinners would not come to Him, that they might have life, and when He was continually enduring the contradiction of sinners against Himself, and He never said to His followers, “Ye are not to feel vexed and disappointed under any circumstances.”

As to a feeling of inclination to be idle in service, listless over the word, and cold-hearted in prayer, this feeling is often the effect of bodily languor, and physical perfection we must wait for till we get our resurrection bodies. A loving Saviour will find an excuse for this sort of thing when we ourselves and those about us condemn it as sin. Matt. xxvi. 41; Ps. ciii. 13, 14. Nowhere are we forbidden to feel tired and weary, therefore that intense lassitude of body which so often affects the soul is no sin if it be not unduly yielded to. But there is a cure for cases of real spiritual languor and sloth in entire sanctification; then the heart is filled with love to God and men, and the spontaneous action of that heart is to “rejoice evermore, to pray without ceasing, and in everything give thanks.”

God’s own definition of sin is this: “the transgression of the law.” It is opposition to His known will in deed, or word, or cherished thought. It is yielding to temptation outwardly, or responding to it inwardly. It is the action of the body and the movement of the tongue in compliance with temptation, or it is the sympathy of the mind and the consent of the will to the suggestions of evil. But Christians extend this definition to physical infirmities, to resisted temptations, to a falling short of absolute perfection, and even to many feelings in which Jesus had fellowship with them.

"I can only realize that wrong feelings can be kept under if I look up for grace.

But, dear friend, the mistake we make is waiting to look up for grace till the wrong feelings are felt. If we look up *first*, the wrong feelings will be *prevented*. If we can trust Jesus to *put down sin in* our hearts, why not trust Him to *keep sin out of* our hearts. Divine power is exerted alike in preventing an atmospheric storm and in calming one; but the former exercise of power is far more frequently experienced by us than the latter. *So ought it to be* in the heart of the Christian; we ought to "*let the peace of God rule in our hearts;*" but by unbelief and yielding to temptation, and thinking we must sin, we prevent it from ruling, we allow it to be often broken, and then we look up to God to calm the storm which sin has made, and restore to us the peace we have lost. It is just as easy for God to give calm weather as to still the tempest; and it is just as easy for Him to keep out sin from our hearts as to put down sin in our hearts.

"It seems to me that striving and overcoming are the appointed course for the education of God's children here. I feel that it is a fight, a warfare, and a watch that I sometimes get weary in."

If we have a traitor within as well as a foe without to contend with, the struggle is indeed a weary one. Let the traitor be expelled, and we shall be better able to do battle with the enemy at the gates. There will be plenty of scope for all our watchfulness, and all our striving, and all our overcoming, even when the heart is fully surrendered to King Jesus, and no enemy allowed to lurk within. "We wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." "So run that ye may obtain." "I press toward the mark for the prize of our high calling." "In all these things we are made more than conquerors." "Resist the devil, and he will flee from you." "This is the victory that overcometh, even your faith." "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." Yes; there is plenty to be done by the soul that has entered upon the rest of faith in Jesus, and who knows that Jesus has conquered sin in him, and that his sinful nature is, as it were, hanging on the cross of Jesus, and buried in the grave of Jesus. Why should we ever take it down from that cross? why should we ever raise it from that grave? Yet this is what the majority of Christians are doing, and carrying it about with them, and groaning under the burden, and crying out continually—"O

wretched man that I am ; who shall deliver me from the body of this death ? ”

“ Do you know anyone holding your views—you ought to know many—who is really sinless in thought, word, and deed ? ”

I know many who are now trusting Jesus for this very thing, and are now being kept by Him from sin ; they can testify to the full power of the cleansing blood, and to the entire faithfulness of Him on whom they are leaning. Either one of them may lose the blessing to-day by giving way to unbelief, by parleying with the enemy, by consenting with the will to any temptation. The blessing of entire holiness is obtained by faith, must be retained by faith ; and if lost, must be recovered by renewed consecration and renewed faith. The case you mention of the old fisherman's friend, who was kept from sin for three days, *proves the possibility* of living without sin. For those three days he trusted Jesus to keep him, and Jesus was faithful to His promise, and kept him. Then faith failed. Temptation overcame him instead of his overcoming temptation, and *of course he fell*. Entire sanctification is the result of the exercise of simple faith and simple obedience moment by moment. If we are willing and trustful and obedient, *Jesus will never fail us*—never put our confidence to shame. “ Faithful is He that calleth you, who also will do it.” The *habit* of faith can be acquired even by those who have for years lived in the habit of unbelief. He who is living *the life of faith*, or is an entirely sanctified soul, may be fiercely tempted by the enemy, and may be pained and grieved at the conduct of those about him ; but so long as he holds fast his trust in Jesus as his Keeper, sin will get no entrance into his heart—no thought or feeling contrary to pure love will get a lodging place within.

“ I have known many in whom I could detect no fault ; but they always told me it needed a struggle with their will, or something that implied sin there.”

The consciousness of having a will of our own is in itself no sin. Adam had a will in the days of his innocence ; our blessed Lord had a will in His absolute sinlessness ; angels have a will in their purity. If we were to lose our will we should cease to be responsible beings, and we should be unable to serve God except as machines employed by Him. But as soon as the entirely sanctified soul perceives that God's will is different from his will in any matter, he bows his will to God's will instantly, while the partially sanctified soul has to struggle to bring His will into submission, and the entirely unsanctified soul sets up his will in



opposition to God's will, or submits from sheer necessity. Thus was it with the suffering Saviour in the hour of his agony and bloody sweat. He was conscious of His human will, and prayed, "If it be possible let this cup pass from Me," and then in a moment He brought His own will into perfect subjection to His Father's will, adding, "Nevertheless, not as I will, but as Thou wilt."

"I would be thankful to find the doctrine in the Word."

Here it is, dear friend, just a few passages as specimens. Ps. cxix. 1-3, 33-35, 44; Acts xxiv. 16; Col. iii. 12-17; 1 Thess. ii. 10-12; 1 John ii. 3, 5, 6; iii. 3, 21-24. Did St. Paul pray for an impossibility when he wrote 1 Thess. v. 23, 24? What he desired for the Thessalonians was a *present* blessing, and a blessing not to last *three days* only, but to the end, "unto the coming of our Lord Jesus Christ." What they could have we can have. Is it right to pray, "Vouchsafe, O Lord, to keep us this day without sin?" If it be a right prayer, it should be offered *in faith*. If it be offered, in faith it *will be answered*. And when answered, it will be our bounden duty to *thank God for having kept us* this day without sin. If we have been kept without sin *to-day*, we can be kept without sin *to-morrow*, and the next day too. But we need not stop at that man's "three days," but go on exercising a present faith for the whole week, for the whole year, for the rest of our lives. Nothing short of this will bring us up to the requirements of the New Testament; no, nor of the Old Testament either. Though Noah, Abraham, and Job had their seasons of unbelief and failure, yet had they also their seasons of faith and obedience, when they were "perfect in their generation." Surely they in their dispensations were not more privileged, or given power to be more holy than we in our dispensation. We, the members of Christ's mystical body, partakers of the Divine nature, ought surely to be perfect in our generation. Oh! why are Christians so afraid of the call to them to "be perfect," to be all that God wishes them to be, to be conformed to the image of His Son? If we are daily sinning, even though daily forgiven, we are not "undefiled in the way," we are not keeping His commandments, we are not walking as He walked, we are not pleasing Him in all things; but on the contrary, we are daily grieving the Holy Spirit, which we are commanded not to do; and we are not walking worthy of the vocation wherewith we are called, which we are commanded to do.

But thanks to God it is His will that we *sin not*; it is possible to be kept by the mighty power of God through faith unto salvation, kept in a state of present salvation from sin unto a future salvation from all evil.

“This blessed word be mine  
Just as the port is gained :  
Kept by the power of grace Divine,  
I have the faith maintained.”

*(To be continued.)*

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## EXHORTING ONE ANOTHER.

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### LETTERS ON DIVINE THINGS.

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MISS FINNEMORE (MRS. J. N. LELLS) TO MR. W. H. M.

April 30, 1864.

MY DEAR W. H.,

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I have been thinking, dear W., if you and I were to exchange spiritual letters occasionally, we might encourage each other on to fight our way to that better land for which we are both striving; and as I believe we are living for one object—namely, the glory of God, it is our duty, as well as privilege, to stimulate and help each other.

\* \* \* \* \*

I think the latter part of last year was the happiest time of my life. For some time I had been doubting my acceptance with God, although I felt I could not say God had not pardoned my sins; but the matter did not seem so clear as I should like it. So one evening, while in private, I determined to wrestle hard, and asked God to apply a portion of Scripture to my troubled soul. These words were applied, “Thy faith hath saved thee, go in peace;” and I arose, determining never in the strength of God to doubt my acceptance with God. Soon after this my mind was deeply impressed with the great importance of dedicating myself entirely to Him—giving myself in living sacrifice to Him to whom my more than all is due. . . . Doubtless you remember the night when Mr. C. preached, and we had that delightful prayer-meeting, when my dear brother and many others—amongst whom, I believe, was yourself—went up to seek purity of heart. O how I longed to go

also, but could not overcome the timid shrinkings of my nature! However, on the next night, before going to my class, I went to my room for private prayer, and there, I believe, God enabled me to give up all for Him, and to believe that the blood of Jesus cleanses from all sin. The joy I felt is inexpressible. On the following Wednesday, at the prayer-meeting, Mr. C. put a form expressly for those who were seeking salvation or purity of heart, and he called me to go up. I did so, being willing to show that I was not ashamed of Christ. Since that time I have enjoyed much of the love of God both in private and public. Ofttimes have I been led to exclaim with the Psalmist, "O that I had wings like a dove, then would I fly away, and be at rest!" ...

I should like each of us to let the line of demarcation be widely drawn between us and the world, so that we may be burning and shining lights. If we could be the means of leading but one soul to Christ, would it not be worth a whole lifetime of trying? ...

Believe me, &c.

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May 9, 1864.

MY DEAR W——,

I have a few minutes to spare this afternoon, and I doubt not you will think them well spent if I endeavour to write a few words to you.

In regard to my own spiritual progress, I fear, at least am sure, that I have not been giving that diligence to make my peace with God that I ought to have done. . . Consequently, at times my soul has been bowed, as it were, in the dust, and I have sometimes felt almost as though there was no God to hear. But I rejoice that amid all this I have never lost my hold of Christ or my title to heaven. Last week I felt much happier than I have done for some time, especially yesterday, Sunday. It was, indeed, a happy day. I felt a calm and settled peace. . . O that I could always feel so. It is so delightful to feel, moment by moment, that if the Lord were to call me I should be able to answer that call with joy. Sometimes when I think of heaven I am impatient to be gone: for O, the joy that must be felt when we shall behold, face to face, our precious Redeemer. It is not so much to escape hell as to be with Jesus, my Saviour, that I long to go. Do not, my dear W., think by this language that I am not willing to wait my appointed time. God forbid. I have no doubt God has a work for me to do, and if I can only bring one soul to Christ I shall bless God for the day I was born.

In answer to your last letter I praise God that He has showed you the importance of giving yourself unreservedly to Him, and presenting yourself a living sacrifice. Satan will be very busy, but heed him not: for be assured, as you have observed, if God did not intend to bestow the blessing, He would not have given you the desire to obtain it.

I well remember the first night I obtained this blessing. Coming from chapel I felt what I cannot describe. Such a glorious sense of the Divine presence came over me, that I could scarcely tell what to do. And yet I was, like I suppose I always shall be, timid, and afraid to believe just then that God accepted the sacrifice.

You say you are often discouraged when looking at the future. Is not God able to keep you unto the end? Hold fast that which you have attained, and shortly you shall enjoy those heights and depths and lengths and breadths of true religion which Christ, out of His fulness, waits to bestow.

\* \* \* \* \*

With the prayer that you and I may day by day grow more like our Heavenly Father, and continue unto the end,

Believe me, &c.

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## “MADE FREE FROM SIN”

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I WAS led by the good Spirit of God to give Him my heart in early life. At the age of nine I had the assurance that my sins were forgiven, and had intense longings for the salvation of others and manifest answers to prayer. But, alas! my goodness was as the morning cloud, it soon passed away. At thirteen I was pursuing the

### PHANTOM PLEASURES

of the world—was trifling, deceitful, and had a passion for dancing, in which I was allowed to indulge. But, oh! the pangs of conscience I endured while trying to derive satisfaction in vain amusements! I greatly feared the sentence, “Ephraim is joined to his idols, let him alone;” and yet I went on resisting the Spirit, until

### THE LORD CALLED ME ASIDE

by very sudden bereavement and personal affliction. At the gates of death I cried mightily unto God in my distress, and, blessed be

His name, He restored me to health and to His favour. I immediately united myself with the people of God, and have from that time always esteemed it a great privilege to meet in class. Had I possessed the advantages of Christian communion when a child, I might have been preserved from many a snare.

The forbearance of my Heavenly Father during the many years which have passed since my restoration can never be recorded.

"Jesu, Thy boundless love to me  
No thought can reach, no tongue declare ;  
O, knit my thankful heart to Thee,  
And reign without a rival there :  
Thine wholly, Thine alone I am,  
Be Thou alone my constant flame !"

I could not until some months ago utter these words with all my heart. For some time I had been dissatisfied with my experience. I longed for perfect love to Christ, and earnestly prayed for it ; but at the same time resolved that if I obtained it I would not make it known, lest I should dishonour the cause of Christ by any inconsistencies in my life. I failed to realize the blessing, and went on serving God in this fitful way, until, urged on by a faithful ministry, I saw that I must no longer delay or hesitate. I was ashamed of myself, and the reserve in my consecration, which I now clearly discovered. I laid all upon the altar, and prayed, "O Lord, open Thou my lips, and my mouth shall show forth Thy praise."

AFTER MUCH STRUGGLING

With unbelief, pride, and many other hindrances, my soul escaped as a bird out of the snare of the fowler. The snare was broken, Jesus came to my help, and I immediately felt that I was free indeed. It was not a momentary liberation. I have not been entangled again since that day. I have now

"A constant liberty,  
A perfect rest from sin."

My unfettered spirit "mounts up with wings as eagles." The immense love of Jesus to me, a vile sinner, flows through my heart and bears me above the world.

I have a growing sense of my unworthiness. I see myself despicable ; but, glory be to God, I am a sinner redeemed from all iniquity by the precious blood of Jesus, and by faith I do realise this full salvation. He is my present Saviour. I trust Him, and He keeps me. He does it all. At times I am the subject of fierce temptation, but in the midst of it I have this assurance, that Jesus ever liveth to make intercession for me, and this faith in Him alone enables me to resist and overcome.

*York, July 9, 1872.*

S. B.

## TWENTY-TWO QUESTIONS.

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*Queries humbly proposed to those who deny Perfection to be attainable in this life.*

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1. HAS there not been a larger measure of the Holy Spirit given under the Gospel than under the Jewish dispensation? If not, in what sense was the Spirit not given before Christ was glorified? John vii. 39.

2. Was that "glory which followed the sufferings of Christ" (1 Peter i. 11) an external glory, or an internal, namely, the glory of holiness?

3. Has God anywhere in Scripture commanded us more than He has promised to us?

4. Are the promises of God respecting holiness to be fulfilled in this life, or only in the next?

5. Is a Christian under any other laws than those which God promises to write in our hearts? Jer. xxxi. 31, &c.; Heb. viii. 10.

6. In what sense is "the righteousness of the law fulfilled in those who walk not after the flesh, but after the Spirit?" Rom. viii. 4.

7. Is it impossible for anyone in this life to "love God with all the heart, and mind, and soul, and strength?" And is the Christian under any law which is not fulfilled in this love?

8. Does the soul's going out of the body effect its purification from indwelling sin?

9. If so, is it not something else, not "the blood of Christ, which cleanseth" it from all sin?

10. If His blood cleanseth us from all sin while the soul and body are united, is it not in this life?

11. If when that union ceases, is it not in the next? And is not this too late?

12. If in the article of death, what situation is the soul in, when it is neither in the body nor out of it?

13. Has Christ anywhere taught us to pray for what He never designs to give?

14. Has He not taught us to pray, "Thy will be done on earth as it is done in heaven?" And is it not done perfectly in heaven?

15. If so, has He not taught us to pray for perfection on earth? Does He not, then, design to give it?

16. Did not St. Paul pray according to the will of God, when he

prayed that the Thessalonians might be “sanctified wholly, and preserved” (in this world, not in the next, unless he was praying for the dead) “blameless in body, soul, and spirit, unto the coming of Jesus Christ?”

17. Do you sincerely desire to be freed from indwelling sin in this life?

18. If you do, did not God give you that desire?

19. If so, did He not give it you to mock you, since it is impossible it should ever be fulfilled?

20. If you have not sincerity enough even to desire it, are you not disputing about matters too high for you?

21. Do you ever pray to God to “cleanse the thoughts of your heart, that you may perfectly love Him?”

22. If you neither desire what you ask, nor believe it attainable, pray you not as a fool prayeth?

God help thee to consider these questions calmly and impartially!  
—*John Wesley.*

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## WITNESSES FROM AMERICA.

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“I AM ready to testify to the world that the Lord has blessed my soul beyond my highest expectations. People may call this blessing by what name they please—‘faith of assurance,’ ‘holiness,’ ‘perfect love,’ ‘sanctification.’ It makes no difference to me whether they give it a name or no name; it contains a blessed reality, and, thanks to my Heavenly Father, it is my privilege to enjoy it. It is yours also, and the privilege of all, to enjoy the same, and to go beyond anything that I have ever yet experienced.”  
—*Rev. James Brainerd Taylor.*

“That moment the Spirit of God came upon me in such a manner, that I fell to the floor, and lay while my wife and children stood weeping over me. But I had not power to lift hand or foot, nor yet to speak one word; I believe I lay half an hour, and felt the power of God running through every part of my soul and body like fire consuming the inward corruptions of fallen, depraved nature. In three days God gave me a full assurance that He had *sanctified me soul and body*. ‘If a man love Me, he will keep My words; and My Father will love him, and we will come unto him, and make our abode with him,’ which I found day by day mani-

fested to my soul by the witness of the Spirit. Glory to God for what He then did, and since has done, for poor me.”—*Rev. Benjamin Abbott.*

“All at once I felt as though a hand—not feeble, but omnipotent, not of wrath, but of love—were laid on my brow. I felt it not only outwardly, but inwardly. It seemed to press upon my whole body, and *to diffuse all through and through it a holy, sin-consuming energy.* As it passed downward, my heart as well as my head was conscious of the presence of this soul-cleansing energy, under the influence of which I fell to the floor, and in the joyful surprise of the moment cried out in a loud voice. For a few minutes the deep of God’s love swallowed me up, all its waves and billows rolled over me.”—*Bishop Hamline.*

“I was distinctly conscious when I reached it. I was then redeemed by a mighty power, and *filled with the blessing of perfect love.* There was calm sunshine in my soul. The praise of God was continually upon my lips. I was never able before that time to say with sincerity and confidence that I loved my Heavenly Father with all my strength. But, aided by Divine grace, I have been enabled to use this language, which involves, as I understand it, the true idea of Christian perfection or holiness, both then and ever since. There was no intellectual enjoyment, no marked joys, when I reached this great rock of practical salvation; but I was distinctly conscious when I reached it.”—*Professor Upham.*

“But I had come to the Bible to *receive and believe it all*, and my eyes fastened on the promise of our Saviour, ‘Blessed are they that do hunger and thirst after righteousness, for they shall be filled.’ Blessed, sweet promise! my heart swells with emotion while I repeat it. While pleading this promise, kneeling before God with the words upon my lips, I felt a sweet *assurance* that my prayer was heard—a *sensible peace* entered my soul. I arose, and returned to my Bible with new emotion. Now I saw and believed. But after this peace or love entered into my soul, nothing moved me.”—*Mrs. Upham.*

“I have never felt my evidence clearer. Indeed, my religious experience for the last two years has been full of consolations and free from doubts. I am not sure that I ever wrote to you my whole mind on this subject, though a marked change has occurred in my feelings and views. I am at least a full believer in our higher doctrines in regard to Christian attainments, and *I sometimes say to my intimate friends that I have great comfort in believing that I have been made a partaker of this grace.* Doubtless God’s



will is even our sanctification ; and we offend no less against our highest interests than against His most gracious designs, when we rest below the best attainable position in religion.”—*Dr. Olin.*

“ While thus exulting, the voice of the Spirit again appealingly applied to my understanding, ‘ Is not this sanctification ? ’ I could no longer hesitate ; reason as well as grace forbade ; and I rejoiced in the assurance that *I was wholly sanctified throughout body, soul, and spirit.* Oh ! with what triumph did my soul expatiate on the infinitude of the atonement. I saw its unbounded efficacy as sufficient to cleanse a world of sinners, and present them faultless before the throne. I felt that I was enabled to plunge and lose myself in this ocean of purity ; yes—

“ Plunged in the Godhead’s deepest sea,  
And lost in love’s immensity.”—*Phæbe Palmer.*

“ For thirteen years I have preached holiness or Christian perfection to others and lived without it myself ; but now, my brother, *I know experimentally what it is to love God with all my heart.* After a long, a painful struggle, my soul, by simple believing, stepped into liberty—*glorious liberty.* The 13th day of last June my soul was *filled with perfect peace and love.* I am happy, solidly happy in the enjoyment of *perfect love.* My soul is on fire. I feel as nothing before the Lord. Christ is my all.”—*Rev. Henry Smith,* Baltimore Conference.

“ It is now six weeks since I consecrated my all to God, and He accepted the offering. Glory to His name ! From that time all has been peaceful and happy within. God has guided me in all matters in a way to astonish me. His hand appears in all that concerns me. His whole guidance can be understood only by those who enjoy ‘ *like precious faith.* ’ My heart, my life, and my preaching have undergone a material change. Since the Lord brought me into this *large place* I have plenty of texts and sermons at hand. Indeed, *every text to me seems like a sermon* of itself. No language can describe my enjoyment for the six weeks past. *My faith is unwavering.* I can now endure ‘ as seeing Him who is invisible.’ It is no longer a mere theory with me that ‘ all things work together for good to them that love God.’ With the apostle I can say I ‘ know ’ this to be so. THIS IS LIVING IN EARNEST. Glory to God in the highest. Amen.”—*Rev. E. Owen.*

“ I was at first in momentary expectation of some wonderful sensations or views ; but I seemed only to be let down into unknown depths of quiet, humble love. There was no more a contest in my soul. All was peace, perfect peace. It was, indeed,

‘the peace of God which passeth all understanding.’ For a time I had no wish to speak to anyone, but remained on my face before the Lord, uttering to myself some of the views presented to my mind by the Spirit—‘God in exchange for a worm,’ ‘I am thy God,’ ‘All are yours,’ ‘The pure in heart shall see God.’ These views, as they broke occasionally upon my mind, seemed to lead me as a guest from room to room and from storey to storey of a mansion inconceivably rich and beautiful, and all presented by the Holy Spirit to my wandering soul as its own rich heritage in Christ. All vain ambition, all distracting solicitude, all pride and self-will, and all fear, whether of future disgrace, or of poverty or death, were gone; and from that time my spirit has constantly and consciously rested in the bosom of infinite love. It has been a heaven of purity and peace.”—*Rev. B. W. Gorham.*

“After many sharp and painful conflicts, and many gracious visitations also, on the 28th March, 1761, my soul was drawn out and engaged in a manner it never was before. *Suddenly I was stripped of all but love*; and in this happy state I continued some years, rejoicing evermore, and in everything giving thanks, with little intermission or abatement, wanting nothing for soul or body more than I received from day to day.”—*Bishop Whatcoat.*

“I live in *patience*, in *purity*, and in the *perfect love* of God.”—*Bishop Asbury.*

“I felt an indescribable sweetness permeating my whole being. It was a sweetness as real and as sensible to my soul as ever the sweetest honey was to my taste. To describe what I then realized is utterly impossible. The most of which I was conscious was that Jesus had me in His arms, and that the heaven of heavens was streaming through and through my soul in such beams of light and overwhelming love and glory as can never be uttered. Jesus then and there—all glory to His blessed name!—sweetly, completely, and most powerfully sanctified my soul and body to Himself. He *melted, cleansed, filled, and thrilled* my feeble, unworthy soul.”—*Rev. J. A. Wood.*



THE earth-born, fear-woven robe of righteousness, will catch fire in the furnace of affliction, and leave the soul destitute, when it most needs covering.

## THE PEARL OF DAYS. READINGS FOR THE SABBATH.

BY REV. WILLIAM G. PASCOE.

### AUGUST 4.—SANCTIFICATION AND WONDER-WORKING.

“Sanctify yourselves, for to-morrow the Lord will do wonders among you.”—  
JOSHUA iii. 5.

SANCTIFICATION is indispensable to those who would be powerful for good. Many Christian people wonder how it is that they are no more useful. They pray most earnestly; they give most liberally; they manifest much anxiety for the spread of God’s cause, and yet they have but little success. It may be because they are not holy. Many complaints of the hardness of men’s hearts and the general indifference of the world to pure religion would be silenced if the church were entirely holy. We should march on, and nothing would stop our progress. Neither the sea nor the river, neither difficulty nor opposition would successfully oppose the progress of those who, filled with the Spirit of God, engaged in His service.

“Sanctify yourselves.” It is a personal work. There must be a personal self-scrutiny, a personal putting away of every evil thing, a personal dedication to God, an entire self-surrender, a complete renewal of heart and life. This is the best preparation for working for God. Although thought and careful study are demanded when we engage in holy toil for Jesus, yet prayer and consecration, the making clean the heart, are even more essential. If one must be omitted, better omit the thinking than the purifying. He that hath clean hands will best do work for God.

The to-morrow of sanctification is the to-day of wonder-working. What wonders were done among the Israelites after the command to sanctify themselves had been obeyed? The river was parted, the whole host went through on foot, the promised land was entered upon, and promises which had been made ages before were fulfilled. How quickly did the wonders occur after the sanctifying! To-morrow! How soon the hours of a night pass. But not sooner than will come wonders of Divine working among those who sanctify themselves. It is God who doeth the wonders. We need have no fear whether He will be true to His work. Let us sanctify ourselves, and the promise will be gloriously fulfilled.

What wonders would the world behold if all the members of the

Church were to "sanctify themselves!" What power in the services! What sinners saved! What backsliders restored! What feeble saints made giants in love, and purity, and grace! The millennium would be at hand. The shadows would be chased from the world, and the Sun of Righteousness would rise with healing in His wings.

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#### AUGUST 11.—A RICH INHERITANCE.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."—EPH. i. 3.

How mistaken are those Christians who look upon the condition of justification as the sum and substance of the Christian life! "All spiritual blessings" includes justification among the very chiefest; but by no means do they end there. There is a wealth of grace which God bestows on those who submit themselves entirely to Him, far greater than is enjoyed by such as are content to seek no more than pardon. After conscious acceptance with God, we obtain power over self and sin, which enables us to say "No" with unconquerable power to all solicitations to evil. Grace is found not only to cover all our sins, but to always obtain the mastery over temptation. Then there comes an abiding sense of peace, which, flowing from a perfect trust in Christ, nothing is able to disturb. Then the saint advances to perfect purity of intention in all things. He is "sincere and without offence." This guilelessness is not the rapture of an hour, but an abiding habit of life "till the day of Christ." Then he goes on to hold uninterrupted "fellowship with the Father and with His Son Jesus Christ." High and holy communion, in the midst of which

"Not a cloud doth arise, To darken our skies,  
Or hide for a moment The Lord from our eyes."

And all through life he who is led by the Spirit advances to still higher degrees of grace, until finally he is prepared for glory.

These are the "heavenly places" in which we stand. The joys of heaven on earth—the principles of heaven underlying life here.

We may have "all spiritual blessings," if we are "in Christ." Our spiritual relationship to Him secures us this rich inheritance. He has, poured at His feet, the wealth of the universe, and when we become identified with Him, by a vital, loving faith, the wealth and happiness of all "spiritual blessings" are ours. None are excluded from any of them. If saints will all exhibit like faith,

they shall all enjoy like blessings. God's favourites are God's most faithful children, and we may all enter that charmed circle.

"Blessed be the God and Father of our Lord Jesus Christ.' With heart and voice let us bless Him; by a cheerful, happy, and contented disposition, let us bless Him; by a constant activity, ever on the alert to recommend His grace and love, let us bless Him; by a growing conformity to His will, let us bless Him, in the closet, in the home, in the sanctuary, in all the walks of life, let us bless Him who hath done such great things for us.

#### AUGUST 18.—THE POWER OF A TOUCH.

"As many as touched were made perfectly whole."—MATT. xiv. 36.

WHAT a spectacle was presented to the inhabitants of Gennesaret when Jesus came into their midst! The wonderful Healer had come, who in other places had performed such mighty miracles. Why not here? Tell the tidings, friends, neighbours, acquaintances, sick people everywhere; the mighty Healer is here! They bring them. Some in arms of fond friends, some assisted to walk, some carried in their beds. The same result followed in every case after contact. Divine power penetrated through the diseased frame of every sufferer. "As many as touched were made perfectly whole."

What a parable is all this! Jesus is always healing. He has lost none of His power; and He never received more of it than He does to-day. From every nation on earth diseased souls are beseeching Him to exert His miraculous power and heal them, and He has never refused a single case. Men approach Him poor, miserable, diseased to the very hearts; they go from His presence rich, rejoicing, whole. Oh! that all the sinners in the world would be persuaded to try the effect of coming to Jesus as the world's Physician.

But do not some of those who have felt His healing power forget that He makes His patients "*perfectly* whole," and that the perfection of healing is realized by a simple touch? Many fall into the error of supposing that while men may obtain pardon by a simple trust in Christ, they must seek perfect purity of heart by long fastings and prayings and deep exercises of mind. Oh no! *a touch* brings the healing virtue in the fulness of its power with thrilling energy into the soul. A touch, a simple touch of unquestioning faith, just now will bring the power. Anyone can touch. We need only make up our mind to do it, and then act out

our resolution. He is passing by now. The most diffident may touch Him; the most self-condemning may touch Him; the most unworthy may touch Him.

Oh, that the Christian reader of this page, who longs for full salvation, would be persuaded now to "touch Him." Does not "all fulness" dwell in Him? Is He not able now to cleanse entirely from all sin? Will He deny the applicant who comes in faith? Then touch Him. It is the work of a moment. It may be done whilst reading this paper.

"Perfectly whole"—no more pain of mind from the presence of sin; no more weakness of soul from irresolution; no more agitations from tormenting fear of the future. "Perfectly whole"—what strength, what happiness, what peace there are in perfect health! Thank God that no saint is denied this perfect healing. It is now true—as many as touch Him are made perfectly whole.

"Though eighteen hundred years are past  
Since Thou didst in the flesh appear,  
Thy tender mercies ever last,  
*And still Thy healing power is here.*"

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#### AUGUST 25.—GOD'S UTMOST SALVATION.

"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."—HEB. vii. 25.

JESUS ever lives to make intercession. What mighty power, there is in that intercession! When the feeble saint on earth offers his unworthy prayers, how poor he feels them to be! Sometimes the temptation is presented, these are too unworthy ever to receive the notice of God: you cannot hope for an answer. And if we could only think of ourselves and our petitions, and could hear no reference to the work of Christ, we should reply, 'Tis true, I cannot hope for an answer. But there is a beautiful picture in the Apocalypse, of the Angel standing at the altar, having a golden censer, in which were the prayers of all saints. With those prayers He offered much incense, and together they ascended up before God. That Angel is Jesus, the incense is His intercession. The prayer so unworthy, a mere whisper on earth, not heard to the four walls of the room in which it was offered, comes up in pealing energy before God when offered by Jesus, and mingled with His intercession.

"The Father hears Him pray,  
His dear anointed One."

And when Jesus makes our prayers His own, the Father will hear us also.

It is not difficult for us to conceive that Jesus can save to the uttermost when we grasp the glorious truth, He is ever living to make intercession for us.

God's uttermost salvation, what is it? It is salvation from all sin and its effects for ever. It embraces time and eternity; it begins here, it is perfected in heaven. But salvation from all sin, and from much of sin's consequences, may here be enjoyed, for He "liveth to make intercession." He pleads the merits of His blood, and to such a plea nothing is denied. When on earth we plead for power over sin, Jesus puts that plea into the censer, and prays, "Father, hear that prayer," and at once the answer comes. When we plead for advancing meekness, and purity, and holiness, Jesus is ever ready to second our prayers, "Father, hear that disciple," and the power comes upon the pleading saint. To the uttermost! The uttermost of God's salvation on earth is very high. They who experience it neither sin nor fear. They walk in the light as God is in the light. Not the shadow of death comes upon the glorious life they live. But the uttermost reaches further forward.

"*Here! Here!*" shouted a dying soldier, as he rose up in bed just before passing away. "Why did you shout *here*?" said the attendants who placed him back again in his bed. "*Oh! I thought I heard the roll-call in heaven, and I was only answering to my name.*" When we hear that roll-call, and answer to our names, we shall for ever know what it is to be saved to the uttermost.

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### THREE HOURS IN HARROGATE.

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WE had been meeting in York to pray and take counsel together as to the work of this magazine, and resolved to call on our return journey at Harrogate, and see good Mr. Reed. We were struck with the beauty of the town and the "watering-place" appearance of the hundreds of well-dressed people, whose chief aim seemed to be rest and enjoyment; and it was not surprising that as we sought the residence of our friend, we spoke of Richard Felvus and of Thomas Vasey, whose glorious death testimony had stirred our hearts and made us weep and cry that life might by us be spent to better purpose. We said to each other as we sought the house "Mind if we have not some sign outside—the name of Jesus is

the windows, or something of the kind." And so it was, for standing before a splendid mansion, we saw placarded in large type—

JESUS ONLY  
MIGHTY TO SAVE.

And underneath announcements of services held in the mission-room on the premises. We found Mr. Reed in some unfinished cottages near the house, in company with two missionaries, whom he employs to work in the neighbourhood. With them there was also one whose hand we had long wished to grasp—Mr. Henry Varley, returning from a trip to Scarborough after a glorious week's services in Worcester, where, according to a report in *The Christian*, "scores of precious souls found liberty, and are rejoicing in the love of God." A blessed peace and Christian love beam in the very face of this good man, whose whole deportment exhibits the Spirit of Christ. Mr. Reed showed us his mission-room, a light airy place, capable of accommodating some hundreds, and which is filled every Sabbath evening. Here we were joined by Mrs. Reed, a lady animated by the same spirit as her husband, and as ready as he to preach in the open-air, or direct penitents to the Saviour. What most interested us was the story of successful work done for Jesus in this room. "Here," said Mrs. Reed, "I have literally seen a pool of tears which fell from the eyes of a lady who wept for mercy and found it." In this room many visitors to Harrogate, among them several clergymen, have found Christ, and others have been led to claim the blessing of full salvation. Still conversing about our loved Saviour and His work, we went into the drawing-room, and there knelt in prayer together. The place seemed all consecrated, and as we sat down to dine, the very plates had on them the motto, "Nothing without the cross." Dinner over, Mrs. Reed sang us Norman Macleod's "Stand like the brave," and we hurried to catch our train, thanking God that for once we had seen wealth fully sanctified, and a family circle amid the sanctities of which the spirit of religion pervaded everything. Nor could we escape the thought, What a mighty power in the world would the Church of Christ become were those who are in a position to give time and influence as well as money, to devote themselves to the salvation of men. And what a mistake is made by those who, professing the name of Christ, seek pleasure in worldly channels, forgetting the Divine luxury of doing good. Blessed be God, the presence of the sanctifying Spirit in a man, whether he dwell in a mansion or a cottage, gives the joy of heaven below.

TWO OF US..



## LIVING TO PURPOSE.

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LIVE for some purpose in the world. Act your part well. Fill up the measure of your duty to others. Conduct yourself so that you shall be missed with sorrow when you are gone. Multitudes of our species are living in such a selfish manner, that they are not likely to be remembered after their disappearance. They leave behind them scarcely any trace of their existence, but are forgotten almost as though they had never been. They are, while they live, like one pebble lying unobserved amongst a million on the shore; and when they die, they are like that same pebble thrown into the sea, which just ruffles the surface, sinks, and is forgotten, without being missed from the beach. They are neither regretted by the rich, wanted by the poor, nor celebrated by the learned. Who has been the better for their life? Who has been the worse for their death? Whose tears have they dried up? Whose wants supplied? Whose miseries have they healed? Who would unbar the gates of life, to re-admit them to existence? or what face would greet them back again to our world with a smile? Wretched, unproductive mode of existence! Selfishness is its own curse; it is a starving vice. The man who does no good, gets none. He is like the heath in the desert, neither yielding fruit, nor seeing when good cometh; a stunted, dwarfish, miserable shrub.—*J. A. James.*

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## REVIEW

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*The Want of Methodism in the Present Time.* By Dr. JOBSON.

WE have read this pamphlet with eagerness. Anything touching the work of God and its revival is of interest just now when the lack of success is so painfully felt, and from so many hearts is rising the imploring cry to heaven, "Wilt not Thou revive us again?" The tract before us is written in an earnest and devout spirit, and the sum of it is that the want of Methodism is *earnest, importunate, united prayer*. We are compelled to think there is a deeper need. To the mass of Christian professors, *as they are*, really earnest intercessory prayer is simply impossible. They cannot exercise it till they put aside their worldliness, get their backslidings healed, and take higher ground. We must pray for God to humble us and heal us, and then we shall have power in pleading for others.

# THE KING'S HIGHWAY.

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“I THINK I CAN DO WITHOUT IT.”

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THIS answer was given by a professor of religion to one who asked him why he never, in his public confessions and prayers, alluded to the subject of holiness. “I have considered the matter—and *I think I can do without it!*” The mildest thing that can be said of the answer is that it betrayed great ignorance of the nature of holiness, or of the extent of God’s requirements—ignorance leading to a wrong state of heart. But is he alone in his error? Are there not others who share his feeling, though they may shrink from using his language?

“I think I can do without it.” What do you expect to gain by doing without it? A greater degree of self-indulgence? There are some believers who seem to think that there are two rules of life in the Bible; one for the regenerate, and another for the wholly sanctified. They excuse in themselves things which they would quickly condemn in others, and justify themselves in indulgences which they know would be quite inconsistent with the profession of a higher attainment. But a greater mistake never was made. The Gospel standard is the same for all who hear the Gospel. And a Christian who knowingly and habitually does that which his conscience tells him he could not do if he were entirely holy, is living in *known and habitual* SIN.

“I think I can do without it.” If this be your feeling, it is high time to “examine yourselves, whether ye be in the faith.” What is a Christian? He is one who loves

Christ. And he who loves Christ will certainly try to please Him. There can be no love where there is no desire to please. Let us suppose that you have a servant who has been unfaithful. You have found him guilty of dishonesty. You might expose him, and ruin him; but instead of this you freely forgive him, telling him that his crime shall never more be named, and that you will trust him as fully as you have ever done. Your generosity breaks his heart, and fills him with gratitude. And in what form does he manifest his gratitude? Does he wait for your commands, and content himself with bare obedience to them? No, that is no more than you have a right to expect from every servant in your employ. But if he is really thankful to you, he will seek to please you in little particulars—particulars too unimportant to be made subjects of command. He will study your habits and tastes, taking great trouble to ascertain how he may promote your comfort, and going out of his way to discover what he can do to increase your happiness. Nor is he ever slow to sacrifice time or personal enjoyment for your sake.

But no illustration is adequate to show how great a debt of gratitude you owe to Christ. Have you never sung—

"Too much to Thee I cannot give,  
Too much I cannot do for Thee;  
Let all Thy love, and all Thy grief,  
Graven on my heart for ever be!"

And is it consistent with such a feeling as these words express, that you should wait to be driven to duty by an accusing conscience, or that you should be perpetually trying to find out how little grace will suffice to admit you into heaven—how little you can do for Christ without absolutely losing your soul? No, if you are a Christian, you are more anxious to please Christ than ever servant was to please his master; and, remembering that sin is the abominable thing that He hates, you will give yourself no rest so long as its taint remains upon your soul. And, even were the commands to be holy less numerous or absolute than they are, your desire for holiness would

still be so strong as to make it impossible for you to say, "I think I can do without it."

A Christian strives to be like Christ. The Lord Jesus is his pattern. The character of Christ is the chief study of his life. The mind of Christ is that which, above all things else, he most desires. His constant language is—

"With all Thy great salvation bless,  
And make me all like Thee."

But is the heart honest, are the lips truthful, that can offer this prayer for holiness, and at the same time say, "I think I can do without it?"

A Christian seeks to advance the cause of Christ. Having learnt the great truth that the world is to be saved by human instrumentality, he feels that a share of responsibility rests upon himself. And knowing, as he does, that the power of his prayers, the unction of his words, and the influence of his character, depend upon the holiness of his heart, he earnestly desires to be made holy. The Spirit that must fill his soul before he can successfully plead with God on behalf of men, or with men on behalf of God, is a Spirit of holiness. And, acknowledging this truth, he will never be found saying, "I think I can do without it."

A man may be a true Christian, and yet not be entirely holy; but no man can be a true Christian who, from any other cause than ignorance, comes to the conclusion that he can do without holiness. Let a believer say, "I have as much religion as I want; I do not desire any greater likeness to Jesus, or any closer communion with God, than I now have," and in that instant he will forfeit his peace with God, and the light that is in him will be darkness.

No, we cannot "do without it." Preachers cannot do without it, unless their sermons are to be "winding-sheets for lost souls." Class-leaders cannot do without it, unless they are willing to see their members declining in grace, and one after another returning to the world. Sunday-school teachers cannot do without it, unless they desire to see the scholars whom they have taught wandering

away to theatres, and music saloons, and public-houses, to swell the tide of ungodliness that is flooding the land. Private Christians cannot do without it, unless they would like their lips to be closed when in the presence of the ungodly, by the remembrance of their own inconsistencies.

There never was a time in the history of the Church when she so greatly needed men of learning and genius to defend her from the attacks of her enemies. There never was a time when she so greatly needed wealth to enable her to enter in at open doors in other lands. But more urgent than all her other needs is that of holiness. O, that all her members would yield themselves to Christ, that He might "redeem them from all iniquity, and purify unto Himself a peculiar people, zealous of good works!" Then would believers, by their lives, remove much of the prejudice that exists against Christianity, and incline the ungodly to listen with greater candour to its preachers. "The Word of the Lord"—whether spoken in churches or chapels, in cottages or in the streets, in polished periods or in rude unlettered accents—would "have free course, and be glorified." The righteousness of Jerusalem would "go forth as brightness, and the salvation thereof as a lamp that burneth."

JOHN BRASH.

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## THE TEMPERING PROCESS.

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BY THE LATE REV. R. V. LAWRENCE.

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CHRISTIANS are led through the waters of tribulation, shut up in the furnace of affliction, and tried in a variety of ways, in order that they may gain strength and breadth of experience for usefulness. Tough trees grow in exposed situations, where the mightiest winds of heaven sweep and whirl from year to year. An experienced shipbuilder would not think of using for the mainmast of a ship a tree that had grown in a hot-house, where the whirlwind had never come.

The best steel is subjected to the alternatives of extreme heat and extreme cold. Were you ever in a cutlery? If you were, you noticed that the knife-blades were heated, and beaten, and then heated again, and plunged into the coldest water, in order to give them the right shape and temper.

And perhaps you also noticed that there was a large heap of rejected blades — rejected because they would not bear the tempering process. They cracked and warped; when put upon the grindstone, little flaws appeared in some that, up to that point, had seemed fair and perfect. Hence they were thrown aside as unfit for market.

So souls, in order to insure the right temper, are heated in the furnace of affliction, plunged into the cold waters of tribulation, and ground between the upper and nether stones of adversity and disaster. Some come out of the trial pure, elastic, and bright, ready for the highest service; others come out brittle, with ill-temper, full of flaws and spots of rust, and are thrown into the rubbish-room of the Church as unfit for any but the lowest uses. The rubbish-room of the Church is quite full now. The Spiritualists, and other dealers in delusions and lies, carry off large quantities of this rubbish every year; but still the Church has on her hands about as much of this flawy ware as she can stow away on the shelves and in the vaults assigned to dead professors. Class-leaders mark each individual of this brand with an "A," to be laid away in the rubbish-room. Satan, I opine, looks into the rubbish-room occasionally, and keeps an account of its contents.

Now if you would be of any account among the forces that are working out the salvation of this world, be still in the hands of God until He tempers you. Listen to that knife-blade in the hands of the cutler.

"Stop, now! I have been in the fire often enough. Would you burn the life out of me?"

But in it goes again into the glowing furnace, and is heated to a white heat.

"Stop hammering me! I have been pounded enough now."

But down comes the sledge.

"Keep me out of this cold water. One moment in the fiery furnace and the next in ice-cold water. It is enough to kill one!"

But in it goes.

"Keep me off the grindstone. You'll chafe the life out of me."

But it is made to kiss the stone until the cutler is satisfied.

But now see! When all the heating and cooling and pounding

and grinding is done, you may bend it double, and yet it springs back straight as an arrow ; it is as bright as polished silver, hard as a diamond, and will cut like a Damascus blade. It has been shaped, tempered, and polished, and is worth something.

Be still now, and let God temper and polish you, and you will be worth something too. Allow yourself to be prepared for usefulness. If you are so ill-tempered that your character is marred by the flaws of impatience, petulance, and anger, you will be thrown into the room assigned for the useless, to be stolen away by Spiritualists, or somebody else as godless, and finally consigned to hell—the rubbish-room of the universe. Lie still in faith in the hands of God, and let Him make something of you. He will give you a post of holy renown, if you will let Him fit you for it. He will cover you with glory immortal, if you will be still in the furnace fire while the Holy Ghost moulds and polishes your soul.—

*The Home Journal.*



## OUR LOVEFEAST

EXPERIENCES OF LIVING WITNESSES.



It is his duty on all proper occasions to “declare what God hath done for his soul;” not that he may magnify himself, but that others may glorify God in him. The employment of eternity ought to begin in time. He who would hereafter, in the heavenly world, where all boasting will be for ever excluded, declare the lovingkindness of the Lord, must take up his cross, if it prove one, by “showing forth the salvation of JEHOVAH from day to day” while he dwells upon earth.

There is no pride in owning that God is faithful and just in fulfilling all His promises, and in declaring with Joshua, “Not one thing hath failed of all the good things which the Lord our God spake concerning us ; all are come to pass unto us, not one thing hath failed thereof.” But he has reason to fear the existence of pride, who is ashamed of the reproach he might have to encounter were he to “set to his seal that God is true.”

WILLIAM J. SHREWSBURY.

### FULLY INTERESTED.

I AM thankful to say I have my heart, head, and hands full of the interests of my precious, ever-growingly precious Jesus. I find it to be my meat to do His will and finish His work.

“This is the work of God, that we believe in Him whom He hath sent.” This believing work I find the best antidote for keeping out the world, the flesh, and the devil. As we keep the heart, head, and hands full, moment by moment, nothing else can find a place. Besides, seeing “the fields are white already to harvest,” and if not reaped must perish, who is not responsible? Let us sanctify ourselves, and the Lord will do wonders.

I have been abundantly blessed in reading the KING’S HIGHWAY, and the tracts have done me good. We in South Africa are endeavouring to extend the concert of prayer on Wednesdays and Fridays. Printed circulars are being issued for the guidance of our friends.

Our blessed Lord is still answering prayer, although *it seems* on a small scale comparatively. O for torrents of light, love, and power!

*Durban, South Africa.*

HENRY COWEY.

### I’LL NOT BE A STUMBLINGBLOCK.

I WAS converted in 1867. I first became interested in the subject of entire holiness about three years ago through reading Mrs. Palmer’s books. I have taken the *Guide to Holiness* from the commencement, and got several of our local preachers and class-leaders to take it. It has been made a great blessing to me.

I believe I actually obtained the blessing in 1869, but did not hold it.

In the beginning of this year, while at work, I was thinking of the subject, and the many books, tracts, and magazines I had circulated about it, when it was impressed upon me with heavenly sweetness, “Now, if you don’t seek and obtain the blessing yourself, you will be a stumblingblock in the way of others seeking it.”

We were holding special services at the time. I was greatly stirred up, and one evening after the meeting made this remark, “I tell you what it is, Brother K——, if sinners don’t come and get converted, believers will have to be sanctified. That’s what it will come to.”

The next evening I determined to wait no longer, but believe for the blessing *now*. The Holy Spirit helped my infirmities, and after a few hours’ waiting upon God alone, I was enabled to believe



in Jesus for full salvation. I felt He had given me the power to believe from moment to moment. I awoke the next morning, and found I had the same power still; and throughout the day I was leaning on an unseen Arm. I have since been conscious of greatly increased spirituality; but I never knew before how much I need the blood of Jesus to cleanse and keep me clean.

Glory be to the Triune God for this great salvation! Henceforth may it be mine

\* "To feel the virtue of the blood,  
And spread His praise below."

*Ashford.*

G. W

### INDEBTEDNESS TO JESUS.

NEVER did I so fully realize as now that being saved from eternal death by the blood of Jesus, I owe to Him my life and all. "*How much* owest thou my Lord?" is a question often on my heart. But for Jesus life here would have had no joy for me; and life yonder I could never have reached. I yearn to be faithful in holy service, for its own sake, as well as for the joyous prospect at the end of it.

I have reasons for special thankfulness to God: for His help in work; for nearness to Himself in prayer; for light shining upon His Word.

My own need, my own poverty, is ever before me. I abhor myself as I see the unfaithfulness of my service. But I am comforted as I lay all at the feet of Jesus, and look away to Him. His blood covers all.

*York.*

S. T

### NO MORE TRUCKLING WITH THE WORLD.

I WAS a nominal professor of religion for some years, but having left home, I soon became merged in the gaities, frivolities, and wicked influences of London life. Here my shallow profession of religion soon gave way. I became a great lover of the theatre, a Sabbath-breaker, a blasphemer, and the companion of thoughtless and pleasure-seeking men. A good man, however, once asked me if "I thought myself safe." It was a message from God, and in an instant the awful consequences of my sinful course rose before me. My career of sin was stopped. I put everything on one side, excepting business, and resolved to devote six months, at least, to seeking the Lord. I was brought to the very verge of despair, and then, by a most distinct, immediate, and grand illumination of soul, was assured that my peace was made.

I began at once to work for God, and was gladdened as I saw His blessing resting upon my efforts; but old feelings began again to trouble me, especially unholy thoughts in prayer. I even ventured at this time to take part in some private dramatic performances. I was a pretty accomplished actor, having gone through a regular course of professional instruction. The applause I received on these occasions was fearful to my spiritual life. O how my prayers were hindered, how my feet were slipping! What a struggle I felt it to hold Christ and the world!

About this time a friend spoke to me about the "higher Christian life," of

"A rest where pure enjoyment reigns,  
Where Christ is loved alone."

I was a little sceptical at first, but afterwards greedily inquired as to the fact of such an experience; and becoming fully assured from testimony, Divine and human, that the blood of Jesus Christ cleanseth from all sin, I sat down and began to count the cost. I saw clearly that before God could make me a vessel unto honour I must yield up everything I had, or was, or hoped to be; and by the grace of God *I did so*, how heartily, how entirely, how unreservedly, God alone knows. No more truckling with the world. The world and all appearances of evil were at once and for ever given up. More than this, I wanted the *inward testimony* that I was wholly cleansed, and therefore, though worn with anxiety and nights of prayer, I determined not to rest until God distinctly spoke this great blessing to my heart. Glory for ever be to His name, *He did speak it*, so clear, so sweet, so powerful, so instantaneous, that for anyone to attempt to reason me into a persuasion of being deluded or mistaken, were as useless as to try to reason me out of my reason. I know whom I have believed.

*Islington.*

E. A. HYDE.

### MY WILL FOR JESUS.

THE blessing of holiness had been the great object in my view for some weeks. A letter on the subject from one of our ministers was greatly blessed to me. But my difficulty was in consecrating all to God. On close self-examination I saw in many things how my own will was concerned. Then came the conflict.

On the 26th of May, in the evening I resolved to come to the point. After pleading at the throne of grace some time, it was suggested nature was weary, it would unfit me for the duties of the morrow. But I saw that to yield would be to give the enemy an

advantage. After that I saw my heart as I never did before, and I felt I could not utter a word. It was not until between twelve and one o'clock on Tuesday morning, the 28th, that I was able to abide in Christ as all in all, and entirely submit myself to Him.

It has been suggested that amid the various circumstances connected with school duties, I cannot always keep my temper; but I am led to see distinctly that I must rule and do all from pure love and faith in Christ. The more I think of Him the more I feel lost to self. O the simplicity of it! How could I keep back so long?

SISTER —.

### PRESSING THROUGH DIFFICULTIES.

THE KING'S HIGHWAY is a source of great pleasure and profit to me. I don't know how it affects other folk, but it appeals straight to my heart and conscience, and breaks a silence too long maintained in my Christian experience.

In this busy world of London there is little fear of intellectual stagnation; but I know from experience there is great danger of becoming a very minimum Christian, and of losing the vitality of the inner life. I am for ever fretted with the failure of attempts to be good and to do good. I feel, though on the foundation, I have not begun to build; and though my religion is a vast comfort and support to me, it might be more glorious and pleasurable. One thing makes me very glad, that is, the manifest blessing now attending my poor efforts in God's cause.

I mean now, God helping me, to be a seeker of holiness. Will my friends pray specially that the Lord may lead me into the perfect light?

*London.*

J. P.

### SEEING CLEARLY.

I HAD been praying for the blessing of entire sanctification some time. I sometimes thought I had got it, but could never keep it. During the district meeting on Thursday, the 23rd of last May, the Rev. John Hartley preached on Perfect Love; after which, while partaking of the Sacrament, I consecrated my all to God, and could say—

“Saviour, to Thee my soul looks up,  
My present Saviour Thou!  
In all the confidence of hope,  
*I claim the blessing now.”*

I had been anxious to hear and read all I could on the subject. Many times I tried to live entirely to the Lord in my own strength,

and I as often failed. I could never *clearly see* before that Thursday evening how I could live a life of perfect love. It came all at once *so* clearly to me, and I was made, as I am now, unspeakably happy. O how thankful I am! "I will bless the Lord at all times; His **praise** shall continually be in my mouth."

I now pray God will ~~make~~ me a blessing wherever I go. I want to live it, witness it, teach it, and, above all, *keep* it.

*Grantham.*

A. L. L.

### MADE WHOLE.

ON Monday evening, June 17, I heard Mr. P. in New-street Chapel preach from these words: "And as many as touched Him were made whole." Such was the revelation of the Good Spirit to my mind, such was the unction that accompanied the Word, and such was the simplicity of the preacher, that I went right along with him in the discourse until he got me close up to Christ, the Healer of sin-sick souls. I was brought so near that I felt I could touch Him as my Redeemer from all iniquity. It was plainly my duty as well as privilege to be made whole, and that by touching Jesus. I believed, and so sure was I of His healing power in me, that I could have stood up in the congregation and exclaimed—

"'Tis done; Thou dost this moment save,  
With full salvation bless;  
Redemption through Thy blood I have,  
And spotless love and peace."

I had many times been on the threshold of this blessing, but the enemy always kept me back by telling me if I got it I should lose it. But, praise the Lord, on this occasion the Holy Spirit that filled the chapel gave me the victory; and in the meeting after I exclaimed—

"My soul for all Thy fulness cries,  
For all Thou hast and art!"

On taking a retrospective view of my Christian life I often start back and shrink from it. To think how little I have been doing for my Lord! The past appears a blank, a failure, and I am ashamed before God.

But my present experience is continued peace and joy through believing. Christ is my "wisdom, righteousness, and sanctification."

*York.*

J. D.

### ANOTHER HEALED.

I HAVE had to suffer in various ways, sometimes have been sorely perplexed and cast down; but God has never suffered me to

despair. He has sometimes seemed to hide His face from me, but at other times my soul has been something like Gideon's fleece that was well-soaked in answer to his prayer. My Saviour has satisfied me with Himself. At these times I could only adore the God that had done so much for such a worm as me.

For some time, I think, I enjoyed the blessing of full salvation. While I confessed and spoke of it I retained it, but when I restrained myself, I lost it.

On the 17th of June a friend asked me to go to New-street Chapel to hear Mr. P——. I bless God that ever I heard such a messenger of peace and good news. While sitting listening to the word, I felt such an unction come into my soul, that I could scarcely restrain myself from rising and singing—

“Now I have found the ground wherein  
Sure my soul's anchor may remain!”

I was, I believe, that night filled with God.

Satan often makes hard at me, and he tells me I cannot keep the blessing; I say, “No, I cannot, *but I am kept by the power of God.*”

*York.*

E. O.

### SAVED THROUGH BELIEVING.

I HAVE been a follower of Jesus above twenty-three years; I have read the Bible in reference to purity of life—the promises, the commands, and the prayers; I have considered Jesus my sinless Pattern, to whose image I am to be conformed; I have heard sermons on Holiness by the servants of the living God; I have read Fletcher, Wesley, John Hunt, and others on the subject; I have sung hundreds of times—

“His blood can make the foulest clean,  
His blood avails for me.”

and—

“Plenteous grace with Thee is found,  
Grace to cover all my sin.”

I have prayed in private and public for a clean heart; and I have tried to please God in all things. But all this has not sanctified my soul.

It is “not by works of righteousness which I have done, but according to His mercy He saveth me” from all my sin. It is all *through believing in Jesus.*

Being hard wrought just now, I haven't much time to myself; but I have managed within the last few days to go through the Book of Job. I have been both interested and profited. A Jew I

met with told me, when Job said, "I know that my Redeemer liveth," he couldn't be referring to the Saviour we believe in, because the word in the original has another meaning. But, blessed be God, the words as they are express what I feel. I'm lost and ruined, but "I know that my Redeemeth liveth"—He lives for ever, He lives in glory, and He lives in me. I understand the apostle where he speaks about "the mystery which hath been hid from ages and from generations, but now is made manifest unto His saints: which is Christ in you the hope of glory;" and my prayer is to know Him more fully, and "the power of His resurrection."

*York.*

J. J.

"PURIFIED, MADE WHITE, AND TRIED."

I FOUND peace with God, through believing in Jesus, in September, 1839. I soon felt my need of *full* salvation, and a desire to obtain it—a desire which led me to read the lives of holy men, and other books on the subject. On one occasion I was greatly blessed while hearing the Rev. W. Illingworth from "But ye shall be baptized with the Holy Ghost not many days hence." The Rev. James Caughey came and stood in the same pulpit, and after one of his sermons on holiness, invited all to come forward who were seeking pardon or purity. I felt the Spirit's drawings, and, joining others, I was led to ask for a clean heart. At first I had not much liberty, nor the spirit of prayer. But after a short conflict the victory was mine, and I had the inward assurance that the blood of Jesus Christ cleanseth me from all sin. This was on the 31st of October, 1843. After this I gladly set to my seal that God is true.

Since those happy days I have been called to endure affliction. It is now fifteen years since I was out of my room; but the Lord has been faithful to His promise. He has been a "very present help." Through grace I am enabled to say, "Not my will, but Thine be done." I sought first the kingdom of God and His righteousness, and all other good things have been added.

While here I kept a list of friends who have gone before, until it reached a hundred. Since I left off writing the names, many more have gone. The Lord, however, keeps me here in the furnace, but I sing—

"O what are all my sufferings here,  
If, Lord, Thou count me meet,  
With that enraptured host to appear,  
And worship at Thy feet!"

*Hull.*

M. C.

## A WITNESS FROM THE DEAD.

## LAZARUS AFTER HIS RESURRECTION.

LAZARUS had been dead four days—four days away from the world among “the spirits of just men made perfect” in glory. Paul was some time after caught up into Paradise, whether in the body or out he didn’t know; but the body of Lazarus was buried, and must have seen corruption. Between him and his fellow-worshippers before the throne there was no difference, save that he was one of the more recently arrived. His garments were as white as theirs, and his joy as full.

What must he have felt on his return to earth? Coming from where the “harpers were harping with their harps,” to be with Jesus, it is true, but in His humiliation; to be welcomed by loving sisters and friends, but themselves subject to the ills of life and death; to be surrounded by the despisers of his Lord; to be where earth and hell combined were waging the hottest strife, and where Jesus must shortly be put to death; exchanging the crown, the palm, the society of heaven for helmet, sword, and battle on earth; leaving the bright, ever-increasing glories of paradise for the prospect of shame, sorrow, a second death and burial. Surely it was not at his own request, yet like Jesus he could say, “Lo, I come! I delight to do Thy will, O my God!”

The event was a mighty demonstration of the Kingship and Deity of Jesus. Nor was the glory of it confined to earth; for “the spirits of the just made perfect saw, with unutterable joy and gratitude, *to what degree they were made perfect*, in the cheerfulness with which the disembodied spirit of Lazarus left their pure society, and their exalted happiness, to inhabit once more a dying body in the valley of tears.”\*

But did the return to earth involve the resurrection of sin? Was that pure and perfect spirit to be again polluted, and that by Divine power? Were those white robes to be again defiled, and that at the word of Jesus? If, *as some believe*, there is no such thing as perfect love—perfect purity—in this vile body, how can we escape the conclusion that in the risen Lazarus God the Father and Jesus Christ Himself were the ministers of sin?

Besides, if the return did really mean the possession of inward sinful propensities, we cannot understand the ready obedience of Lazarus. A saint in heaven willing to be, to any extent, unholy!

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\* Rev. W. J. Shrewsbury.

We may imagine one above saying, "I shrink from no test. Send me anywhere in heaven or earth. Put me to doing: put me to suffering." But not one in all the ransomed host could acquiesce in what necessarily involves moral impurity.

It is a doctrine of devils, that Christ cannot redeem us from all iniquity until the body dies, and Lazarus appears in the same mortal flesh to expose and dispel the delusion. Much of the glory he left behind; his powers must have been greatly limited; like Paul he would find it impossible to utter what he had heard and seen; perhaps memory was rendered comparatively inactive: yet with all the weaknesses of a man he comes forth from that grave, like his Lord, "without sin." Pure in heart, as in heaven so on earth.

We thank God for the resurrection-life of Lazarus confirming us, as it does, in this "present truth," that the body forms no effectual barrier to perfect purity, and that by Divine teaching and help we may "know how to possess our vessel in sanctification and honour."

J. CLAPHAM GREAVES.

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## THE LITERATURE OF HOLINESS.

BY REV. I. E. PAGE.

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### No. III.—JEREMY TAYLOR'S HOLY LIVING AND DYING.

(SECOND PAPER.)

WE now give, in brief outline, some account of the contents of the book, with a few quotations. The four chapters into which the work is divided relate to the general means of holy living, and to Christian sobriety, justice, and religion. Under the first head, *care of our time* is treated of as the first instrument of holy living, and various excellent rules are given for the improvement of our time.

"God," he says, "hath given every man work enough to do, that there shall be no room for idleness: and yet hath so ordered the world that there shall be space for devotion. He that hath the fewest businesses of the world is called upon to spend more time in the dressing of his soul; and he that hath the most affairs may so order them that they shall be a service of God, whilst at certain



periods they are blessed with prayers and actions of religion, and all day long are hallowed by a holy intention."

The second instrument is *purity of intention*, which is thus defined—

"Holy intention is to the actions of a man that which the soul is to the body, or form to its matter, or the root to the tree, or the sun to the world, or the fountain to a river, or the base to a pillar: for without these the body is a dead trunk, the matter is sluggish, the tree is a block, the world is darkness, the river is quickly dry, the pillar rushes into flatness and a ruin; and the action is sinful, or unprofitable and vain."

The rules and signs of this are given, and the *practice of the presence of God* treated as the third general means. Several modes of the Divine presence are given, and he adds that God is especially present in the heart of His people.

"The temple itself is the heart of man; Christ is the High-Priest, who from thence sends up the incense of prayers, and joins them to His own intercession, and presents all together to His Father; and the Holy Ghost, by His dwelling there, hath also consecrated it into a temple; and God dwells in our hearts by faith, and Christ by His Spirit, and the Spirit by His purities; so that we are also cabinets of the mysterious Trinity; and what is this short of heaven itself, but as infancy is short of manhood, and letters of words? The same state of life it is, but not the same age. It is heaven in a looking-glass—dark, but yet true—representing the beauties of the soul, and the graces of God, and the images of His eternal glory, by the reality of a special presence."

The means of realizing this special and most blessed presence of God are described, and a section on the benefits of the exercise is followed by appropriate forms of prayer.

The second chapter treats of *Christian Sobriety*, including "all that duty that concerns ourselves in the matter of meat and drink, and pleasures, and thoughts, and hath within it the duties of—  
1. Temperance. 2. Chastity. 3. Humility. 4. Modesty. 5. Content."

Speaking of temperance in eating and drinking, he says of drunkenness:—

"It taketh a man's soul into slavery and imprisonment more than any sin whatsoever, because it disarms a man of all his reason and his wisdom, whereby he might be cured; and therefore commonly it grows upon him with age, a drunkard being still more a col, and less a man."

And of chastity—

“Whereas a pure mind in a chaste body is the mother of wisdom and deliberation, sober counsels and ingenuous actions, open deportment and sweet carriage, sincere principles and unprejudicate understanding, love of God and self-denial, peace and confidence, holy prayers and spiritual comfort, and a pleasure of spirit infinitely greater than the sottish and beastly pleasures of unchastity.”

Rules are laid down for self-government in regard to these things. Excellent things are said of humility, and of pride its opposite, and of the means of increasing in this grace. How true are the following sentences!

“Certain it is that God is as much glorified by thy example of humility in a low or temperate condition, as by thy bounty in a great and dangerous.”

“Spiritual pride is very dangerous, not only by reason it spoils so many graces by which we draw nigh unto the kingdom of God, but also because it so frequently creeps upon the spirit of holy persons.”

“Pride is like a canker, and destroys the beauty of the fairest flowers, the most excellent gifts and graces; but humility crowns them all.”

The next section treats of modesty, “the appendage of sobriety, and is to chastity, to temperance, to humility, as the fringes are to garment.” Section VII. deals at length with contentedness; of which he says—

“God hath appointed one remedy for all the evils in the world, and that is, a contented spirit: for this alone makes a man pass through fire, and not be scorched; through seas, and not be drowned; through hunger and nakedness, and want nothing.”

Among other means to attain this, we are counselled to measure our desires by our fortune and condition, not our fortune by our desires.

“Is that beast better that hath two or three mountains to graze on, than a little bee that feeds on dew or manna, and lives upon what falls every morning from the storehouses of heaven, clouds and Providence? Can a man quench his thirst better out of a river than out of a full urn, or drink better from the fountain that is finely paved with marble than when it swells over the green turf?”

Then follow the means to obtain a contented spirit, and reasons given for content in poverty or a low fortune; in the charge of many children; in violent necessities; on the occasion of the death of children or nearest relations; untimely, unseasonable, or sudden deaths; in being childless; having evil or unfortunate

children ; or the event of our own death. “No man can be a slave but he that fears pain or fears to die. To such a man nothing but chance and peaceable times can secure his duty, and he depends upon things without for his felicity.” These counsels are followed by suitable prayers.

Chapter III. concerns *Christian Justice*, which is considered in its four heads of Obedience, Provision, Negotiation, and Restitution.

*Obedience* is considered in its various aspects, and degrees, and remedies given against disobedience ; and it is sensibly remarked that “what health is to the body, and peace is to the spirit, that is government to the societies of men, the greatest blessing they can receive in that temporal capacity. No man shall ever be fit to govern others that knows not first how to obey.” *Provision* touches that part of justice due from superiors to inferiors, as kings, judges, parents, husbands, masters, and guardians or tutors. *Negotiation* relates to civil contracts, and twelve excellent practical rules are given for justice in bargaining ; followed by counsel as to *Restitution*.

Chapter IV treats of *Christian Religion*, which is “taken for that part of our duty which particularly relates to God in our worshippings and adoration of Him, in confessing His excellencies, loving His person, admiring His goodness, believing His word, and doing all which may, in a proper and direct manner, do Him honour.” The first part touches the internal actions of religion, and of these *Faith* is first considered—the signs of true faith being given, and the means of attaining it. Next follows the consideration of *Hope*, which is “like the wing of an angel soaring up to heaven, and bears our prayers to the throne of grace.” The acts of hope are named, the rules by which it is to be governed, and remedies against despair. Then *Charity, or the love of God*, is considered, of which it is said :—

“Love is the greatest thing that God can give us ; for Himself is love ; and it is the greatest thing we can give to God, for it will also give ourselves, and carry with it all that is ours. The apostle calls it the band of perfection ; it is the old, and it is the new, and it is the great commandment, and it is all the commandments ; for it is the fulfilling of the law. It does the work of all other graces without any instrument but its own virtue.”

After giving certain helps to increase love, and describing its two states—steady obedience and fervent zeal—he adds cautions and rules concerning zeal.

“Do all the parts of your duty as earnestly as if the salvation of all the world, and the whole glory of God, and the confusion of all

devils, and all that you hope or desire, did depend upon every one action."

Next, *the external acts of religion are discussed*, and excellent words are spoken of reading and hearing the Word of God. "The Holy Ghost is certainly the best preacher in the world, and the words of Scripture the best sermons." Giving good counsel as to books and sermons, he proceeds to notice the rules and benefits of fasting, and then of keeping festivals and days holy to the Lord, particularly the Lord's day. Proceeding to speak of the mixed actions of religion, he touches on prayer, and justly remarks:—

"There is no greater argument in the world, of our spiritual danger and unwillingness to religion, than the backwardness which most men have always, and all men have sometimes, to say their prayers—so weary of their length, so glad when they are done, so witty to excuse and frustrate an opportunity: and yet all is nothing but a desiring of God to give us the greatest and best things we can need, and which can make us happy."

Next follow motives to prayer, rules for its practice, cautions for making vows, remedies against wandering thoughts in prayer, and the signs and remedies of tediousness in spirit.

"Pray often, and you shall pray oftener; and when you are accustomed to a frequent devotion, it will so insensibly unite to your nature and affections, that it will become trouble to omit your usual or appointed prayers; and what you obtain at first by doing violence to your inclinations, at last will not be left without as great unwillingness as that by which at first it entered."

A section concerning alms follows, the word being taken as including works of spiritual and temporal mercy; rules of alms giving being added. Under this head are given motives to charity, and remedies against unmercifulness and uncharitableness, the three great enemies of mercy being treated of—envy, anger, and covetousness. Repentance is next spoken of, and strangely out of place in the sense in which Taylor understands it. It is sad to find him saying, "Whether God hath forgiven us or not, we know not, and how far we know not; and all that we have done is not of sufficient worth to obtain pardon. Therefore still pray, and still be sorrowful for having done it, and for ever watch against it; and then those beginnings of pardon, which are working all the way, will at last be perfected in the day of the Lord." Alas for our peace! if this were God's way of salvation, forgiving sins a few at

once, and keeping the anxious spirit on the rack till “the day of the Lord.”\*

The last section of the chapter relates to the Sacrament of the Lord’s Supper; and directions are given as to preparation, and “the effects and benefits of worthy communicating” described. The “Holy Living” closes with a number of excellent prayers suitable to various occasions.

It is scarcely possible to read this book without benefit. A quiet spiritual power breathes through its pages; and as in the portraits of Fletcher of Madeley, a holy light seems to glow upon his countenance, so in reading these chapters one is conscious of a something like the “unction” which must have attended the spoken word of this holy man. We have spoken freely of what we consider its defects; but would God that many whose views are called evangelical were as solicitous to maintain good works as this book teaches!

“What *carefulness* it wrought in you!” rises to the mind as we survey this beautiful offspring of its author’s mind. Our space will not allow us to touch upon the other part, “Holy Dying.” If we *live* holily we shall die well. Its last sentence is—

“It remains that we who are alive should so live, and by the actions of religion attend the coming of the day of the Lord, that we neither be surprised, nor leave our duties imperfect, nor our sins uncanceled, nor our persons unreconciled, nor God unappeased; but that when we descend to our graves, we may rest in the bosom of the Lord till the mansions be prepared, where we shall sing and feast eternally. Amen.”

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## GROUNDLESS DOUBTS.

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BY MRS. WALTER BRADBURY.

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### No. II.

“THE infirmity of the flesh, and the temptations of the devil or the world, would have no influence on us, if sin were gone.”

If you mean the innocent infirmities of human nature, by “the infirmity of the flesh,” they will influence, oppress, depress the

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\* We have heard of a person who resolved to seek mercy, and joined a Methodist class. The second time he attended he had become more hopeful than at first that God would save him; and to the leader’s question, How are you getting on? replied, “I bless God He has pardoned *a part of my sins!*” This is not God’s method.

holiest saint to the last—but *this is not sin*. But, if you mean the corruptions of the carnal mind, these are the very things which *constitute the sin which dwelleth in us*, and which Jesus came to save His people from. As long as we feel these, sin is not gone; and we are not fully sanctified, if so be the carnal mind is still influencing us. As to the world and the devil, they are external foes, and their influence over us does not depend upon (at least, not entirely), upon our sinful or sinless condition, but upon the use of our will. It is true, they have far greater advantage over a sinful than a sinless nature, but *they cannot overcome anyone* unless there is a *yielding* to their temptations, and this yielding is done *by the will*. If the temptations of the world are influencing us, we are not overcoming the world, which it is our bounden duty to do, as professed disciples of Him who overcame it, and was cast out and rejected by it. If the temptations of the devil are influencing us, we are as much consenting to his temptations as was Eve, even though up to that moment there was no sin in her. The consent of the will to temptation would lead the sinless soul into sin, and does not necessarily prove the previous indwelling of sin.

“It seems to me there would be no power in any tempter or temptation, if we had no foe within.”

Then how can we account for the fall of our first parents in innocence, and of the angels who kept not their first estate—for these had no foe within—and the angels had no foe without. It was simply that they gave temptation *the consent of their wills*; and in the case of the angels, that temptation, apparently, must have been at first a thought in their own minds, or of one mind amongst them. Taught by the sad fact of angels and of man falling into sin, though originally free from sin, we can well understand how the soul once born in sin, but afterwards cleansed from sin, may fall into sin again. And we are taught the possibility of a relapse, by the type of the leprosy breaking out again, even as we are taught the possibility of being cleansed by the removal of leprosy.

“It seems to me that perfection will always be a station in advance, towards which we must be pressing.”

This depends upon what you mean by the word “perfection.” If you mean physical perfection, or mental perfection, or the perfection of happiness in freedom from temptation, and conflict, and pain, and sorrow, and disappointment—it is, indeed, a station

beyond the present state of things. But Christian perfection is a station God has created *on earth*, because He means us to glorify Him by being perfect Christians *in this life*. When we get to heaven, it will be too late to obey the New Testament precepts, too late to tread in the footsteps of Jesus, according to 1 Peter ii. 19-23; 1 Cor. xiii. 4-7; 1 John ii. 6; iii. 3; Matt. v. 2-14, 44-48; xxi. 36-40; Rom. xii. 1-21; xiii. 7-10. There is not a single precept in the Bible to guide our conduct after death. Therefore, Christian perfection is a state to be attained before death, and *to be lived in* on earth; and the sooner the consecrated soul reaches that station, the longer will it be able to live fully for God's glory before men. The Church of England is continually teaching her members to pray for Christian perfection—surely, not that we may live it in heaven, but on earth. See the close of the daily confession and absolution, and the collects for St. Stephen's Day, Innocents' Day, Circumcision, 1st and 6th after Epiphany, Quinquagesima, 1st and 6th in Lent, 2nd for Good Friday, Easter Even, Easter Day, 1st, 2nd, 3rd, 4th, 5th after Easter, Ascension Day, &c., &c., especially 18th and 19th after Trinity.

“If my will were at one with God's, it would not need to be bowed; it would already be the same.”

Suffer me to alter this into, “When my will is bowed to God's will, then it becomes the same.” Is not the identity of will supposed, by your way of putting it, far beyond *Christian submission*—yea, beyond *the perfection of* Christian submission? If my will is so entirely the same as God's will that I spontaneously will the same thing as He does, I have no need to be told what His will is, and I must be *part of God*—one with God in a sense that no creature can be. Identity of will that requires no submission can exist only between the three Persons of the Godhead. This identity of will Jesus had *as God*, but not as man. As man He had His own human will, though that was ever in perfect subjection to the Divine will. Even in eternity that human will was anticipated. “In the volume of the Book it is written of Me, I delight to do,” not *My* will, but “*Thy* will, O God.” He bowed His own will to His Father's will, and consented to sacrifice Himself because His Father willed it. And during His earthly sojourn we constantly find the same thing—that He came not to do His own will, but the will of Him that sent Him, up to the last awful crisis, when His cry went up that, if it were possible, the cup of wrath might be removed from Him, “Nevertheless, *not as I will*, but *as Thou wilt*,” bowing His own will to His Father's will.

If my will were already the same as God's will, there would no longer be any discipline in life; for whatever happened, my will would be done, and I should have no more opportunity for exercising faith and patience and resignation and submission, than angels in heaven—and even they are ever doing God's will, not their own. Suppose you were threatened with blindness, Christianity does not require you to be willing to be blind, except in submission to God's will, when that will is unmistakably made known. Till then it would be no sin in you to ask for the removal of the dreaded time, if it should be the Lord's will, and even to use means for its removal. Christianity forbids rebellion and impatience and murmuring under the will of God; it claims perfect submission to the will of God; but it does not require what is *impossible*, identity of will. A father expects a child to give up his will to the parental will, and not necessarily to will the same thing beforehand, though filial love may merge the child's will in the parent's afterwards; and a master requires a servant cheerfully to perform the will he makes known in the orders he issues, and not to do his own will. And this is all that God requires of His children and servants; but this is what they are so slow and defective in rendering. It is not that their will is not, first of all, one with His, but that they find it so difficult to bow their will to His; it is not that they still have their own will, but they still wish to have their own will done. Their Christian submission is *imperfect*. The *bowed* will will soon become the *blended* will; then there will be *but one will* after a certain sense.

Many can testify that they have experienced the cleansing touch of Divine power, and that they no longer feel the risings of sin within them. Their personal experience accords with the requirements of Scripture. Surely, then, their testimony ought not to be overturned or discredited because the large majority of Christians do not share in their experience. Shall the latter say that the former are self-deceived? As well might an uncleansed leper say that a cleansed leper had deceived himself in supposing that his leprosy was gone, and that there was no truth in him because he said it was gone; and as well might an unpardoned soul say that one who professes to know his sins are forgiven is self-deceived and presumptuous, and that he must wait till death shall deliver him from his guilt.

“My dying Saviour and my God,  
Fountain for guilt and sin,  
Sprinkle me ever with Thy blood,  
And cleanse and keep me clean.”



## A HYMN FOR LOVE.

O THE lingering misery,  
Saviour, of not loving Thee !  
O the endless pains I prove,  
Tortured with the want of love !

Love would all my evils heal,  
All I fear and all I feel,  
Draw the dire envenomed dart,  
Angry pride, out of my heart.

Love would all my wishes fill,  
Fashioned after Thine own will ;  
Make me meet to live or die,  
Give me wings to reach the sky.

Come, then, O my Friend Divine,  
Knit my willing heart to Thine ;  
Saviour, to the utmost Thou  
Give the pure affection now.

Now baptize my soul with fire,  
Fervours of intense desire,  
Such as in the Godhead glowed,  
Took the manhood into God.

Such as brought Immanuel down,  
Crowned Thee with a thorny crown,  
Nailed Thee to the torturing tree,  
Poured out all Thy blood for me.

Yet, unless my Lord I know,  
Lost were all thy pangs below ;  
Thee unless I love again,  
All Thy blood was spill'd in vain.

Still, if unbelief withstands,  
Read my name upon Thy hands,  
Hear the blood that speaks for me,  
O remember Calvary !

There Thy last expiring groan  
Did for all my sins atone,  
Did whate'er I want procure,  
More than make my pardon sure.

There Thou diedst for me to buy  
Power at Thy dear cross to lie,  
Power the mountains to remove,  
Power to weep, believe, and love.

C. WESLEY.

## SANCTIFICATION A MODE, NOT A STAGE OF CHRISTIAN LIFE.

[WE would ask special attention to the following letter. It is addressed to the Editor of the *Home Journal*, a most excellent paper, published in Philadelphia. Entire sanctification is often spoken of as a stage, but the question of J. C. M.'s letter deserves careful thought. It certainly touches a point of great practical importance, and will, perhaps, impart relief to some who have been perplexed.]—EDS.

DEAR BRO. WALLACE,—Is it in order to moot the question involved in my heading? I find one great source of repugnance in many minds is the idea that Christians are to be divided into *castes*, according to the standard of sanctification *versus* non-sanctification. Some who object give evidence of the personal knowledge of the fulness. They cannot bear the idea of a “sanctified caste.”

Again, nothing is plainer to the observant eye, than that most sanctified experience is fluctuating; often exceedingly so. (And this is admitted, with the fullest recognition of the actuality, in *some* cases, of continuous sanctification, of its possibility to all Christians, and its distinctness from, and sequence upon conversion; at least in the average Christian consciousness; although *the two blessings*, pardon and purity, may come but a single moment apart!) Now, if, as some seem to think, sanctification were a *stage* of the Christian course, it could hardly be subject to such mutations. Once reached, it must be permanent in the very nature and necessity of things. Do not many become careless and proud by resting in such a notion? Even our leaders, more than others, ought to take the question to heart. If they show any flaw of spirit or character, loving solicitude sees and grieves over it, and cavil takes up the text. Brethren R. P. Smith and W. B. Osborn have lately uttered some true words about holy people confessing their faults, and starting afresh. If not confessed, they are yet not hidden, and bring leanness within, and weakness without, doing daily dishonour to the cause; whereas the reality shines brighter than ever when "a clean breast" has been made, in whole-souled, honest *confession*. Moreover, the notion of a stage to be attained, is "gradualism," pure and simple.

But if not a stage, sanctification is certainly a mode, and a practicable one, of Christian life; *lasting only a moment*, it is true, in any case, as faith in the cleansing blood is the work of only a moment. But the next moment, and the next, and the next, and so on, may be sanctified by the moment's faith, just as was the first. Without this momentary faith, some moments must fail to be sanctified, and will very likely betray themselves to others, if not to one's self. How many persons the sainted Cookman has aided by this very same view!

Hence, we conclude that sanctification is a mode, not a stage of Christian life. May all seek *constancy of abiding* in Christ by sanctifying faith!

To believe thus, requires us to stand ever on "believing ground"—*i.e.*, that of entire consecration. But it is equally true, that in order to continuous consecration, we must stand ever on "consecrating ground"—*i.e.*, that of clear-eyed faith; ever looking unto Jesus, and believing His words. By faith only can we consecrate; and were it not so, still, "whatever is not of faith is sin." With faith, "all things are possible."

J. C. M.

## EXCUSES OF PROFESSORS FOR NOT SEEKING PERFECT LOVE.

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MULTITUDES of professors of religion pursue with regard to Christian holiness the same course that sinners do with regard to justification: THEY NEGLECT IT, and endeavour to justify themselves in so doing by various excuses. There is a striking similarity between the excuses presented by the sinner for not seeking religion and those made by professors for not seeking holiness. We will present some of these excuses, with a reply to them.

1. "*I am not clear in my views of the blessing of holiness.*"

You are clear that God requires it, that He has made provision for it, that He promises it, that you need it, and that the Church needs it. The sinner can present the same excuse as a reason why he does not seek regeneration. You would say to the sinner just what I have said to you. The sinner knows enough in regard to *religion* and *himself* to see that it is both his *privilege* and *duty* to seek it. The Christian knows enough, through the light of *justifying* grace, to see that he ought to be *cleansed from all sin*, and love God with *all his heart*. Jesus says, "If any man will *do His will*, he shall *know of the doctrine*."

2. "*I regard entire sanctification as a great blessing, but impossible for me to obtain.*"

That it is a *great* thing I gladly admit. But have you not a *great* Saviour? Did He not die to secure *great results*? Can He not save to the *uttermost*? Are not the provisions of the Gospel *ample*, *mighty*, and *divine*? Your fall has been a *great fall*. Your sins have been *great sins*. But where sin has abounded, cannot grace much more abound? Jesus says, "*All things are possible to him that believeth.*" Do you believe this? The sinner will present the same excuse, "*It is a great thing to be a Christian.*" What will you say to the sinner in reply to this pretence? All the requirements of God are based on man's *ability* through grace. "*My grace is sufficient.*"

3. "*If I should attempt to seek it, I am fearful I should fail.*"

Does the Bible encourage such an idea? Do you make the Bible or your imagination the rule of your faith and practice? Is not such unbelief sin before God, and fearful evidence of your need of holiness? What harm would it do you to seek it, if you should fail? Will not earnest efforts to secure a pure heart be attended with happy effects upon your Christian character, even though you

should fail to obtain a clear witness of entire sanctification? Sinners make the same excuse in regard to seeking religion. What reply would you make to them? Take the reply to yourself that you would make to them, and you will have an answer to this objection.

4. "*I see things in persons professing holiness which are not right.*"

This I will not deny, although you may misjudge or may lack charity. Is the abuse of a thing an argument against it? Admitting this to be true, is it not a good reason why you should possess entire sanctification, and let your light shine, and disabuse the minds of men in regard to this precious doctrine? Do not sinners say the same thing in regard to justification? Will you justify them in not seeking religion on this account?

5. "*Many who have professed this blessing have given no evidence of possessing it.*"

The sinner can say the same thing in regard to justification. Will you justify the sinner on this ground for neglecting to seek religion? What would you say to your impenitent child who should say the same thing to you as a reason for not becoming pious? Does this objection relieve your case at all? What has this or any other excuse to do with your solemn duty to God as presented in the Scriptures? God says, "Be ye holy, for I am holy." Possibly when you have obtained the blessing you may have more charity for its professors.

6. "*Many have obtained it and lost it, and some have lost it several times; and I am fearful I should lose it.*"

Let the sinner put the same excuse in your teeth as a reason for not seeking justification, and what will you say? Paul says, "Happy is he that condemneth not himself in that thing which he alloweth." Is the fact that *good men* have become *vicious* a reason why *bad men* should not become *good*?

Dr. Jesse T. Peck says:—"The future is to give you no concern, for it is not yours. You may never meet the cares and trials which your mind would naturally suggest. You may be in heaven before the day of tribulation comes; and, if not, your safety is with Him to whom you have committed your all.

7. "*I have but little feeling on the subject.*"

Is it any wonder, in view of the manner in which you have treated it? Is not this want of feeling upon the subject evidence that you have lost your sense of pardon? IT CERTAINLY IS. EVERY JUSTIFIED SOUL IS PANTING FOR PURITY.

8. "*If I seek holiness I shall have to change my business, and give up many of my habits.*"

If your business and your habits are *wrong*, you will have to change them, or lose your soul. But if you are *honest* in this objection, you are not in a *justified* state, and consequently have *no* religion at all. You cannot retain a state of justification one hour, and indulge in anything you know to be wrong. "Therefore to him that knoweth to do good, and doeth it not, to him it is *sin*," and "He that committeth sin is of the devil." The sinner will make the same excuse. Will you tell him that he can get religion and not give up ALL? There is an awful wile of the devil in this objection, which I fear has caught millions.

9. "*The inconsistencies and indiscretions of some of the professed friends of holiness have prejudiced my mind against it.*"

What! Will you let the folly of mortals prejudice your mind against HOLINESS?—against that which is *God-like*, and the most lovely and excellent of all the moral elements in the universe—against that which cost the blood of God's only Son—against that which constitutes the only preparation for the society of angels and of God? What an evidence of your *depravity*, and of the *necessity* of your being *cleansed from all sin*! Sinners who meet with one hypocrite in the Church, often come to think that the most of professors are hypocrites. Perhaps your case may be similar in regard to the professors of perfect love. What have the faults or sins of men to do with your *obligations* to *yourself*, to the *world*, to the *Church*, and to *God*? Sinners will present the same excuse for neglecting Christ.

10. "*If I should obtain the blessing of entire sanctification, I should be obliged to do many duties which I am now excusing myself from.*"

With such an excuse upon your lips, have you any right to the name of a Christian? Thousands of sinners present this very excuse for not seeking salvation. Are you any better than they? What right have you to *choose* to do a *part* of God's will, and *refuse* to do a *part*? Listen! "Not everyone that *saith* unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth the will* of My Father which is in heaven." Without submission to God, justification can neither be *obtained* nor *retained*. It is lost the moment there is any known rebellion against God.

11. "*I believe in a gradual growth in religion.*"

This is right; and is every way identified with your entire sanctification. If you mean by it, however, that you are expecting to *secure a state of entire sanctification by growth in grace merely, you are*

*seriously mistaken.* Holiness lays the foundation for a thrifty, permanent, and rapid growth in grace. By neglecting to seek holiness, growth in grace is often rendered impossible.

12. "*I am fearful that insisting on holiness will tear the Church in pieces.*"

Never, NO, NEVER. It is *sin* that *separates, mutilates, and destroys*. Holiness *unites, consolidates, and saves*. Holiness is the bulwark of the Church. Without it the union of the Church is but little better than a rope of sand. If there are those in the Church who are opposed to holiness, they are sadly out of their place; for the Church of God is no place for such people, and would be infinitely better off without them. The dead, backslidden professors in the Church who oppose holiness are the persons who tear the Church in pieces.

13. "*If I seek entire sanctification, live it, and possess it, I shall become singular and conspicuous, and be made the subject of much talk.*"

People talk about you now. They talk about your *coldness* and *dwarfishness*, and what a *miserable specimen* of a Christian you are. If you must be talked about, would you not rather people would talk about your *holy singularity* and religious enthusiasm, than to talk about you as they now do? Mr. Wesley says, "You must be singular, or you must be damned." Christians are to be separate from the world, and are to let their light shine like a city set on a hill which cannot be hid.

14. "*I have not been converted long enough to warrant my seeking entire sanctification.*"

Paul wrote to the Thessalonian converts, lately heathens, who were not six months old, "*This is the will of God, even your sanctification.*" God says to you, "*Thou shalt love the Lord thy God with all thy heart.*" "Be ye therefore perfect." And Paul says, "Leaving therefore the first principles of the doctrine of Christ, let us go on unto perfection." God does not tell you that you have not been justified long enough to obey these commands, or to expect this great salvation. The fact is, the longer you delay, the more your difficulties will increase. Your evil propensities will increase their strength and take deeper root, and you will be likely to contract habits of reasoning and doubting which you will find it very difficult to overcome.—"*Perfect Love,*" by Rev. J. A. Wood.



## THE PEARL OF DAYS. READINGS FOR THE SABBATH.

BY REV. WILLIAM G. PASCOE.

### SEPTEMBER 1.—GOD'S GRASP.

“For I the Lord thy God will hold thy right hand, saying unto thee, Fear not.”—ISAIAH xli. 13.

WE have need frequently to remember the oft-repeated truth, that salvation is the work of the Lord, from its initial stages to its glorious consummation. So long as we continue to look to ourselves, and suppose that our safety or happiness depend on this frame of mind, or that feeling, shall we be subject to darkness and doubt, and our Christian experience will be unsatisfactory. It is not our hold on God, but God's hold on us, which is the pledge of our salvation. My hand may become weak, God's hand is ever strong. My hand, from changes in mental power, may now grasp tenaciously, and now grasp but feebly, God's hand is subject to no fluctuations of strength or of feeling. I am “weaker than a bruised reed,” He is ever the same, Omnipotent, Omnipresent Jehovah!

If a child, traversing some mountain-path across which in some places the trunks of fallen trees are strewn, and near to which many a deep chasm yawns, feels that his safety depends on the feeble grasp which he has of his father's hand, how full of anxiety will he be. But if he knows that the father's wisdom, instinct, strength, and life are pledged to guide him safely, how secure will he feel. In the midst of a wild storm at sea a little girl awoke, and asked, “Where's father?” “On deck,” was the reply. “Oh! it is all right, then.” Though the wind blew a hurricane, and the vessel shivered in every spar as the foaming breakers split across her bows, that child soon sank into a sweet slumber, for father was on deck. Blow, hurricane, blow! Come on in fury, ye legions from the pit, all is well if our Father takes care of us.

Not only does God hold our right hand, He gently whispers words of cheer into our hearts, “Saying unto thee, Fear not.” These whispered words of cheer we may have as often as we retire for meditation and prayer. Fear would be driven from many hearts to-day if more use were made of our privilege of prayer. What experiences would be made bright, if to-day an hour were spent in evotion! Alford caught this idea when he said,

“Lord, what a change within us one short hour  
Spent in Thy presence would avail to make!”

Let us trust God. He holdeth our right hand, and will not suffer us to fail. A childish trust He requireth; we may then leave it to Him to plan and dispose of life as He pleases. “The right hand of the Lord doeth valiantly,” and we shall neither fail nor fear if we are held in God’s grasp.

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SEPTEMBER 8.—EFFECT OF CONTACT WITH JESUS.

“They took knowledge of them, that they had been with Jesus.”—ACTS iv. 13.

WHEN friends return from the seaside after spending a holiday, how often may you detect, even before you are told, that they have been recruiting wasted energies in some healthful summer resort. There is a healthy glow on the cheek, and a new vigour thrown into life, by which you take knowledge of them.

There has sometimes occurred that you have met a friend after some temporary separation, and his manner, matter of conversation, style of action, have all been so different from his previous habits, that before the secret came out you have taken knowledge of him that in some blessed religious work he has had a mighty quickening.

Peter and John “had been with Jesus.” What a recruiting of spiritual health! what a bracing up of spiritual powers! what a quickening for bold testimony did they there receive! They came forth spiritual giants.

With Jesus! Where is that? In heaven? In Jerusalem? In the house of prayer? O, it is anywhere that a simple, childlike disciple is found! We need not go into heaven, or into the grave! Christ is here, everywhere, *if we have hearts to appreciate His presence*. We know the presence of others by sight, we know the presence of flowers by smell; but we know the presence of Jesus by the spiritual instinct of a loving heart. We may be with Him always. The heart of love feels His presence when the eyes of earthy men apprehend no special object of vision. With Him in the home—with Him in the street—with Him in business—with Him always. The persecuting Jews saw that those two faithful men had been with Jesus; but they did not see another glorious truth—Jesus was ever there with His disciples, and sustained them throughout their tribulation.

“They took knowledge of them, that they had been with Jesus.” Not only did they see that those two men were disciples of the Great Teacher, but in the unparalleled boldness of Peter and John,



in the grace of their deportment, and wisdom of their utterances, they saw that these men had drunk into the spirit of their Master, and were reproducing again those heavenly virtues which in Him had excited their amazement.

Men will take knowledge of us. What shall our conduct say? If we are *much with Jesus* they will see its effects. The whole life will be transformed into such a holy dignity, compassion for souls will flow out with such spontaneous action, love will find so many ways of doing good, and the whole life will have so heavenly a bias, that men must see from whom we have derived such grace. Take heart, O saint! When men say little, they often think more. Your life will speak, and the living lesson will be learned by many who, perhaps, will be influenced for good in this way, when sermons will not touch them. But whatever the effect, our paramount duty is to be with Jesus—often, intimate—and thus catch and reflect His spirit before the world.

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#### SEPTEMBER 15.—WAITING FOR POWER.

“Tarry ye in the city of Jerusalem until ye be endued with power from on high.”—LUKE xxiv. 49.

How strange that command must have seemed at first to the disciples! The world perishing, the only message effectual to stay sinners from destruction—the Gospel; the Divinely-commissioned agents to preach the Gospel to the world—these men; and yet they were to tarry. Yes, and one of the most important duties both for them and for the world was their tarrying in the city of Jerusalem. They were not yet baptized with the Spirit of power; they were not yet prepared to endure hardness as good soldiers of Jesus Christ. Persecutions would have frightened them, fatigue would have disheartened them. Their first duty was to “tarry” for “power.”

How useful is it to tarry, that we may by waiting upon God be prepared for work! If it were always daylight we should soon become blind. The ceaseless glare would dim our vision, and would waste the strength of our bodies. We should quickly droop and die. God mercifully sends the night, and the darkness wraps us in its reviving embrace; so that when, with a trumpet-call, the light flashes in at our windows in the morning, we are prepared to go forth with new courage and strength to the duties of the day. We must wait and rest through the night, or we shall not have power for work in the morning. Even so we must very often wait in prayer, and meditation, and heart-searching exercises, in order

to receive power to work for Jesus. We must "tarry until" the power comes. The reason why so much work for God is done with so little success, is often to be found in the fact that the worker has not first tarried for power. When Jacob tarried, and got the power as the morning broke upon his wrestling form, he went forth with calm assurance to meet that incensed and warlike brother. He who had power with God had no need to fear man. And when we receive power, we may go forth and work with much success. How instructive to remember the record given of Barnabas, "He was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord." Acts xi. 24.

Said a beloved brother in the Lord to me some time ago, "I sometimes know before I begin a service that good will be done at that particular time. I obtain the answer first, and then I go with confidence as to the result."

"Have you never been disappointed when such an impression has been made on your mind?"

"Never! The Holy Ghost could not create such an impression, and then fail to fulfil the expectation thus excited."

O! for more waiting upon God *until* the power comes. Unlike the warfare of earth, in our warfare under Jesu's command we may ever have the victory before we go *into* the conflict. Then why not? A soldier had better go into the battle without preparatory drill than that a Christian should go to work for God without first tarrying for power. The consequences would not be so momentous.

"Lord, we believe to us and ours  
The apostolic promise given;  
We wait the Pentecostal powers,  
The Holy Ghost sent down from heaven."

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#### SEPTEMBER 22.—WITNESS-BEARING.

"But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me."—ACTS i. 8.

THE Holy Ghost was given to the disciples in order that they might faithfully bear witness for Jesus. That was the immediate design of the wondrous gift. They were not to sit still when the Holy Ghost came, and say, "Now God is working, we may leave it all to Him." That would be as foolish as for a sailor who had been very anxious whilst lying becalmed, but as soon as a breeze sprung up, to go to his hammock and say, "Now God is sending the wind, and the vessel can go along without my help." He would rather make the most of that breeze, and, spreading every inch of canvas his craft would bear, see that she bounded along on her voyage.

When God begins a work in the soul of man, it is that he in his turn may work for God. When He quickens a believer, it is that that believer may with greater zest than has been his wont go forward in the name of the Lord. When He fills men with the Holy Ghost and with power, it is that they may witness more effectually than ever, and that much people may be added to the Lord.

“Ye shall be witnesses unto Me.” Not to be so would forfeit the power. Be idle, and you shall be sinful, for no idle person can retain the graces of the saint. Moreover, the faithful disciple, on whom comes the baptism of power, must testify. A fire burns in his bones, and will consume him if a vent is not given to it by witness bearing. He must speak. Personal consequences are as little thought of, as by the old prophet who went out of Judah to rebuke Jeroboam at Bethel, or by John the Baptist who rebuked Herod for his lust.

“Ye shall be witnesses unto me.” We are to bear witness to the power of God’s grace, the strength of Jesus’ love, and the freeness and fulness of the Gospel’s provisions. They were to witness to these things with their lives, if necessary. Sometimes God sees it wise to suffer some of His faithful servants to be *martyrs* to the truth. Ever wise when permitted. The law which rules in such cases has passed into a proverb with us, “The blood of the martyrs is the seed of the Church.”

Have you received the Holy Ghost? Has He come on you with thrilling power, bending you into lowly submission to God’s complete will? Then bear faithful witness. There are some lying witnesses. Be a faithful one. You may do it anywhere. Fenelon so bore witness for Jesus in the sanctity of his life, that the scoffing Earl of Peterborough went away from under his roof with the exclamation on his lips, “If I stay here I shall become a Christian in spite of myself.” Henry Thornton so bore witness for Jesus in the shining generosity of his life, that one was led to exclaim, “It is not more Boyle and Bampton lectures that are needed to convert the world, but a thousand Henry Thorntons.”

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#### SEPTEMBER 29.—FREEDOM FROM CARE.

“Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God.”—PHIL. iv. 6.

WERE Christianity only useful in liberating men from care, it ought to earn the liveliest gratitude of the entire universe. Ever since sin came into our world, care has pressed upon our race with awful force.

The wrinkled brows, the stooping gait, and the anxious countenances of thousands, tell of an amount of care that can be comprehended only by God. But by the wonderful provision made for us in the Gospel of Jesus Christ, we may be freed from all care. Indeed, if we put trust in Jesus for full salvation, we *shall* be freed from all care. To profess to be a follower of Jesus, and yet to be full of care, casts a sad reflection on the goodness of our Heavenly Father. Has He not made fullest provision for our wants? Has He not distinctly forbidden care? Has He not urged us to make Him a confidant, and open our hearts in grateful recognition of His goodness, and trust in His continued guidance to help?

The *past* need not weigh you down with cares. The bad has all been forgiven. The good is treasured up in the book of remembrance.

The *present* need not weigh you down with care. It is under the direction of God. He has promised to take charge of us; will be a pillar of cloud by day, and of fire by night; will never leave nor forsake us.

The *future* need not weigh us down with care. It is in the keeping of God. No good thing will He withhold. No evil thing shall harm. Nothing will be permitted to touch a saint of God but what shall turn out for his good. What reason, then, have we for care? When Providence is on our side, what temporal calamity can harm us? When God is our shield and buckler, what fiend has power to destroy?

“In *everything*.” Not the more important matters of life simply, but everything. Not those things that by their magnitude or difficulty puzzle us, but, little as well as big, in everything we are to make our “requests known unto God.”

How important the element of “thanksgiving” in our requests! The requests show our confidence; the thanksgiving our appreciation of God’s gifts. The one marks the child, the other the saint; both, the man of God who has grown in stature, and whose growth is honouring to Him who sustains it.

But where is the room for care, when in everything we may make our requests unto God? Let the requests be large. Let them embrace perfect purity of life and perfect obedience in all things, and this command will be easily fulfilled. Think to whom thou dost make thy requests. “Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding.” Isa. xl. 28.

## A FELT WANT SUPPLIED.

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I WOULD endeavour throughout the day to preserve within my own mind a full consciousness that whether for prayer, or for the profitable reading of the Scriptures, or the fulfilment of any duty, or the preservation of a right spirit of mind in my work, *i.e.*, the seeking God's glory in the salvation of my fellow-sinners, I possess no ability, wisdom, power, or heart for any part of the work, but must be wholly dependent on the Lord Jesus as my life and power of my life, by the continual ministry of His Spirit to me.

For this continued ministry of the Holy Spirit to my soul I must seek with increased earnestness by prayer to my Heavenly Father, and look for the ministry of it through His dear Son.

I would wish also to have it constantly impressed on my mind, that to honour that blessed Spirit, by actual dependence upon Him, to work in me to will and to do all the will of God, is a great part of the momentary life which, as a believer, I am called to live.

If I never failed in this, my life would be a uniform and consistent whole. As now lived, it is constantly marked by failures, errors, and sins, even in the outward life; how much more in that which is lived within before God?

E. T. M. PHILLIPPS.

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## R E V I E W

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*City Road Chapel, and its Associations* : Historical, Biographical, and Memorial.

By G. J. STEVENSON. London: G. J. Stevenson, 54, Paternoster-row.

THE Contents—The Foundry its History for Forty Years; Class-Leaders at the Foundry in 1742; Class-Leaders at City Road Chapel in 1870; The New Chapel, its History for Ninety Years; Extracts from the Steward's Books; Dr. Whitehead, and the Trustees; Curates at City Road; Methodist Sunday School Society; The Preachers' Fund Society; List of Itinerant Preachers since 1742; List of Trustees of the Chapel; Members in the City Road Society since 1742; Notes of all the Conferences held in London; The Methodist Book Room; Notices of the Book Stewards and Editors; Origin of the Wesleyan Missionary Society; Missionary Anniversary Preachers since 1816; Lines in Memory of the First Methodist Preachers; A Complete Record of all the Inscriptions, with Biographical Notices of over Four Hundred Persons; Tablets and Monuments within the Chapel; Graveyard behind the Chapel—fairly indicate the importance of this volume. Mr. Stevenson has taken great pains in prosecuting his task, and has done it well. Here is much interesting information not to be found elsewhere.

# THE KING'S HIGHWAY.

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## LOYALTY TO JESUS.

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AMONG the inward forces which move men to great deeds, which are the spring of mighty purposes, which give fire to zeal and constancy to courage, there is scarcely one which has not an alliance with the affections. Ambition is a power, and it is the love of position and influence; patriotism is a power, and it is the love of country; religion is a power, and it is the love of God; loyalty, too, is a great power, and the principle of loyalty is love to a rightful sovereign. Everyone acquainted with history will recall illustrations of the power of this principle. We see it, for example, in the chivalrous and undying attachment of the highlanders of Scotland to the House of Stuart. What a soul-stirring record is that of the voluntary privations, the hardships and sufferings, endured by those who in the last century espoused the cause of Prince Charles, and who, many of them, gladly died for his sake. It might be blind devotion, it might be the clan-spirit, it might be enthusiasm, but who does not recognize in the feeling thus manifested a nobleness, an unselfishness, a glowing ardour as royal as the princely race which called it forth? O for a zeal like this, we have cried, a soul-deep, quenchless, undying loyalty to the Lord Jesus, and abandonment to His cause! In connection with earthly kings, two influences seem to have operated to produce this loyalty—a deep sense of *right*—a conviction that the object of it was the sovereign; and an attachment to the person, called forth by kingly qualities. How perfectly these two meet in the Lord

Jesus ! The Maker and upholder of the world, the Author of human life, the Redeemer of man from his ruin ; who but He should fill the throne of the universe, and reign its rightful Lord ? And who, as He, has embodied in the character all that is noble, pure, kingly, and that in an infinite degree ? When the enlightened soul beholds Him, its cry is, “ Thou art fairer than the children of men ! ”

God represents this world as being in a state of rebellion against its Lord—a rebellion so long continued that it has become the established order of things. Over the majority of the human race an usurper reigns. *His* kingdom spreads everywhere, and his subjects are counted by millions. But the world’s true King has not given up His claim, but is working by the power of love to win man back to his allegiance. The two kingdoms therefore are in deadly opposition. The one is the empire of darkness, the other of light ; the one is ruled by authority from hell, the other is emphatically “ the kingdom of heaven ; ” and between these two a ceaseless warfare is maintained. There can, in the nature of things, be no trimming. “ He that is not with Me is against Me,” says the world’s true King, and to every man without exception comes the call to choose sides, to arm himself for the conflict, and do battle for his chosen prince.

“ Once to every man and nation, comes the moment to decide,  
In the strife of truth with falsehood, for the good or evil side.”

And when a man has decided for Heaven’s King, he is said, in God’s language, to be converted. Conversion is a return to loyalty. It is more than pardon—pardon clears the way for love and hearty service, and gives the forgiven man, filled with thoughts of the mercy which has saved him, another reason for intensity in love, and valour in the conflict.

Here is a parallel. In the midst of the troubles of Charles the First, one of the chosen leaders of the party in arms against him has an interview with the king, and leaves the royal presence with a glowing resolve to espouse his cause. He has position, influence, a noble name, a princely spirit, and in a short time Montrose stands forth as the king’s

champion, devotes his life to his cause, wins splendid victories for him, and finally dies for his house on the scaffold, a martyr to a loyalty as pure as ever inspired a human breast. Years before, a Hebrew, full of the prejudices of his nation, yet withal cultured, strong in mind, and intense in feeling, devotes himself to persecuting the adherents of a Prince who has been crucified. The Prince stops him in the midst of his persecuting ardour; and that one interview on the Damascus-road results in Saul of Tarsus becoming Paul the Apostle, foremost in love, unparalleled in labours and sufferings in His cause, and eventually the willing martyr for His name. These were conversions. In Paul's case loyalty to Jesus was the main-spring of devotion. He lays bare the secret of all in the well-known words, "The love of Christ constraineth us!" And it is interesting to note the spontaneous burst of loyal love which appear in his letters, as if the very thought of Christ stirred his soul, and compelled ascriptions of honour to the Name he loved. Writing to Timothy, he touches on his own conversion, and forthwith breaks out with "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory, for ever and ever. Amen." Later on in the same letter, giving Timothy a solemn charge to be faithful, he names Christ's appearing, and instantly we have, "Who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen." It is interesting to find in the writings of Peter, Jude, and John, similar manifestations of this spirit. Is not this the want of the Church of Christ to-day? The successful men in life are they who come under the full, overpowering influence of a great master passion. And what a power would God's people have were each to be filled with a zeal like this for their Saviour-Prince! What a protection would this be against sin! The man whose soul is thus filled and glowing simply *cannot* be guilty of that which is rebellion against Jesus. And what a power for work, what an impelling



impulse to all labour, all patience, all well-doing, would this be! How easy would perfect consecration of heart and life become, were the breast of every believer thus inspired! We see the vessel lying on the sea-beach, heavy and motionless, and the might of many strong men cannot move it an inch from where it lies embedded in sand; but let the tide roll in, and how easily the ocean lifts it bodily and bears it away! With many the difficulty is full consecration. How can I, for Christ, give up this, and this, and this? How can I do, how can I suffer, so much for His sake? "How can these things be?" My brother, get your soul into contact with the love of Jesus, and with a heart full of grateful, loyal affection, you cannot be otherwise than fully devoted. Oh, to stand by His cross and cry,

"Too much to Thee I cannot give,  
Too much I cannot do for Thee!"

Oh, to be fired with a feeling like this! *Fired!* did we say? Yes, for all affection, all thought, all purpose, all desire and will to be possessed, and *burning* with one great passion, and that passion loyal love to the Lord Jesus. This is the soul's true rest—rest not in indolence, but in active work; this the true spring of duty, and this the only fitness for finding our heaven in seeing His face.

I. E. PAGE.

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## CONFERENCE NOTES.

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### HOLINESS.

**M**ANY precious memories cluster round the Wesleyan Conference of 1872. The unprecedented unanimity in the election of President; the ease and efficiency with which he fulfilled his office; the important subjects of converse now and then involving brethren of different views in real debate; the utmost freedom of speech, together with the good temper that prevailed; the spirit and power of prayer; the unsanctimonious but jealous regard for the prosperity of Zion; the generosity and kindness of our metropolitan friends; the variety of important public services—greatly

contributed to what many would heartily pronounce “a good Conference.”

But no memories are more precious and fraught with good than the marked attention given to ENTIRE HOLINESS, and the way in which it was spoken of both in the Conference and outside. We heard something against “a sudden leap into the transcendent state of perfect holiness”—a thing which surely no one ever dreams of. Most heartily we believe in instantaneous entire sanctification; but, as Mr. Wesley says, “preceded and followed by a gradual work, and that it may be now at this instant” by faith, provided there is the necessary penitence and self-sacrifice. If witnesses are needed, they are not far away, nearly all of whom, like the American brethren to whom Mr. McAulay referred in Conference, after a gradual preparation of heart, obtained the perfect love of God in a moment of all-reaching faith, and who are now

“Saved from the guilt and strength of sin,  
In life and heart entirely clean.”

We were not at the Conference Lovefeast; but understood that the special presence of God was vouchsafed, and there were not wanting testimonies to the all-cleansing power of Jesu’s blood. God forbid that at such a time, and in such a place, it should ever be otherwise! In

#### THE EX-PRESIDENT’S CHARGE,

Full of well-considered, opportune counsel, there was direct and special reference to the subject.

He said:—“Again and again I must remind you that without deep, ardent, steadfast piety, you can never present yourselves unto God as workmen proved trustworthy by trial. Other qualifications are desirable, some of them all but indispensable; but this is so vital, that nothing can atone for the want of it. You will be called upon, not only to teach and to preach the blessed doctrine of entire and universal holiness, but to enjoy it in your own experience, and exemplify it in your lives. Pardon me if I dwell with some emphasis on this point. Nothing can be clearer than that, among the purposes for which God raised up Methodism, the revival of the truth concerning Scriptural holiness in the teaching of Christian ministers, and the experience of Christian people, occupied a very prominent place. The great lights among the ministry of the elder age of Methodism—Fletcher, Thomas Walsh, Bramwell, Pawson, Walter Griffiths, Entwisle, Treffry, and many of like excellence—were remarkable

for the distinctness and fulness of their testimony on this subject. If I may judge by what has recently come under my own notice, I may assure you that, in proclaiming the truth on this point, you will preach to appreciative and sympathising audiences. I believe there is a revived and wide-spread yearning among our people for full salvation. I believe they will be unspeakably thankful to any minister who can clearly set the truth concerning it before them, and can help them to go up and possess the good land. Therefore, let this subject receive your special attention. *You can hardly do the Church just now any service equal to that of urging upon our people that they seek to be cleansed from all sin, so as to love God with all their heart, and mind, and soul, and strength.* DO THIS, WHETHER YOU HAVE YOURSELVES ATTAINED TO THE BLESSED EXPERIENCE OF IT OR NOT. In the faithful exhibition and inculcation of it, you can scarcely fail to become partakers of it. And this is what I want especially to say to you. Nothing can give such weight and influence to your teaching on this subject as a personal experience answering to that teaching.

“What we have felt and seen,  
With confidence we tell,  
And publish to the sons of men  
The signs infallible.”

O give yourselves to earnest and importunate prayer for the baptism of the Spirit of burning upon your own souls. If you have not already felt the all-purifying power of the blood of Jesus, resolve here and now to seek it with your whole heart.”

The next morning was mostly taken up in conversation on the state of the work of God.

#### THE PRESIDENT'S ADDRESS

Was full of spirituality, simplicity, directness, and power. In those moments we felt it was not the president who spoke, but our friend and brother, whose heart and mind were just like our own, and freely open to us all. No wonder that listening to such brotherly, glowing, searching words, men's lips quivered, while their hearts trembled with penitential emotion.

“We want,” said he, “to direct our attention to what I would humbly suggest is the condition of the spiritual work amongst us—the work of awakening sinners from their deadly sleep; of bringing awakened sinners to the Cross of Christ, where they might find a sense of acceptance and pardon; of building up believers in the faith; of getting our young people folded within the Church and (to this I attach almost greater

importance than to any of the other methods that have been mentioned); the leading of our people into the possession and enjoyment of holiness of heart—that perfect love which casteth out fear. A very important question that must come before us this morning may be shaped in words something like these: We are a numerous people through the blessing of God, but are we a race of dwarfs or of giants? What is our stature in the spiritual life? And this question again, dear brethren, branches itself off into two parts. First of all, What is the state of the work of God among ourselves, in our own hearts? Are we what we ought to be? Is the work of God prospering in our own souls as a body of ministers? Have we a lively faith in Christ? Has each one of us a constant manifestation of the love of God to his own soul? Are we walking in the light as Christ is in the light? Is our piety merely official and perfunctory, or is it the hidden man of the heart? Do we really desire to be perfected in love? I heard a brother say the other day that he preached the doctrine of entire sanctification incidentally. Does that represent the general state of things? I do not suggest a negative reply, but I merely point out that this would intimate to my own mind a very important matter for consideration. Let us then approach the consideration of these subjects in that spirit in which you are all prepared to approach them; let us spend an hour or two in conversation and prayer upon these vital points—more especially with regard to the inward life. That, my brethren, is what we want. We may build new churches and chapels; we may multiply our schools; we may give our young ministers an excellent theological and general training; we may replenish our various funds—and God forbid that we should any of us undervalue these important matters; they are all causes of great thankfulness; and we are not here to-day to take up altogether the language of lamentation, and mourning, and woe. But, dear brethren, *let us to-day try to get to the root of the matter. Let us try to-day to look spiritual things straight in the face, with regard to ourselves first*, and then with regard to the beloved people, old and young, rich and poor, whom the Lord has given to our charge. I trust we have the root of the matter within us. But are we altogether what we ought to be? Are we as high up the ladder—that ladder, the foot of which is on the earth, and the top of which is in glory—are we as high up that ladder as we ought to be? Are we not too much content to keep on the lower rounds thereof? The Lord raise us up higher! Most assuredly, beloved brethren, if this inward work, this inner life is promoted

and strengthened within ourselves ; if we go away from this Conference nearer to Jesus, nearer to the Father, more filled with holiness, more filled with that mighty inward power that enables us to take up the daily cross, without which we cannot expect to receive the eternal crown ; if we, I say, go away filled and animated with these blessings, the result will be sure to be seen upon the Societies, and congregations, and families, and schools that are committed to our charge."

The subject continued to occupy attention for some time, but unfortunately one or two brethren had their minds burdened with other matters affecting the work, which somewhat diverted attention from the great subject. Very important matters were talked over, but nothing of such moment as the personal experience of full salvation.

#### DR. JOBSON

Observed that it was not an ordinary and average state of religion that would meet the wants of the times in which we live. The evils against which we have to battle were only to be effectually resisted and overcome by devout, serious godliness, such as was to be found in the state of soul described as that of entire sanctification, Christian holiness, or perfect love. Methodism had had from the beginning to testify of a full salvation. The founder and fathers of Methodism preached it distinctly and forcibly, and were blessed and made blessings in doing so ; and unless they were faithful in this trust committed to us, they would not prosper. *Their increase also depended on this.* Not only does this doctrine elevate the ministry and raise the people above earthly-mindedness, but it bears directly upon the conviction and conversion of sinners. A minister eminent for usefulness, and who was the honoured instrument of salvation to hundreds, and who yearned, prayed, and wept over him on his coming into the ministry, sought to impress him with the importance of preaching the doctrine of Christian holiness, by telling him emphatically that he had known more sinners convinced of sin and converted to God in connection with preaching it than in connection with the preaching of any other subject. And that minister accounted for it philosophically under the Holy Spirit's working. He believed that the powerful contrast presented to the mind of the sinner between what he was in his sinfulness, and what he must be in perfect holiness before he could see the Lord, affected the mind strongly as to the great spiritual change to be sought and experienced. And he (Dr. Jobson) firmly believed that if the ministers then assembled in Conference were un-

reservedly to consecrate themselves to God, and to go forth to preach entire devotedness to the Lord, scripturally, experimentally, and perseveringly, there would follow such a year of spiritual power and of numerical increase as had not been known in Methodism recently. *That was what Methodism needed*, and that was what it must have, if it were to prosper as desired.

But, after all, the most impressive and subduing part of that profitable conversation was when

#### FATHER JACKSON

spoke. Sixty-eight years ago he had been received as a probationer in that chapel, and was now on the verge of his ninetieth year, speaking to us, as he judged, for the last time. The repetition of his words, though they were full of sanctified and ripened wisdom, can give no idea of the power that was in them. Involuntarily almost, fathers as well as sons in the ministry rose to their feet, and many an eye not given to weeping, at least in Conference, was suffused with tears while "age" addressed them on the great work of bringing men to God. He plainly told us, however unexceptionable our sermon with respect to doctrine, accent, pronunciation, and phraseology, unless blind eyes were opened, sinners were converted, made happy in pardoning mercy and sanctifying grace, *our ministry was a failure*; and if the fault rest upon us, we shall perish with the men who perish under an inefficient ministry. The day before, unable to attend the ordination service, he sat in his study thinking of times gone by. "I thought," said he, "of fifty or sixty years ago when I was a preacher in country circuits, and exercising my humble ministry in a farmer's kitchen or in the cottage of a labouring man, standing behind a chair. I thought, O, if I were there again, I would say to the labouring men, and to the farmers and their wives: 'Our Lord has prepared a great feast, to which you are all invited. He has sent me not only to invite you, but to *compel* you to come in, and I can take no denial; I must have your assent before I leave this room, your assent to come in! I *dare not go back* till I have fulfilled my mission. If you hesitate, fall upon your knees, and I will pray to God to soften your hearts, and to give you repentance unto life.' " Listening to such words from one whose hand already touches the crown of life, who could help the prayer that next year we all might have the grace to preach like that?

## SPECIAL MEETINGS FOR THE PROMOTION OF ENTIRE HOLINESS.

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SOME earnest spirits outside had been concerned that Conference should not pass without special meetings on the subject of entire holiness. It was arranged to have

### MEETINGS AT KILBURN

Both before and during Conference. They were held in the house of a friend. Great grace rested on the companies that from time to time assembled. Scripture was read and explained. Personal testimonies were given. Inquiries were made, and answers given. Several obtained the blessing. Others were more established in the faith. One or two ministers got richer baptisms of the Spirit, and are gone to their circuits better preachers and better men for the Christian communion at Kilburn. From the testimonies of good received, we give extracts from two letters written to the lady at whose house we met. One says :—

I shall never forget the influence of that blessed season of grace. Not that I felt so much there ; I was grieving because I could not feel. But O, the next day was the most blessed I ever had !

I had`received a taste of “full salvation” before. While kneeling at my bedside, I consecrated my all to the Lord ; and all I felt or could say was, “No sin ! no sin !” I felt it was all gone.

Then I doubted the reality of it, and it was in a state of anxious doubt and fear that I entered the meeting on Monday evening. I left much the same, yet with a little more confidence. But all the next day, in quiet thought and meditation, I felt *the work was done*. Those verses we sung, I kept on singing all the day, especially,

“In all the confidence of hope,  
I claim the blessing now.”

and

“Just as I am, Thou wilt receive,  
Wilt welcome, pardon, CLEANSE, relieve.”

I never saw such beauty in that sweet hymn before.

I do find a difference in meeting my class, and in teaching my Sunday School class, yea, in all I do. I feel more power and a constant sense of the presence of God.

I have just returned from the lovefeast at City-road Chapel, and find that the grand power to work for God is holiness of heart.

Another says :—I feel I must send a line to tell you how I praise the Lord for the privilege of hearing the testimony to His grace and power, which was given at your house last week. I, too, can rejoice in it myself as I could not then. He does enable me to trust Him for cleansing and for keeping clean. I want you to praise Him for this. I had such a weary heart which could not tell what it wanted, but (as you gently reminded me) HE knew.

May He who calls us, *keep us from falling*, and present us faultless before the presence of His glory with exceeding joy!

Who can estimate the perpetual, and, we trust, ever-increasing fruit of those Kilburn meetings? While they were being held, faith grew exceedingly, and it was thought a much larger assembly might be called. The superintendent of Queen-street readily consented for the use of

#### KING'S CROSS SCHOOL-ROOM.

Most of the ministers who took part had had tea together, with Revs. S. Coley, T. Nightingale, G. Scott, T. T. Dilks, and about thirty more, through the kindness of a lover of holiness. Some time was accordingly spent in conversation and prayer immediately before going to the meeting. It would have done the laymen, who neglect a most precious means of grace among the Methodists, good to have been at this ministers' class-meeting; and I think everyone concurred heartily with Brother Scott when he said he wished we could have more such meetings. It was here Mr. Calvert suggested a union of prayer on Fridays for the spread of holiness. Reference was made to the bi-weekly union (Wednesday and Friday half-hour); but without giving up the Wednesday, we gladly concurred in making Friday a day on which to meet together before the throne of grace, with as many others as will join. Cards have since been issued indicating subjects of prayer and intercession.

Expecting a blessing, we came to King's Cross, where many were assembling, notwithstanding that through some inadvertence the meeting had only been publicly announced in that day's *Recorder*. The large room was completely filled. It was understood that Rev. JOHN HARTLEY would preside, and that Revs. A. MCAULAY, J. V. B. SHREWSBURY, G. W. OLVER, R. HARDY, T. B. STEPHENSON, and others would speak; yet so manifestly was the meeting under the guidance of the Divine Spirit that there appeared no necessity for calling upon the speakers. Everyone was free to state his experience or make inquiries, and everyone that embraced the opportunity seemed moved by the Holy Ghost.



The Rev. JOHN HARTLEY said:—I rejoice to see so many of my brethren and sisters responding to this call, thus by their presence manifesting an interest in this matter, and a longing to possess the blessing of salvation in all its fulness and hallowed power. My joy is subdued and almost marred by the position I am called to occupy this evening. I cannot allow the opportunity to pass without a word of explanation, almost of apology. Many older ministers, wiser and holier, might have occupied this place but it was put upon me, and in such a way that I could not resist.

One who is in every sense qualified should have taken the chair to-night, but is detained through feeble health. More than thirty years ago he was by my side, as we fellow-students sought full redemption at Hoxton; and I should have rejoiced if Mr. ARTHUR's health had been such that he could have been with us.

The reason of our gathering is the quickened feeling which for some time has taken place among ourselves and the Christian Church. It had its embodiment at the last Conference. A Christian friend united a few of us for conversation and prayer. This meeting was crowned with abundant blessing, and we resolved to give ourselves afresh to God, and do all we could by speaking and writing to draw men to this blessed state. It is a joy to believe that many hearts are longing, panting for God's full salvation. There have been several very happy meetings at Kilburn, which has led to this larger central meeting.

Our object is to set before your minds this Christian doctrine, and explain the view of our Founder, as taught in the sacred word. Many are anxious for information respecting it. There will be an opportunity afforded for any to ask questions and obtain information, or have doubts removed. Some here have entered into this liberty, not only ministers, but others; and these may have an opportunity of testifying of the exceeding grace of God.

Let me in one sentence say, in the name of my brethren, that we do not consider ourselves superior in piety to others. I am ashamed and humbled that I have so little enjoyed the full salvation which it is my privilege to realize.

Some of you have for years claimed Christ as your Saviour. Many are striving to enjoy all Christ hath purchased, and all the Spirit waits to give. May many be enabled to say, "I am the Lord's, fully given up, body, spirit, soul. I will seek his honour, live for his glory—I am the Lord's." Then may you say, "He is mine, my song, my salvation, my all." *I am the Lord's fully.* Are you saying so in your hearts? In these moments of dedication

are you claiming Christ as your present, perfect Saviour, as your all and in all, made of God unto you wisdom, righteousness, and sanctification? God help you to this! Amen.

We expected some doctrinal teaching, but were favoured with what was better for the purpose of the meeting—illustrations and confirmations from personal experience. Rev. J. V. B. SHREWSBURY, referring to his sainted father, said he once wrote asking him which he considered the best treatise on Entire Sanctification, to which he replied, “My son, the best treatise on Entire Sanctification I know of is the thirteenth chapter of the first epistle to the Corinthians.” “Just like him,” we said to a friend sitting by, nor could we help thinking of what one of the late Mr. Shrewsbury’s hearers said of him a few months ago, “Did he preach holiness much?” “Well, not like some, but it was ALL HOLINESS. Whatever his subject, wherever you saw him, everywhere, it was ALL HOLINESS.” Many hearts were melted while Mr. Shrewsbury referred also to his brother Joseph, and told how the Lord had filled his own soul with love, and quickened him to spread Entire Holiness among the people.

Rev. G. W. OLVER followed in a similar strain, referring to his own experience almost solely. With great power and tenderness did he tell us how all his heart found utterance in one short sentence, “*Christ my all, my all for Christ;*” how he had had to learn the meaning of entire consecration, and full acceptance, and then the full possession of Christ. I believe now, he said, that I offer to Christ my all, my whole self. He does now accept me. In His mercy He does take possession. I nothing have. I nothing am. I dare not walk a single step without Him. I have been reminded by seeing Mr. ARTHUR sitting before me (Mr. Arthur had come in during the meeting), of what I have often thought since hearing a sermon of his bearing on this subject. I don’t remember just now the text, but just one point of application: “*Can’t you believe that God will work in your heart His own will? Can you doubt that what God wills you to be, He can and will make you just now?*” That application often comes to me. If I could only tell you what a poor, helpless, unworthy creature I see myself to be; but Christ is my wisdom, my righteousness, my sanctification. I know He will be my redemption. And what He does for me, He can do for every heart, if we will give up all for God in Christ, and trust Him to take full possession.

Rev. T. B. STEPHENSON told how in the earlier years of his ministry he had shrunk from the Methodist way of putting this

doctrine, how his soul was quickened at the Leeds Conference, and particularly how, during the year, on a missionary deputation, he had by faith entered into the rest where pure enjoyment reigns. He was thankful for the prayers of his people, which God had answered.

Rev. W. G. PASCOE gave the story of his entire deliverance from sin after a period of prayer with a brother minister during the May meetings in 1870; and spoke of rich blessing received during the past few days.

Rev. A. J. CHURCH, Providence Conference, Canada, said :—What a power would come down on the Church if all were given up entirely to God! The one qualification for Christian work and usefulness was the baptism of the Holy Ghost. Sometimes in our zeal for the machinery we overlook this. He deprecated dwelling or quibbling about speculative difficulties, and urged his hearers to press earnestly to Christ, and all difficulties would disappear. God's command was above cavilling inquisitiveness and speculation—"Be ye holy." He exhorted the sisters to speak, remarking that he had never been in a holiness meeting before without hearing sisters testify.

Rev. JOSEPH ADAMS referred to God's leading him out of great worldliness of spirit and life, and from Atheism, to the knowledge of Himself, observing that for fifteen years he had loved God with all his heart.

Rev. A. MCAULAY, after speaking of his entire surrender to Christ, gave two or three incidents he had met with across the Atlantic, showing how holiness was manifest by its fruits.

Rev. R. HARDY was constrained to speak. God had greatly blessed him. He was humbled, and full of holy aspiration and resolves. He spoke of the Army and Navy Union for prayer, and of the good work among the soldiers.

In the middle of the meeting Rev. J. CALVERT led in prayer. We cannot help writing one sentence of his prayer: "O Lord, we are come to be made ALL RIGHT with Thee!" So simple, and yet how correctly it sets forth the Bible idea of holiness—all right with God! Many feel all is not right; but the wrong would soon be rectified by looking to Jesus for full salvation.

To our American brother it seemed strange that the speaking should be almost solely confined to the ministers, and that none of the sisters rose. We believe the reason mainly was an earnest desire to hear all the ministers whose names had been announced, and a fear of taking up the time which others might more profit-

ably occupy. Many in the congregation were able and not unwilling to set to their seal that God is true. And as no such meeting had been held within the memory of many, inquirers may have felt a diffidence in speaking before so large a company.

BRAMWELL said in his day: "Entire sanctification is much upon the decline among us as a body; and will the glory ever be restored? Perhaps never." If the saint's faith had seen that meeting at King's Cross, he might have answered, "Yes."

"It is the Lord's doing, and marvellous in our eyes." We have every encouragement to prayer, to holy life, and service. In connection with the late Conference God has done above our thought. HE is sanctifying His ministers and people. We know what will follow. O that our faith may rise to claim the promise for ourselves and for our children, "I WILL POUR WATER UPON HIM THAT IS THIRSTY, AND FLOODS UPON THE DRY GROUND. I WILL POUR MY SPIRIT UPON THY SEED, AND MY BLESSING UPON THINE OFFSPRING!" Isa. xlv. 3.

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## SHINING LIGHTS.

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BY REV. JOHN BRASH.

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### IV.—THE REV ALFRED COOKMAN.

THOSE who have read the report of Dr. Punshon's speech before the American Methodist General Conference, will remember his eloquent tribute to the memory of Alfred Cookman. "He went home," said the eloquent orator, amid bursts of applause and shouts of "glory" that well-nigh drowned his voice; "he went home like a plumed warrior, for whom the everlasting doors were lifted, as he was stricken into victory in his prime, and had nothing to do at the last but mount into the chariot of Israel, and go sweeping through the gates washed in the blood of the Lamb." Seldom has the death of a minister, comparatively young, affected so large a circle. A late number of *The Guide to Holiness*, edited by Dr. and Mrs. Palmer, contains an article "*In Memoriam*," from which we extract the following account, confident that it will possess great interest for the readers of this magazine.

ALFRED COOKMAN was born in the year 1828. His father, the

Rev. George C. Cookman, was chaplain of the United States Senate, and was a preacher of great eloquence and power, but was lost in the ill-fated *President*, just as he had begun to win for himself a far-reaching fame.

Alfred was converted when ten years of age, and even at that early period gave promise of his future usefulness; for "the year after his conversion, there were gathered at one time in the parsonage forty children, who had been brought to Christ mainly through his instrumentality." He began to preach before his school-days were over, and at the age of eighteen entered the Methodist ministry.

"As a preacher," says the Rev. A. Longacre, "he was of acknowledged power and ability. Nature had endowed him with rare personal qualifications. His oratory was impassioned. His very soul seemed on fire as he preached; his rich and ornate diction, which was peculiar to himself, fell from his lips with burning heat. It is no exaggeration to say, that he won hearts in every congregation he addressed. The Spirit of God was with him. People were not only won to love him, but also to love God. Under God's blessing, revivals of religion followed him wherever he went."

The secret of his extraordinary success will be found in the following statement of his

#### EXPERIENCE.

"In thus supplying my experience, will not the reader join with me to ask, in the name of Jesus, that these few sentences may prove a means of instruction and blessing to scores and hundreds?"

"I cannot review my past life, and fail to make mention of my precious parents. Few have been more favoured in this respect. My honoured father, whom God's Providence has buried in the deep sea, and my devoted mother, who still lingers on the shores of time, to bless us with her counsels and example, were both faithful in the domestic sphere. As the best evidence of their influence and labours, five sons and an only daughter, the entire circle, are a united family in Christ, and rejoice in the hope and prospect of rejoining our glorified father, and so constituting an undivided household in heaven. O, the luxury of an experience where the hearts of a large family are intimately bound to one another, and then all closely united to Jesus! Let Christian parents be stimulated and encouraged to labour for so desirable a result.

"When just turned ten years of age, I realized clearly and satisfactorily the converting grace of God. Oh! I shall never forget

the 12th of February, 1838—the birthday of my eternal life. Connecting myself immediately with the church of my fathers, I laid it down as a rule or principle *always to attend my class-meeting.*

“To a rigid observance of this rule during my boyhood and youth, I gratefully attribute the fact, that I have always retained my place in the Church of God.

“May I recommend a similar purpose and principle to Methodists everywhere ; for I am sure that their observation will illustrate the suggestion, that one who regularly attends the class-meeting very rarely makes shipwreck of faith and of a good conscience.

#### THE MINISTRY.

“At the age of eighteen I took up the silver trumpet that had fallen from the hand of my faithful father, and began to preach, in my humble way, the everlasting Gospel. Quitting about this time one of the happiest of homes to enter the itinerant work, my excellent mother remarked, just upon the threshold of my departure, ‘My son, if you would be supremely happy, or extensively useful in your ministry, you must be an entirely sanctified servant of Jesus.’ It was a cursory suggestion, perhaps forgotten almost as soon as expressed, nevertheless, applied by the Divine Spirit, it made the profoundest impression upon my mind and heart.

“O the value of single sentences which anyone may utter in the ordinary intercourse of life ! Sermons and exhortations are frequently forgotten ; while the wish or counsel, simply and concisely expressed, will abide to lead the soul into the clearer light. Let this fact, which will find an illustration in very many experiences, serve to stimulate and encourage even the feeble ~~st~~ to speak for Jesus. My mother’s passing but pointed remark followed me like a good angel as I moved to and fro in my first sphere of itinerant duty—viz., Attleborough Circuit, Philadelphia Conference. Frequently I felt to yield myself to God, and pray for the grace of entire sanctification ; but then the experience would lift itself in my view as a mountain of glory, and I would say, ‘It is not for me.’ I could not possibly scale that shining summit ; and if I might, my besetments and trials are such, that I could not successfully maintain so lofty a position.

“While thus exercised in mind, Bishop Hamline, accompanied by his devoted and useful wife, came to Newtown, one of the principal appointments on the circuit, that he might dedicate a new church which we had erected for the worship of God. Remaining about a week, he not only preached again and again, and always with the

unction of the Holy One, but took occasion to converse with me pointedly respecting my religious experience. His gentle and yet dignified bearing, devotional spirit, beautiful Christian example, unctuous manner, divinely-illuminated face, apostolic labours, and fatherly counsels, made the profoundest impression on my mind and heart. I heard him as one sent from God; and certainly he was. His influence, so hallowed and blessed, has not only remained with me ever since, but even seems to increase as I pass along in my sublunary pilgrimage. Oh, how I praise God for the labours and life of the beloved Bishop Hamline!

“One week-day afternoon, after a most delightful discourse, he urged us to seize the opportunity, and do what we often desired, resolved, and promised to do, viz., as believers, yield ourselves to God as those who were alive from the dead, and from that hour trust constantly in Jesus as our Saviour from all sin. I said, ‘I will; with the help of the Almighty Spirit, I will.’ Kneeling by myself, I brought an entire consecration to the altar, *i.e.*, Christ.

“But some one will say, ‘Had you not dedicated yourself to God at the time of your conversion?’ I answer, ‘Yes; but with this difference—then I brought to the Lord Jesus powers dead in trespasses and sins; now I would consecrate powers permeated with the new life of regeneration; I would present myself a “living sacrifice.” Then, I gave myself away; but now, with the increased illumination of the Spirit, I felt that my surrender was more intelligent, specific, and careful. It was my hands, my feet, my senses, my attributes of mind and heart, my hours, my energies, my reputation, my kindred, my worldly substance, my everything. Then, I was anxious respecting pardon; but now, my desire and faith compassed something more. I wanted the conscious presence of the Sanctifier in my heart.’

“Carefully consecrating everything, I covenanted with my own heart and with my Heavenly Father that this entire, but unworthy offering should remain upon the altar, and that henceforth I would please God by believing that the altar (Christ) sanctifieth the gift. Do you ask what was the immediate effect? I answer, Peace; a broad, deep, full, satisfying, and sacred peace. This proceeded not only from the testimony of a good conscience before God, but likewise from the presence and operation of the Spirit in my heart. Still, I could not say that I was entirely sanctified, except as I had sanctified or set apart myself unto God.

“The following day, finding Bishop and Mrs. Hamline, I ventured to tell them of my consecration and faith in Jesus, and in the

confession realized increasing light and strength. A little while after it was proposed by Mrs. Hamline that we spend a season in prayer. Prostrated before God, one and another prayed; and while thus engaged, God for Christ's sake gave me the Holy Spirit as I had never received it before, so that I was constrained to conclude and confess—

‘Tis done! Thou dost this moment save,  
With full salvation bless;  
Redemption through Thy blood I have,  
And spotless love and peace.’

“The great work of sanctification that I had so often prayed and hoped for was wrought in me, even in me. I could not doubt it. The evidence in my case was as direct and indubitable as the witness of sonship received at the time of my adoption into the family of heaven. Oh, it was glorious, divinely glorious!

“Need I say that the experience of sanctification inaugurated a new epoch in my religious life? Oh, what blessed rest in Jesus! what an abiding experience of purity through the blood of the Lamb! what a conscious union and constant communion with God! what increased power to do or to suffer the will of my Father in heaven! what delight in the Master's service! what fear to grieve the infinitely Holy Spirit! what love for, and desire to be with, the entirely sanctified! what joy in religious conversation! what confidence in prayer! what illumination in the perusal of the sacred Word! what increased unction in the performance of public duties!

#### ANOTHER PAGE OF PERSONAL TESTIMONY

“O that I could conclude just here these allusions to personal experience with the simple *addendum* that my life to the present has answered to the description of ‘endless progression, steadied by endless peace!’ Fidelity to truth, however, with a solicitude that others may profit by my errors, constrains me to add another page of personal testimony.

“Have you never known a sky full of sunshine, the promise of a beautiful day, subsequently obscured by lowering clouds? Have you never known a jewel, of incalculable value to its owner, lost through culpable carelessness? Alas, that so bright a morning in my spiritual history should not have shone more and more unto the perfect day! that I should, under any circumstances, have carelessly parted with this pearl of personal experience!

“Eight weeks transpired—weeks of light, strength, love, and blessing. Conference came on. I found myself in the midst of



beloved brethren. Forgetting how easily the infinitely Holy Spirit might be grieved, I allowed myself to drift into the spirit of the hour ; and after an indulgence in foolish joking and story-telling, realized that I had suffered serious loss. To my next field of labour I proceeded with consciously-diminished spiritual power.

“Perhaps to satisfy my conscience, I began to favour the arguments of those who insisted that sanctification, as a work of the Holy Spirit, could not involve an experience distinct from regeneration. O how many precious years I wasted in quibbling and debating respecting theological differences, not seeing that I was antagonizing a doctrine that must be spiritually discerned, and the tendency of which is manifestly to bring people nearer to God !

### SMOKING.

“Meanwhile, I had foolishly fallen into the habit of using tobacco ; an indulgence which, besides the palatable gratification, seemed to minister to both my nervous and social natures. Years elapsed. When I would confront the obligation of entire consecration, the sacrifice of my foolish habit would be presented as a test of obedience. I would consent. Light, strength, and blessing were the result. Afterward temptation would be presented. I would listen to suggestions like these :—‘This is one of the good things of God.’ ‘Your religion does not require a course of asceticism.’ ‘This indulgence is not especially forbidden on the New Testament page.’ ‘Some good people whom you know are addicted to this practice.’ Thus seeking to quiet an uneasy conscience, I would drift back into the old habit again. After a while I began to see that the indulgence at best was doubtful for me, and that I was giving my carnality rather than my Christian experience the benefit of my doubt. It could not really harm me to give it up, while to persist in the practice was costing me too much in my religious enjoyments.

“I found that after all my objections to sanctification as a distinct work of grace, there was, nevertheless, a conscious lack in my own religious experience. It was not strong, round, full, or abiding. I frequently asked myself, ‘What is it that I need and desire in comparison with what I have and profess ?’ I looked at the three steps insisted upon by the friends of holiness—viz., (1.) entire consecration ; (2.) acceptance of Jesus as a perfect Saviour ; (3.) a meek, but definite confession of the grace received—and I said ‘These are Scriptural and reasonable duties.’ The remembrance of my experience in Newtown supplied an overwhelming confirma-

tion of all this, and at the same time a powerful stimulus in the direction of a duty.

“‘What then?’ I said, ‘I will cast aside all preconceived theories, doubtful indulgences, culpable unbelief, and retrace my steps.’

“Alas, that I should have wandered from the light at all, and afterwards wasted so many years in vacillating between self and God! Can I ever forgive myself? O, what a bitter, bitter memory! The acknowledgment that I here make, constrained by candour and a concern for others, is among the greatest humiliations of my life. If I had the ear of those who have entered into the clearer light of Christian purity, I would beseech, entreat, supplicate, and charge them, with a brother’s interest and earnestness, that they be warned by my folly. Oh! let such consent to die, if it were possible, a hundred deaths before they wilfully depart from the path of holiness; for, if they retrace their steps, there will still be the remembrance of original purity tarnished, and that will prove a drop of bitterness in the cup of their sweetest comfort.

#### HOME AGAIN.

“Eternal praise to my longsuffering Lord! Nearly ten years have elapsed since, as the pastor of Greens-street Church, in the city of Philadelphia, I again dedicated my all carefully and fully to God; the consecration, of course, including the doubtful indulgence. I said, ‘I will try and abstain *for Christ’s sake*. I would do anything for His sake; and certainly I can consent to this self-denial, that Jesus may be glorified.’ Again I accepted Christ as my Saviour from all sin; realised the witness of the sanctifying Spirit; and since then I have been walking ‘in the light, as God is in the light,’ having fellowship with the saints, and humbly testifying that ‘the blood of Jesus cleanseth me from all sin.’

“‘As ye have therefore received Christ Jesus the Lord, so walk ye in Him;’ that is, as I understand, continually repeat those exercises or duties you performed when you accepted Christ as your all-sufficient Saviour. I received Him in a spirit of entire consecration, implicit faith, and humble confession. The constant repetition of these three steps enables me to walk in Him. I cannot afford, even for a single moment, to remove my offering, to fail in looking unto Jesus, or to part with the spirit of confession.

#### A CLOSING WORD.

“Thus I have honestly unfolded some personal experiences in

connection with the doctrine and grace of sanctification. The recital humbles me in the dust as it calls up the memory of years of vacillating and unsatisfactory religious life ; but it also fills me with the profoundest gratitude for that abounding mercy which not only bore with me, but brought me to see again my privilege in the Gospel, and now, for many years, has been preserving me in the experience, and blessing me in the profession of this great grace. Precious reader, I now offer you this testimony ; but remember, before it meets your eye, it has been carefully placed upon the altar that sanctifieth the gift, and an earnest prayer offered that it may be blessed to your spiritual profit.

“As you lay down this humble article, will you not, for your own sake, and for the Church’s sake, and for the world’s sake, and especially for Christ’s sake, resolve to be entirely and eternally the Lord’s ? May God help and bless you !”

The above account was written several years before Mr. Cookman’s death, but the gold never became dim, nor was his ministry ever more successful than when he was arrested by fatal illness. His last sermon was on the text, “We all do fade as a leaf.” As he left the pulpit, holding a faded leaf in his hand, he remarked to a friend that the preacher and the leaf were alike.

His pain was excruciating. For two weeks he suffered, to use his own language, “more than a thousand deaths.” But his joy was too great to be quenched by physical suffering. His face constantly shone with an unearthly brightness. Every few moments he would give utterance to some such expressions as these, “Saved moment by moment, and each moment linked with the atonement.” “Washed in the blood of the Lamb.” “I have understood for a number of years what is meant by being ‘washed in the blood of the Lamb,’ but I could not comprehend the first part of the verse. Now I can. I am going up through great tribulation.”

A little while before his death his disease assumed a paralytic form. His wife had been unwilling to believe that his state was dangerous ; but when she saw his arm fall powerless by his side, her hope died away, and she burst into a flood of tears. He turned and looked upon her, and said, “My dear, precious wife, that arm and hand belong to Jesus. I consecrated them to Him long ago, and let Him do with them as seemeth Him good.” He died on the 12th November, 1871, aged forty-four, exclaiming in his last moments of consciousness, “I am sweeping through the gates, washed in the blood of the Lamb.”

## THE PROMISE DUE.

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A FEW years ago I was a local preacher on the Sheffield East Circuit Plan. One Sunday, about the year 1864, I had an appointment, morning and evening, at Ecclesfield, a large village about five miles distant from the circuit town. Being desirous of doing something in the afternoon, I proposed from the pulpit, after the morning's service, to hold a meeting with the children and friends in the Sabbath School adjoining the chapel. A number of friends, with the teachers and scholars, were present. After singing and prayer; I gave a short address, then we sang again, the hymn on page 427, commencing—

“On all the earth Thy Spirit shower,  
The earth in righteousness renew.”

On arriving at the last verse—

“Grant this, O holy God and true!  
The ancient seers Thou didst inspire;  
To us perform the *promise due*;  
Descend, and crown us *now* with fire!

I asked the question, “When have we a right to expect this promise of the Spirit—this baptism of fire to take place?” Silence reigned for a few moments, when a dear little boy about eleven years of age, the son of one of our most respected friends, said, while the tears rolled down his face, “*Now*, Sir.”

“Yes; *now*, dear boy.”

We kneeled down together and asked for the blessing *then*; and were baptized with the Holy Ghost and with power. That dear boy was the *first* at the communion-rails after the evening's service; and while with five or six others he sought and found the Lord, I saw his father weeping tears of joy over his weeping son, and both rejoicing together in blessed fulfilment of that promise of the Spirit which is unto “*you* and to *your children*, and to all that are afar off, even as many as the Lord our God shall call.” Acts ii. 39.

Is not the outpouring of the Spirit the great want of the Christian Church? Is not the Spirit promised? And *is not the promise due*? “Bring ye all the tithes into the storehouse, that there may be meat in Mine house; and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it.” Mal. iii. 10.

*York.*

J. R. BIRKS.

## GROUNDLESS DOUBTS.

BY MRS. WALTER BRADBURY.

## No. III.

“I FIND daily grace must be sought as well as daily bread, and if neglected or hurried over in prayer, a fall reminds me only too plainly that, as St. Paul says, I have not yet attained to the complete victory, neither am already perfect.”

But do you think, dear friend, St. Paul meant by these words that he was continually falling? There is a secret for us, which was known to St. Paul, to prevent the necessity of living this unsatisfactory life of perpetually falling and rising again, of sinning and repenting. We get it in the verse, “I live by the faith of the Son of God. yet *not I*, but *Christ liveth in me*.” If we fully realized this, instead of looking to the success of our daily prayers to enable us to *live to Christ*, our lives would be much holier and much happier. “If ye do these things, *ye shall never fall*.” Surely, then, if we are constantly falling, we are not doing these things—things mentioned in the previous part of the chapter. “Now unto Him that is able to *keep you from falling*.” What is the reason why we are not kept from falling? Is it not that we don’t trust Him to keep us? If instead of my living, hoping to overcome through grace obtained by faith, I am content (so to speak) *not to live at all* myself, but by faith to let *Christ live in me*, then He will overcome for me, and I shall always triumph in Christ. It is the desire of every new-born soul to *live to Christ*, and the faithful use of grace continually sought and received will enable it, more or less, to do so; but a continual sense of failure will be mingled with even a really devoted life. But the deeper experience to which we should go on, is *Christ living in me*. And so long and so far as we permit Him to live in us, and to exercise full sway over us, we shall live as He would have us live, and walk as He walked.

“Though I do find *some few* of my sins gone, I fear I shall never be able to say they *all* are.”

Why not, dear friend? Is not God’s Word true, which says, “The blood of Jesus Christ His Son cleanseth us from all sin?” “He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” “Thou shalt call His name Jesus, for He shall save His people from their *sins*”—not from some of them, but from all. Is there not a great want of faith in us to lay hold of the promises, when we remain partially under the

conscious power of sin, although the means of deliverance are provided? “He is able to save *to the uttermost*,” not from hell only, not from guilt only, but from all sins, and from sin itself. “Have faith in God.” “All things are possible to him that believeth” in the power and faithfulness of God.

“Jesus had no inclination to sin, and I believe even the renewed soul has some tendency to comply with the tempter’s suggestion. His holy nature made every temptation hateful to Him, whilst we often find it self-denial to resist.”

Alas, what truth there is in these words! They would find an echo in the breasts of a thousand renewed souls as regards some kinds of temptations. But it ought not to be—that is to say, we ought not to be content with such a state of things. We fall short of God’s purpose concerning us while things are so. There is provision made for our reaching a condition beyond that of having our natural mind renewed—even to having His mind imparted to us, and being made partakers of His nature, and becoming perfect as He is perfect, and holy as He is holy. Then, as long as we by faith maintain our position of real oneness with Him, and of abiding in Him and He in us, we shall hate what He hates; and the same Holy Spirit who was poured out without measure upon the incarnate Saviour will *fill us*, and teach us to discern the approach and presence of the adversary, and we shall reject his suggestions as *Jesus rejected them*. To do this fully requires some experience in the sanctified life; but until we are entirely sanctified and cleansed, the enemy has something to work upon (as you express it, “an inclination to sin”), something within that will respond to his suggestions; and the partially-sanctified soul too often complies with them, and falls into temptation. But this tendency to comply Jesus can deliver us from. “Ask, and ye shall have”—even freedom from a willingness to yield to sin. “Believe in the Lord Jesus Christ,” as a complete and perfect Saviour, “and thou shalt be saved,” not from condemnation only, but from inbred sin also.

“A touch, a word, a look from Thee  
Can turn my heart, and make it clean;  
Purge the foul inbred leprosy,  
And save me from my bosom sin.”

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God is the rest of the heart; and the feeling that God remembers in love is the true and potent cordial for every sorrow.

## SHORT SERMONS FROM CLASS-MEETING TEXTS.

BY REV. JOHN BRASH.

### III.—“VERY UNWORTHY.”

“I AM very unworthy.” Of course you are. So is the holiest saint upon earth. So is the great archangel. A conviction of unworthiness is essential to true religion; and he who has it not is no child of God. But while the expression just quoted is in many instances a sign of perfect spiritual health, there are some cases in which it is a symptom of disease; and the object of this short sermon is to show when the confession or complaint of great unworthiness is an indication of a wrong state of heart.

It is so—

#### I. WHEN IT BETRAYS A “SPIRIT OF BONDAGE UNTO FEAR.”

Anyone who has associated much with Christian people knows that the oppressive sense of unworthiness under which so many of them labour is the result of unbelief—unbelief in one of its most insidious forms. “No,” said a friend to whom I was once speaking on this subject; “I do not lack faith in God. I believe He loves me. I believe that Christ died for me. All my doubts have reference, not to God, but to myself, and my fitness to receive and enjoy the great blessing of adoption.” And I am not sure that he did not consider all this an evidence of great humility. Let us, however, put this answer in another form, and see how it looks,—“I could believe that the price which Christ has paid for my immortal soul was sufficient for its redemption if I could add to it something of my own—some penitence, some tears, some holy feeling. I could trust in Him for present salvation if I were able to comfort myself with the thought that since I joined His Church, and began to seek His face, I had been more faithful, more diligent, more earnest; but in the absence of such consoling reflections I cannot trust. I am so very unworthy.” Is this humility? No; it is pride. It is an unwillingness to receive forgiveness as a poor debtor who has nothing to pay. To true humility, a sense of unworthiness is never a hindrance to faith. How can it be? Nothing is easier to it than to say—

“In my hand no price I bring;  
Simply to Thy cross I cling.”

In some persons this tendency to study frames and feelings, and

to look within for a warrant to trust in Christ, is morbid ; and it is not uncommon to see them falling into the snare, after having been delivered from it a thousand times. To those who are thus afflicted it is very unsafe to spend much time in self-analysis. They need the advice which the Rev. M. McCheyne once gave to his people—"For one look at yourself, take *ten* looks at Christ."

II. WHEN IT IS EMPLOYED AS A REASON FOR NOT SEEKING HIGHER SPIRITUAL ATTAINMENTS.

Too often in cases of this kind there is an effort at self-deception. A Christian would be ashamed to say, "I am afraid of the self-denial—I am unwilling to bear the cross—I am unprepared to make the sacrifice which would be entailed upon me by an earnest search for entire holiness." He therefore exclaims, "I am very unworthy !" It sounds so much better.

There are many, however, whose complaint of unworthiness is no mere excuse for worldliness, but is sincere ; and being sincere, is a real obstacle to progress. It destroys their hopes, and paralyses their energies. But it could not do so if it were not for the mistakes they make respecting the nature of holiness, and the conditions of its attainment ; they do not know, or they forget, that holiness is a free gift, bestowed for Christ's sake to a believing heart, just as pardon is. "God is no respecter of persons." There is in Christ's fulness an equal provision for every man. The measure in which we receive from the fulness is in proportion to the measure, not of our merit, but of our faith. Christ often said, "Be it unto thee according to thy faith." But to whom did he ever say, "Be it unto thee according to thy merit ?" He gives just as much as we dare believe for. How little to the purpose, therefore, is the cry, "I am very unworthy."

Suppose a man in great distress and extremity. A friend affords him relief by giving him a cheque upon the bank for twenty pounds. His clothes are worn and shabby ; his entire appearance betokens great poverty. But what cares the cashier of the bank for the meanness of his appearance. What he looks at is the signature upon the cheque ; and if that be genuine, the poor man will receive precisely the same amount for it as would a prince. The poverty or wealth of the bearer does not affect its value in the least. And so it is with regard to God's "riches in glory by Christ Jesus." The poorest and most unworthy of His saints may, if he dare only ask in faith, obtain from Christan order for the supply of all his need, a supply that will make him as rich as the richest and worthiest of them all.



## III. WHEN IT FORMS AN EXCUSE FOR IDLENESS IN CHRIST'S VINEYARD.

Almost everywhere we find that those who are most fitted to occupy responsible positions in the Church are unwilling to occupy them. The men who are best adapted for public work refuse to engage in it. In this mournful fact we have one of the greatest hindrances to the progress of Christ's cause. And how is it to be accounted for? It may be that in some cases there is unwillingness or inability to devote to the Church the *time* that the faithful discharge of these duties would require. But in too many instances the chief deterrent is a fear of failure. An unduly strong regard is paid to the *creditable* performance of duty, and there is too much anxiety respecting personal reputation. All this is easily mistaken for modesty. When a man tells you how highly he estimates the importance and responsibility of the work in which you wish him to engage, and concludes by saying, "I am very unworthy to undertake it," you can scarcely find it in your heart to tell him that if he were more humble he would think less of his unworthiness; and that full consecration to Christ would be the most perfect cure for that timidity which seals his lips and renders him comparatively useless to the Church. Dr. Adam Clarke once said to a young preacher, "Always set yourself down at nothing, then everything above that will be clear gain." None, however, can do this until they are "made perfect in love." The fear of man, which bringeth a snare, and tormenting anxiety respecting others' opinions, cannot be overcome by a mere act of will, or by a course of self-discipline. It must be "cast out" by soul-absorbing love to Christ. Then you will find your happiness in the knowledge that you have the Master's approval. All considerations of self will be swallowed up in "an even strong desire" and "a calmly fervent zeal" to save souls from death, and to make the world better. You will be as free from contempt as from servility. The failures of yesterday will be forgotten in the efforts of to-day. While talking less about your unworthiness, every word and action will show that you "set yourself down at nothing."

"LET THIS MIND BE IN YOU WHICH WAS ALSO IN CHRIST JESUS: WHO, BEING IN THE FORM OF GOD, THOUGHT IT NOT ROBBERY TO BE EQUAL WITH GOD, BUT MADE HIMSELF OF NO REPUTATION."



THE PEARL OF DAYS.  
READINGS FOR THE SABBATH

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BY REV. WILLIAM G. PASCOE.

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OCTOBER 6.—IN THE WORLD—NOT OF IT.

“ I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil.”—JOHN xvii. 15.

THEY who teach that it is needful to retire from the scenes of ordinary life in order to attain to eminent spirituality of mind, mistake the very design and principles of our holy faith, and wholly forget the example of our Redeemer. He lived a busy life. He went into no cloister. He was found where needed most ; never forgetful of His great mission—never refusing to be amongst men, and show His deepest sympathy as Teacher, Brother, Friend. His example proves that we may be holy whilst most fully attentive to all the duties of ordinary life. The sunbeam that falls on the pestilential pool will carry away no more stain than that which glances into a drawing-room. And when the Sun of Righteousness entirely saves us from sin, we may pass through the world as pure as the sunbeam. Then contact with impurity will not mean infection for the pure, but healing for the diseased.

The design of Christianity was not to take our race from temptation and the activities of life ; but to make men holy, so that temptation should not harm them, and so pass through the varied duties of life as to please God in all things. The Creator made man pure, and placed him in the garden to exhibit those perfections of His nature with which He had endowed His creature. Sin marred that holy design, but salvation restores it. Adam, with a pure nature and a clear intellect, and powers of reason of which, perhaps, at present, the most noble intellects are only a shadow, fell before the power of temptation ; whereas Christ's fully saved followers, with the weaknesses imposed by sin, surrounded by temptation, glorify God by a persistent resistance, and with weakened powers love Him with all their strength.

Now, it is possible to live in the world, and yet be holy. The Saviour asked that we might “ be kept from the evil.” Here Satan has gained his victories, but here also the Saviour will have greater victories. Hell's malice shall do its utmost, and then fail to seduce the servants of God. The prayer of Jesus will be answered, we shall be “ kept from the evil.” The grace of God surrounding us

and filling us, will be more than enough to keep us. "My grace is sufficient," is the promise on which we dare rely. Heaven and earth shall pass away, but not one word of His shall fail.

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OCTOBER 13.—GRACE GIVEN AND USED.

"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound in every good work."—2 COR. ix. 8. No one can use more power than he possesses. The weakling cannot perform the work of the giant; he must be satisfied to use all the power he possesses, and let those of greater strength do more. But whilst it is not blameable in the weak man that he cannot perform the work of a stronger, it may be blameable in a Christian that he is weak. He who has opportunities of growing into strength to work successfully for God and souls, and fails to do so, is most decidedly blameable. The professing Christian who has settled down with easy complacency, and tries to be satisfied with the modicum of godliness, and he who lacks the courage or the earnestness to use his powers for God, are slothful. Let us not put asunder what God hath joined together—"wicked and slothful." One of the bitterest things that can fall on the ears of a professed disciple of the Lord is to hear Him say, "Thou wicked and slothful servant."

But "God is able to make all grace abound toward you." Then why need any be weak. It is His will that the grace of worldly substance shall not fall in large measure upon all. Thank God for the grace of poverty. Thousands are going to heaven who are poor, that had they wealth would perhaps tread the downward road. But none need be poor in faith, or love, or patience, or fortitude, or simplicity or any other spiritual blessing. You could not possibly call that man poor who had a rich bank on which at all times to call, and on which he might draw without limit! And such is the case with the Christian. Our Lord never says that we come to Him too often, or that we ask too largely. Then why should a Christian have insufficiency of spiritual grace for any spiritual work. Omnipotence will not be put to a strain, however much strength we draw away. Infinite grace will not become exhausted, however enriched by contact with Jesus we become. We may "ask and have." The only successful barrier to our receiving continually more will be erected by ourselves.

Let us not be feeble and dwarfish, but go on to the beauty, and grace, and strength, and intelligence of Christian manhood. So shall we glorify God, who will sustain us in each part of life, and "abound to every good work."

## OCTOBER 20.—TEMPTATION A JOY.

“My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience.”—JAMES i. 2, 3.

WE so often hear people sorely complaining of their temptations and trials, that we look twice at St. James's exhortation, to be sure we have made no mistake. “Count it all joy.” Why, there are thousands who “count it all grief.” It is their one burden in the utterance of Christian experience—“their sore temptations, their heavy trials. How great a pity it is that such do not remember the truth, that through trial comes certainty, and patience, and other graces. The quartz gold might bitterly complain when the hammer comes down on it—“Ah! I shall never be good for anything again. I am crushed to atoms.” And when the rushing water came along it might cry out, “Here I am drowned. I am lost. I shall never come to the light any more.” And when put into the furnace it might say, “Now I am for ever undone.” But by and bye, see that ring that clasps the brow of the king. It is that same gold that understood not, through much tribulation it must enter upon honour. It is even thus with us. We need not complain if the terrible temptation comes along. It will give us an opportunity of using the grace which God has bestowed; it will show what metal we are of; it will bring out our character if we have any; and we may thus “count it all joy.”

Let us not rush into temptation, and suppose that “there is good in evil,” and that God will help presumption. He will do nothing of the sort. This is to tempt God. But if we fall into temptation, every perfection in His infinite nature is pledged to assist us, and bring us through.

We have looked on a magnificent pile of rocks that face the Atlantic; and, gazing in admiration, thought of the storms that had swept over them, and their security in their present position. Loose stones, ages ago, had been driven away before the winter's blast and lashing spray of the boiling sea; but the more fiercely swept the storm, the more firm was seen to be those immovable granite blocks. And let the temptations come thicker and hotter than they have ever swept over us, we are built on the Rock of Ages. With weather-beaten faces, we may come to the gates of glory; but one touch from the hand that wipes all tears away will rub off all scars and all trace of the conflict from our forms, and we shall be perfect and entire, wanting nothing.

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## OCTOBER 27.—CHRIST DWELLING IN THE HEART

“That Christ may dwell in your hearts by faith.”—EPH. iii. 17.

THE place which we only visit may be a resting-place, but that in which we dwell is our home.

“When Jesus makes my heart His home,  
My sin shall all depart.”

Sin and Jesus cannot dwell together. If we love sin, we cannot love Him; but if our affections centre upon Him, He will drive all sin away.

Every heart is visited by Christ. He comes to convince of sin, and to win it to Himself. But He comes to dwell where the heart is yielded up to Him in penitence, and faith, and love. Yet in much Christian experience the comfort of His presence is not felt, the joy of salvation is not there. It is fluctuating, and therefore unsatisfactory. But in the experience of those who are entirely sanctified—the apostle calls it “strengthened with might by His Spirit in the inner man”—Christ dwells in the heart as His happy home. He does not leave it. By day, by night, under all circumstances, He is ever present to aid, and direct, and cheer.

Christ “dwells in the heart by faith,” because faith makes room for Him. Unbelief refuses to make way that He may come and take possession; faith opens the door and gives Him a welcome, and trusts Him to cast out those foes which have kept the soul in bondage. Faith is a receiving grace. It receives Christ, and Christ’s power, and all Christ’s blessings, and retains the priceless boon.

Moreover, faith makes the heart congenial for Christ. It treats Him with no suspicion, distrust, or reserve. It is most cordial in its reception of Him. It shows its appreciation of Christ’s coming into the soul by smiling back in response to His smiles, and by the devotion manifested to Him in obeying every command, and anticipating every desire.

He refuses to come to those who would purchase His benefits. Parade is an abomination to Him; but faith, wherever exercised, will attract His attention immediately. When Herod, in royal magnificence, asked many questions, He refused to answer a word. When the poor fallen woman sobbed out her grief at His feet, He said, “Thy sins, which were many, are all forgiven thee.” Can you exercise faith in Jesus? O yes, you can, but *will* you? He will dwell in your heart on no other condition. The constant exercise of faith will secure His constant abode with us, and over our lives may be written in bright characters the motto of our experience, “*The just shall live by faith.*”

## A REASONABLE SERVICE.

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I INSIST that this religious character and life, admitting all the extent of these requirements, is reasonable, because when God asks you to give yourselves to Him, He asks nothing but that He has a perfect right to demand. He formed that body; He is the Father of that spirit; He is your Creator; He is the Parent of your being; and I appeal to the hearts of those parents here to-day if the whole of this duty is not required by the parental relation. If I had never seen this Bible, and I stood before you simply as a minister of natural religion, I would enforce as best I could the claims of God upon you. I would speak of Him as your Creator, your Preserver, your Divine Benefactor, and as worthy of all the love of your hearts, and all the devotion of your lives. Natural religion sanctions the whole of these requirements. But I thank God that I have seen the Bible; that I am not simply a minister of natural religion; that I have something more than philosophical religion to preach and teach; and when I read in these Holy Scriptures that “when man had sold himself for naught;” that when by sin he had alienated himself from God, and made himself unlike God; that when thus helpless and perishing, God redeemed him, and redeemed him “not with silver and gold,” but with the precious blood of the Lord Jesus Christ—when I learn He is my Proprietor, who made me, and then purchased me with a price beyond all price—O, when I look at the cross!—I do not wonder the apostle should exclaim, “I beseech you, therefore, by the *mercies* of God, that ye present your bodies a living sacrifice. . . which is your reasonable service.” If God first loved us, and if God so loved us, we should love Him, and return the best we can by our devotion to Him. O, how shall we manifest this love to Him who first loved us? And, brethren, if in that love God has given a sacrifice for us; if the Lord Jesus Christ made a greater sacrifice for us; if He gave up, not the fitful pleasures of sin and sense, but the beatitudes of the heavenly world; if He lived, not a few days or weeks merely for us, but a LIFE; if He so loved us as not simply to give His services as a man for us, but His life a ransom, I insist, before this congregation, and before all the intelligences of the universe of God, that if we give OUR LIVES absolutely and entirely to Him, that service is reasonable.—*Bishop Janes.*

## LIFE WORTH LIVING.

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A LETTER BY REV. J. M. WASHBURN TO R. P. SMITH.

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“He shall receive of Mine, and shall show it unto you.”—JOHN xvi. 14.

I FELT that it was unfair and ungenerous to condemn without an impartial hearing, and so procured your book, and tried to strip my mind of prejudice. I saw nothing contrary to Scripture, and rose from the reading favourably impressed. I read tracts, and “Holiness Through Faith.” The more I read, the more I was impressed. I saw that the authors described the life I was living, and then described another life which they were living, and which I knew I was not living. I perceived that the facts and the argument were clearly against me. I gave up the argument. The life appeared blessed to me. I desired it.

I could form no idea of the higher life as an *experience*, yet more and more earnestly I wished for it, if it *might* be experienced. I talked with others—some professing to have it, some not ; still the mystery remained.

Last Sabbath I thought about it most of the day, and came to trust that whatever it might be I should sooner or later know it by experience.

On Monday morning I awoke with unusual calmness of mind, and sweetly engaged in meditation, when the whole blessed higher life was shown to me with great clearness.

1. The light shone in my mind.
2. There was elevation of the faculties toward the Saviour, attended by a conscious regulation and equalizing of them in harmony.
3. There was a freedom from excitement, with a sense of gentle peace.
4. I saw that the condition was not attained by struggling or agonizing, but simply by trusting the Saviour. It was shown me with great clearness that this is a trust life.
5. I am conscious that there was given to my mind a new power, whose office is to *trust Jesus*; and I am still conscious of the existence of that power. It is the power to exercise *continuous faith*, not that vacillating, interrupted faith which I had been exercising for nearly twenty-five years.
6. I saw the burdens of life pass from me to Jesus, my temporal burdens, and I saw Jesus as my burden-bearer. This I saw with great clearness.

7. I felt that there was given to me a *new power* of watchfulness—a watchfulness to keep in the faith and in the love of Jesus, and let Him take care of my heart, and passions, and tongue. I realized that there was more than a *mere presence* to the mind; there were *powers left to the soul*, principles which are to remain in the mind, through which the Holy Spirit shall keep the soul in the life of trust.

But what most drew my attention was the entire freedom from *excitement*, and the *distinctness* with which I saw the life of trust, and saw my burdens pass from me to Jesus, together with the sense of sweet rest and peace of heart. It is indeed a very gentle life of confiding and loving rest and peace *in Jesus*.

I was also impressed with the simplicity of the act on our part in receiving this great blessing.

It is simple in the last degree, is a state of simple, willing reciprocity, just opening the heart to receive Jesus.

The effect on the mind is great, is like opening it to a new world of blessedness, not a world of mere happiness and delight—these words are too materialistic—but of serene trust, full assurance of faith, rest in Him on whom all our burdens are laid. I know not how to express it. It can be known only by experience.

My life is now so blessed, that I feel prepared for His blessed work. How sweet is the gentle peace of heart with which I trace these words to you! How far above the twenty-five years of mere justified life through which I have struggled and agonized! This *is* life, and is *life* worth living.—*The Christian*.



EVER remind them, my brother, that religion is a progressive thing; that there should always be a growing in grace, a sinking into God, and a rising higher and higher still “in salvation and the climes of bliss.” Never lose sight of these distinguishing stages in Christian experience, which we, as a body of people, have from the first contended for—justification and entire sanctification. Direct them to make clear the way to the latter by assuring themselves of the former. Urge all to seek the abiding witness of the Spirit. Frequently inquire if they *now* enjoy a sense of the favour of God, and exhort them continually to holiness. Point out to them frequently the advantages of perfect love, and thus exhibit it to them as a privilege to be desired. “A *present* and *full* salvation by *faith*, to be had *now*,” cannot be too frequently dwelt upon by preachers and class-leaders.—*Rev. John Henley*.



## REVIEW

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*Religious Consecration Essential to Holiness.* By the Rev. J. B. HORBEKRY.—This excellent little work is issued from the Primitive Methodist Book Room, and we hail it as a book likely to spread the influence of holiness. The outline is comprehensive, the style pure, clear, and natural, the Scripture quotations and illustrations appropriate, and the aim of the writer evidently to do good to his readers. The book is divided into two parts, the first of which treats of religious consecration, and the second of holiness as a Divinely-bestowed blessing. In the first part the respective chapters are headed: On Giving up all for Christ; On Giving all to Christ; On Seeking all in Christ. In part second the points dwelt on are: On Entire Sanctification; Sanctification Concomitant with Justification; Its Attainableness; How we may Attain it; The Manner and Time of its Attainment; Entire Sanctification Susceptible of Growth or Increase; Its Evidences, and Uniformity, and Retainableness. The concluding chapter contains an earnest application, and considers several passages urged by objectors. We have read the book with pleasure and profit, and would advise our readers to procure it.

*Scriptural Holiness Series.* Nos. VII. to XII. London: A. Osborne, 29, Farringdon-street.

No. VII. is a valuable contribution to the subject, TEMPTATION AND HOLINESS, and will well repay repeated perusals.

No. VIII. is a discerner of many hearts, and in stirring words rouses and encourages to Christian work.

No. IX. carries us back to Pentecost, and exposes the Church's present weakness. It is written in a vigorous and trenchant style. Here are indeed "thoughts that breathe and words that burn."

No. X. after lengthened notice of what is included in the higher life, exhibits Jesus as the TEACHER, EXAMPLE, and AUTHOR of Sanctification, and shews how the life of Jesus may be reproduced in us.

No. XI. manifestly proceeds from a thoughtful, discriminating pen. Right glad are we to see such a clear understanding, such power of analysis and argument employed in the interests of Entire Holiness.

No. XII. touchingly reminds us of former days, and forcefully and eloquently dwells on the connection between holiness and soul-saving.

These tracts we know have been blessed to very many. The series has already reached upwards of one hundred thousand. We trust they will be messengers of mercy and peace to thousands more.

*The New Cyclopædia of Illustrative Anecdote* is being published in sixpenny numbers by Elliot Stock, and is, for freshness, selection, and arrangement, the best work of the kind we have seen for ministers, teachers, and general readers.

*The Little Gleaner*, *The Sower*, and *Lessons of Truth* are three small periodicals published by Houlston and Sons. Somewhat "high" in doctrine, but pervaded by an earnest and devout spirit, and adapted for usefulness.

*How to Win Souls* (London: G. Lamb, Sutton-street, Commercial-road, E.) is a neat and handy reprint of a letter to a young preacher which was published some years ago. It is a succession of red-hot sentences on the terrible state and danger of sinners; and any man entering into its spirit must become a *soul-saver*.

# THE KING'S HIGHWAY.

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## HOLINESS MEETINGS.

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HOLINESS MEETINGS! Companies of sincere folk seeking or rejoicing in full salvation. Thousands of them, as in the camp-meetings in America, an idea of which is given in our pages this month; hundreds, as at King's Cross on the ninth of August; smaller numbers in social parties at friends' houses, in chapel-vestries, or some "upper room," where perfect love is the one topic of conversation, and the burden of united, prevailing prayer. Welcome, these harbingers! Their increase shows that God is sending "the revival we need."

Christianity purifies and strengthens our social instincts. The deeper a man drinks into the spirit of Jesus, the more closely will he ally himself to the holiest of his acquaintance. In religion more than in anything else, like attracts like. It is astonishing how forms and ceremonies vanish, how mutual affection and confidence abound when kindred spirits meet. It is not good for man to be alone, even in the way of holiness, and in view of Christian work it were consummate folly to forget that "union is strength."

On the day of Pentecost the Spirit descended on the one hundred and twenty before He visited other disciples and the multitude. For days they had held Holiness Meetings, expecting to receive the plenitude of grace. Among them were no doubters as to the possibility of receiving there and then the promised baptism. They were of "one accord;" and, "suddenly"—not in some gradual way, and according to humanly conceived laws of spiritual growth—

“they were all filled with the Holy Ghost.” We have plain statements and precious promises about Entire Sanctification, but the richest utterances are in the prayers of Saint Paul: and why in the prayers? Was it not because many were unable to understand the experiences to which Entire Holiness is the introduction? and others were ready to stumble at the doctrine itself? He was under some restraint, as when he said, “I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ;” yet, since the truth must come out, the Spirit within him throws it into words of prayer—“The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless”—“that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God, strengthened with all might according to His glorious power unto all patience and longsuffering, with joyfulness”—“that ye might know what is the exceeding greatness of His power to usward who believe”—“that ye might be filled with all the fulness of God.” We can scarcely think, however, that the apostles always found it expedient to deliver their best thoughts in this manner. Surely there were times when, in company with advanced brethren, they could freely tell all they knew about the riches of Christ; and to such gatherings we imagine Paul referred when he said, “Howbeit, we speak wisdom among them that are perfect.”

The early Methodists held such meetings frequently. In addition to the weekly class-meeting, where every member was expected to state how his soul prospered, there were “select societies,” and “private bands.” Scattered over Mr. Wesley’s journal are repeated references to these meetings. “Met the select society; talked with twelve of them; this is genuine Christianity”—“I met the society, afterwards the select society”—“I met at noon, as usual, those who believe they are saved from all sin”—“At twelve, I met about thirty persons, who had experienced a deep work of God; and I appointed an hour for meeting them every week.” It was decided in the CONFERENCE to

have, "in every large society, a lovefeast quarterly, for the bands only;" the preachers were to "never fail to meet them apart from the society once a week;" another method was "by examining and instructing them at their own houses, at times set apart for that purpose." The strength and glory of Methodism was in those compact unions. They told each one his faults, they wept and rejoiced together, their faith grew exceedingly, their words were fire, their life was yet more potent. With such fellow-helpers the preacher was sure of good success.

Are we to shake off our reproach? Instead of humiliation before an unsaved world, are we to have victory and honour? Shall we yet rise to the dignity of our calling, and these "last days" prove not unworthy to be mentioned with the days of our fathers, and the old time before them? Then let us do as they did. Let us have, wherever possible, "a band of men whose hearts God hath touched," among whom there will be the full flow of sympathy, helpful alike to religious thought and holy life. Our day of Pentecost will never fully come, where such gatherings are feared or unappreciated. Cherishing the highest esteem for some who think of Entire Sanctification as a remote attainment, we must more intimately associate with those who look for the immediate fulfilling of the Holy Ghost. All our meetings ought to be for holiness. To some extent they are. But if there are those who deny or doubt the possibility of entire deliverance from sin, or, admitting the possibility, hold conflicting opinions as to its attainment; if some positively shrink from the subject, and others have a "secret prejudice" against it; if in public and social efforts there is too manifest lack of sympathy, the only course is to meet in smaller companies, where the like-minded may be knit together in love, and strengthen each other's hands in God. Was it not to encourage such meetings that Jesus said—"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven; for, where two or three are gathered together in My name, there am I in the midst of them"?

We deplore such distinctions as “the sanctified and the justified”—the “holiness brethren,” and others who neither desire nor deserve the name. We want all to be “holy brethren—peculiar people, zealous of good works.” The question of the Church’s purity involves the question of saving millions of men; while we talk about our weakness, and argue and hesitate, men are passing from our midst to eternal flames, and multitudes of heathen are sitting in the shadow of death. Would that upon the whole Church might come a baptism of sin and self-consuming love! It is time for Zion to “arise and shake herself from the dust.” But what if numbers will not and others hesitate? Must the rest wait until all are ready? If some do not come up and possess the good land, are we to tarry with them in the wilderness? Shall those who are seeking, or have found perfect love, be deprived of free converse about the experience they realize, because some do not care to join? A well-conducted Holiness Meeting must be good to all who prayerfully attend; it will infuse power into other agencies, and raising the standard of religious life, will give a glorious impulse to the whole work of God.

J CLAPHAM GREAVES.

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## THE AMERICAN NATIONAL CAMP-MEETINGS OF 1872.

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SOME six years ago the Rev. W. B. Osborn, of the New Jersey Conference, walked into the study of the Rev. J. S. Inskip, at New York, and told him that he had a strong impression of the desirability of holding camp-meetings for the special purpose of promoting the doctrine and experience of entire holiness. He thought that in this way meetings might be kept in the hands of the promoters, discussion would be avoided, and the positive side of the doctrine stated with great probability of success. The result of their conversation was the formation of the National Camp-

Meeting Committee, who that year arranged for a meeting at Vineland, N.J. Their most sanguine expectations were surpassed. Very many entered upon the glorious experience of holiness, and many others obtained a clear sense of sins forgiven. It was then agreed to hold a similar meeting the following year. Yearly these national camp-meetings have been held; but this year, instead of one, there have been six.

The peculiarity of these meetings is that they are entirely devoted to the spread of holiness. All the sermons are about holiness. The class-meetings and lovefeasts tell of the experience of holiness. The prayer-meetings send up mighty petitions for the advancement of holiness. It is not too much to say that this movement is one of the grandest which this century has witnessed. It is exerting a mighty influence for good among many of the evangelical churches of America. The echoes of the blessings have reached across the Atlantic, and many here are looking for such scenes among ourselves.

As a rule, these camp-meetings last about ten days. The following will give an idea of each day's services:—Meeting in the large tabernacle at 5 a.m. for prayer, experience, and mutual instruction and encouragement in seeking heart-purity. General prayer-meeting at 8 a.m., for one-and-a-half to two hours. Preaching at 10 a.m., 2½ and 7½ p.m. Private devotion in the tents at 1½, children's meeting at 2, ministers' meeting at 6 p.m. Meetings for ladies, young people, and company tents, also at 6 p.m. All exercises to cease at 10, and absolute quietness to be maintained during the night.

At one of the morning services at *Oaks Corners*, N.Y., the place where the first national camp-meeting was held this year, a pleasant and profitable hour was spent in the repetitions of Scripture passages by the preachers and people. In this way truths were made luminous, and were powerfully applied to the needs of many souls. This exercise was varied by verses from the hymn-book, and other selections of Christian verse.

The opening sermon at Oaks Corner was preached by

#### THE PRESIDENT

Of the association, the Rev. J. S. INSKIP, on Luke i. 75, in which the subject of holiness—Christian perfection—was carefully stated, defined, and established.

We are safe always in adhering to the naked Word of God. No term used there ought to be offensive to those who accept the Scriptures as the rule of faith, experience, and practice.

He wished to present the subject so that people might instantly see its beauty, and fall in love with it. Every Christian loves holiness; but everybody don't believe, as we do, that we may have it now. Don't you think it desirable to be holy? Will not God be honoured by it? Is it not your duty? I leave this to every enlightened conscience here. We try to avoid the statement of theories, and all discussion on the question. What we need is experience. Nobody is debated into holiness, although some have debated themselves out of it. Get the experience, and you will be orthodox.

There is no difference between the law which governs a justified man and one who is entirely sanctified. The idea that prevails so extensively in the Church, that the standard of justification is so low that a man may keep on sinning, and be a Christian, is all wrong. No man can be justified, and do anything that a sanctified man may not do. The distinction is, that one man contends with sin in his heart in doing right, while the other simply does what he loves to do. One man says, "I will be free." The other says, "I am free."

O the blessedness of a life that is but the spontaneous gush of the heart! This is what the Church needs. Holiness in the hearts of the members will prompt them to the right course, without vain allurements to draw them into benevolent operations. With the power of the Holy Ghost on us, all real enterprises will move forward, and an ungodly world will feel the moral force of the Church. Will you have this power?

Silent prayer, and the singing of consecration hymns, followed; and the audience, apparently impressed and subdued, dispersed after singing the doxology.

#### BAPTISM OF POWER.

The Rev. Lewis R. Dunn preached one day on Acts i. 8. He said:—What we are most interested in, is the ordinary gifts of the Spirit, those which abide in the Church. In what does the power of the Holy Ghost consist? First, it is a personal living experience in the soul, not only in justification, but in entire sanctification. He that has this experience is a man of power; power with God and power with man. He is the temple of an indwelling God. His heart throbs and pulsates with the life of God. Every Christian is designed to be such a depository of power.

Intimately connected with this is the power to live a holy life. Sin and death hide away before the power of a holy life, and let

the redeemed spirit go "sweeping through the gates, washed in the blood of the Lamb."

This power cannot be imitated; it cannot be counterfeited. You may paint a flame, but lack the fire. The man with this power does not have to try to live a religious life. Those who try most to appear religious, have least of it. In proportion as men put the cross out of their heart, they put it on their hymn-book, or their chains, and the top of their spires.

It is a power to speak boldly before the world; to be a witness. No man can long be a witness without this power. He can testify to very little except negatives. He don't know about repentance, conversion, or sanctification. A minister without it sends the thirsty away parched and longing still. Let the power of the Spirit come upon one who has had nothing to say of these things, and his lips are touched. Then he speaks, "While I was musing the fire burned, then spake I with my tongue." The disciples declared, "We cannot but speak." If this same power comes upon these ministers and people, the flame will go everywhere through this land.

This enabled the disciples to give up all for Jesus. We talk of making sacrifices; what sacrifices have we made, compared to those of Paul and the other disciples? When the Numidian lion waited to feast upon their life-blood, and the Lictor lashed them into a mass of quivering flesh, it enabled them to take joyfully the loss of all things. The little boy, when burning at the stake, shouted, "Be of good cheer, my father; I see ten thousand angels."

What is the purpose of this power? God does not give it for your own personal gratification. When he converts or sanctifies a man, it is that he may be a witness, that he may spread it abroad. But what is he to witness? Just what he knows. This Bible is not enough to convert the world; it needs the living testimony of witnesses. We are to testify, not what we read merely, but what we know of the power of God to convert and sanctify. I know, because I have tested. The Gospel declares that the blood of Jesus cleanseth from sin. Infidelity does not believe; has read, has reasoned; but this is not testimony. The man or woman who has been saved, speak that which they know. This is testimony. One positive testimony is worth more than ten thousand negations. This testimony is to exalt Jesus, not John, not Peter, but Jesus. "Ye shall be witnesses unto *Me*."

During one of the afternoon prayer-meetings a very TOUCHING INCIDENT occurred. A young minister of the Free Methodist



Church arose, and gained the attention of the ministers in charge and congregation. He said four years ago God sanctified him. He became, however, addicted to censoriousness, by seeing so much in the conduct of professors that he could not approve. He even went so far as to speak against the very camp-meeting where he had been blessed, and wrote articles in a certain paper against the National Committee. Some months ago, on reflection, he saw his sin in this, and a sense of condemnation came upon him with such weight as to nearly press his life out. He had been directed by the Spirit to come to this meeting, and ask the forgiveness of those against whom he had offended in word. He quoted the requirement of the Gospel, "If thy brother hath aught against thee," &c., and turning to Brother Inskip, as the representative of the association, asked his and their forgiveness.

Brother Inskip, grasping his hand, said, "God bless you, Brother James, I forgave you before you asked; I have loved you all the time. And now, brethren, I know this dear brother, and I shall feel better if I kneel down and pray for him." The people, with hearts greatly tendered, knelt all around, and God was felt to be very near and very gracious. The young preacher said at the close: "My burden is removed, the Lord has taken the stony heart away, and I believe the blood of Jesus cleanses me from all sin."

Testimony for Jesus always forms a very important part of the proceedings of the National Camp-Meetings. A few sentences will give an idea of the speaking at such times. At

#### OAKS CORNER

The exercises were introduced by the hymn:

"How blest the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above."

Mr. Coleman, after prayer, said that it might be necessary to interrupt those who were disposed to speak too long, and took a vote on the question. Five or six hundred hands went up, authorizing him to "sing down" anybody who might take up too much time. This was a palpable hint for brevity, and was effectual, except in cases where speakers were unanimously urged to "go on."

A sister was the first to say, "The Lord is in this place. His power rests on me, and I rest sweetly in Jesus." Others followed, "I am all the Lord's."

"Last evening I gave up all—sold out—and He accepted me. I am saved!"

"I gladly tell to all around what a complete Saviour I have found."

"Coasting long on the borders, but have now crossed over into the promised land."

A stanza about the "beautiful land," and the chorus was swelled to a "rapturous height."

"This is the race I am running through grace."

"I love Jesus and all His ways."

Three were speaking at once in different parts of the audience. We heard one say she had been forty years travelling in the narrow path, and had full salvation all along.

"The Divine Spirit permeates my whole being."

A doctor, who, we presume, belonged to the Society of Friends, spoke at some length. He had been sceptical in regard to the work of sanctification; attended a general meeting, and heard one of the sisters expound this doctrine so clearly, that he embraced it. He found solid rock beneath His feet the moment he trusted his all to Jesus. The Bible to him now had become a new book. His life was a new life in Christ. He could unite in that grand ascription, "Unto Him who hath loved us, and washed us from our sins in His own blood," &c.

There was a wonderful wave of sensation as the doctor warmed up in speaking, and reached his climax of—"Glory, honour, and power, and salvation to God and the Lamb!" This emotion found expression in the coronation hymn—

"Let every kindred, every tribe,  
On this terrestrial ball,  
To Him all majesty ascribe,  
And crown Him Lord of all."

Amanda Smith, with her tall form swaying like a willow in the wind, and her expressive face kindled into a glow of enthusiasm, told of her conversion in 1856 down in a cellar, and her wish at the time that she had been white, so that she might say "Glory!" for she thought that was the peculiar privilege of white folks. She also related when and how she had been led into the higher life. She had been under conviction for holiness, and the blessing came as distinctly as taking a bright lamp into a dark room. She used to have hard work to live religion, but now it goes itself!

Five sisters were speaking at once; and a brother, who said that among the wild hills of Pennsylvania he was converted, and in Elmira found the blessing of perfect love.

"Jesus gives me the victory."

"He is my portion—I ask no other."

“He saves me this moment.”

“Streaming mercy, how it flows!—now I know and feel it.”

An intelligent young Irishman said:—“I came to this country about sixteen years ago, and a more bigoted Papist never crossed the ocean. Fourteen years since I attended a camp-meeting here out of curiosity. Serious impressions were made on my mind then. The last time but once I confessed to a priest was here at Phelps’ Mr. Estey, of Castleton, gave me a Bible, the reading of which set me thinking. My mother burned this Bible on me. The last time I confessed to a priest was at Geneva, four miles from here. With penitent tears I bowed on my knees before him to receive the pardon of my sins. He could not answer the questions I asked him satisfactorily, but offered me a Romish Catechism, and said it would make me all right—poor medicine for a sin-sick soul! Although he pronounced his absolution over my head, my heart became as hard as stone when I smelled liquor on his breath, and in a rage I left his presence, which was in the church. I repaired to the book-store, and bought the Douay and Protestant Bibles. The reading of those, with the influence of the Spirit of God, led me to the Saviour of sinners, eleven years ago the 24th day of last September, about half-past ten p.m., all alone in my bedroom. I remember the very minute God for Christ’s sake pardoned all my sins; and I also remember the very moment when I felt the refining influence of the Holy Spirit in my soul and body. In regard to the making of this distinction between the blessings of regeneration, or justification by faith, and sanctification, I believe they are all pieces from God’s great loaf of salvation!” At

#### SEA CLIFF GROVE

Rev. J. B. Foote, of Syracuse, N.Y., a practised disciplinarian, and as a presiding elder, in the habit of holding lovefeasts, took charge of the Sabbath lovefeast, and 203 persons spoke in 80 minutes. The key-note of the speaking was—

“O the blood, the precious blood  
That Jesus shed for me,  
Upon the cross in crimson flood,  
Just now by faith I see.”

A “just now” experience, said Brother Foote, is what we want. All who are agreed as to the propriety of speaking short, raise your hands. There was an almost unanimous vote; and saying, for himself, that he was united to Jesus, and loved Him with all his heart, he gave an opportunity to the eager multitude to testify of these things.

"I am," said a brother from Maine, "wonderfully saved, and peaceful in Jesus."

A brother from St. Louis loved Him, because, as he declared, "He first loved me, and gave Himself for me."

A sister from conscious experience could say of herself, "Washed in the blood of the Lamb."

In less than five minutes over twenty had spoken. Such sentences as these described their state: "Saved just now." "I do believe, and have rest." "Free indeed." "Without reservation, I am the Lord's." "Dead to the world and alive in Christ." "I came as a seeker, and this morning I know the blood cleanseth me from all sin." "I find Jesus a perfect Saviour." "'Tis a heaven below, my Redeemer to know," said a brother, "and my heaven is begun on earth—it is here this morning. Love reigns." "Like an infant in its mother's arms," a sister said, "so do I rest on the Divine atonement."

After a brother spoke, who enjoyed the fulness, it was immediately remarked that he was brought into this blessed experience under the ministry of the late Rev. R. V. Lawrence, who less than one week ago joined the blood-washed company above.

A sister for many years had proved the power of Jesus' blood to save and keep from sin; and a brother, who once was "afar off," knew that it was a "faithful saying, and worthy of all acceptance, that Christ Jesus came to save even the chief of sinners."

Here an incident occurred which deeply affected all present. A little blind boy, standing on one of the benches, began to sing. His voice was sweet, clear, and fresh as the carol of a bird. He sang of the "fountain filled with blood," and the people listened in silent admiration, until every heart began to melt. As he reached the lines of the well-known chorus in Mrs. Palmer's hymn—

"The cleansing stream by faith I see,  
I plunge, and O, it cleanses me,  
O praise the Lord, it cleanses me,  
It cleanses me, yes, cleanses me,"

the strain was taken up by the audience, and repeated after he had sung another verse, while tears were running down many faces.

A sister was going on from glory to glory. It was glory here and yonder.

A New York brother had Jesus, and Jesus was more to him than if he owned every house from Harlem to the battery!

A sister said it took her a long while to find out that Jesus was all she needed, and having Him, she had more than all.

A brother, blessed at this meeting, was unutterably full of joy and peace.

"This," said a sister of another denomination, "is a hosanna meeting, and we can't under such circumstances overstate these blessed things of the kingdom." She was glad to join in the hosanna to Jesus.

A brother said his early experience was a constant clinging, but now an uninterrupted rest.

Testimonies were also given by Miss Smiley, lately a Quaker preacher, Mrs. Keen, of Philada., R. P. Smith, Father Reynolds, and others. Several children were among Christ's witnesses, and persons from many distant cities and States participated.

The services at the stand must have been most imposing. Sometimes over one hundred ministers of the Gospel and thousands of hearers would be listening to the truth at one time. As a specimen of the kind of teaching presented, we give an outline of

#### A SERMON

By the Rev. Mr. FOOTE, on, "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection." Heb. vi. 1.

One remarkable fact connected with the Scripture requirement of full salvation is, it is usually brought in as the close of an argument. For example, the sermon on the mount closes up with, "Be ye therefore perfect." The apostle's great argument touching the priesthood of Christ concludes, "Wherefore He is able to save to the uttermost." "Having therefore these promises, let us cleanse ourselves," is the conclusion of an argument logical and forcible. And that wonderful apostolic prayer, "The very God of peace sanctify you wholly." "Faithful is He that calleth you, who also will do it," the conclusion of two epistles, manifestly put as the climax, finishing the whole. And in our text, "therefore," throwing the mind back on what precedes, several things are mentioned, and this is the logical conclusion, "Leaving the principles of the doctrine of Christ, let us go on unto perfection." Leaving these rudiments as we do the alphabet—using them, not studying them—go on, and take these right along, not ignoring what has been already learned. The grand note "onward," is not all of this text. Go on unto something. Forward stepping may sometimes be a mistake, the question is to *what* are you going?

"To perfection," according to the phraseology of the text, there is a point we may expect to reach, let us go on *unto* it. In the word perfection is an argument for the attainment of the standard.

What we are called by God to go on unto, is within our grasp. This term "perfection" signifies literally finished, complete. To be sanctified wholly is the same thing, or holiness, or loving God with all the heart. Some object to hearing so much about holiness; but I find it occurs a large number of times in the Bible. Not absolute perfection; that is predicable only to God. Not angelic or Adamic perfection. Not legal perfection. It is not—"Do this, and thou shalt live." Doing is the natural fruit of believing. This is simply Christian perfection. A Christ perfection; a perfection of Christian character that the Lord Jesus Christ offers, and brings to all human hearts that will accept it. A perfection of graces, unmixed with their opposites; "a heart in every thought renewed."

In this perfect provision that Jesus has made, we have love without hatred, humility unmixed with pride. All Christians have made discovery of inbred corruptions. Some think they are fully saved when converted, that justification is a perfect work. Yes; it is a perfect justification. The act by which sinners are pardoned is a perfect act, complete in itself. So in regeneration, life begins; but it is a fact of experience that inbred corruption is not removed at conversion. All the elements of a perfect character are in a converted soul; but there is something yet to be done. Go on from conversion. Go where all sin is cleansed away. Have a heart emptied of sin; the roots of bitterness eradicated; the carnal mind destroyed; and the soul filled with love and its kindred graces. It is eminently desirable to have a heart full of love, joy, and perfect peace, breathing pure air, and resting on the calm sea of love.

Some imagine that this is only practicable for certain characters, who have some special work to do; but His eye is on all. Provision has been made for man in all the walks of life. Jesus is a full Saviour for you, and for everyone. How do we know we may be holy? Because He has commanded us to be holy. Would God give this command where there was no power of obedience? He has promised, "I will sprinkle clean water upon you, and you shall be clean; from all your filthiness and from all your idols will I cleanse you." "Having these promises, therefore, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

The Lord has made bountiful provision for this. The atonement was made for this express purpose. The Bible is for it: "All Scripture is given by the inspiration of God, that the man of God may be perfect." The Holy Ghost takes the Word, and lifts us to

the light and the blood. The ministry was ordained for this ; all was designed to lead to full salvation. God's plan is that everybody should be converted in childhood, at home ; and then the ministry must take them and lead them to perfection.

Alas ! for our imperfect apprehension of truth. The best way to arrest sin is to sound the note of full salvation. Sinners will be delighted with the Spirit. In reference to the attainment of this blessing, I am anxious you should go on. There must be a full consecration ; then go on ; fix your mind on it, and *go for the thing you are after*. If I want to put my finger on the corner of the piano, I do not begin and go all the way round ; I put my finger on the corner at once. Precisely so if you would get full salvation. Some begin to lop off this branch, or dig up that root ; but it never comes that way. I do not object to self-denial ; it is all good in its way, but it will not secure full salvation. No power can cleanse the heart but the blood of Jesus ; no power can take away sin but the Holy Ghost. The blood washes the heart clean in a moment of time. Put your mind on that ; if you do not get the fulness in a moment, reach to it. Of course, in the beginning of the effort, and in the continuance of it, exercise of faith in Christ is necessary. Justification and sanctification are both by faith. Oh, for the fulness of salvation ! the simplicity of faith ! the cleansing blood ! the baptism of fire !

(*To be concluded.*)

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## THE TEXT ON THE GATE-POST

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It was a glorious summer's day, and, leaving the thronged town in which I lived, I was tasting the rich enjoyment of a walk into the country. The village to which business led me was not far distant, when I paused to rest awhile. Many long miles stretch themselves between that place and my present abode. Yet I have the spot present at this moment to my mind ; and though years have passed since the time of which I write, the remembrance of that walk is with me as though it were but yesterday. A cloud of dull smoke in the distance marked the locality of the old town I had left, and I could almost hear the hum of its busy trade. But I was out in the "God-made country ;" and while the sun was shining brightly overhead, and the happy birds were making melody among the

trees, I was slowly treading the turnpike-road. The townsman feels a strange relief when out in the open country, and breathes more freely, as though his heart were lightened of some oppressing load. And so I felt that happy summer day. A white gate presented itself by the roadside. I turned to rest awhile. I had soon climbed its topmost bar, and with closed eyes had abandoned myself to thought. When I raised my head to look around, my attention was arrested by some lines written on the gate-post beside me. They were written with pencil, and in a bold hand; and looking at them, I read with surprise, "*The blood of Jesus Christ His Son cleanseth us from all sin.*"

It seemed strange to read that glorious text in such a place. Not a human creature was in sight. There were the grand heavens above, and the beautiful world around, speaking loudly of the wisdom and benevolence of the Creator; but that single sentence seemed fuller of solemn discourse than all beside. It told of a love in God far surpassing that made known by the voice of nature; of a sinfulness in man that marred the harmony of God's glorious world, and changed a Paradise into an abode of woe; and it called up in the mind the whole plan of salvation through the precious blood of Christ. But written in such a place! I could not but ask myself, as I read the writing, "Who could have written it here?"

It might have been the work of some person heavy laden with sorrow on account of sin. The word of God had, perhaps, at length made its voice heard in his heart. The light of the blessed Spirit shining in upon his darkness, had revealed a depth of awful corruption, and made known the terrible danger to which he stood exposed. It may be that for some time his soul had been oppressed with the heavy load of conscious guilt, and perhaps for weeks or months he had been groaning for deliverance. I can think of him as he stands on that spot greatly troubled in spirit, and wearied in mind with his unavailing search for rest. I can think how his awakened conscience lashed him with her accusations, and the voice of the broken law frightened him. Perhaps, as he stood on this ground, and leaned upon this gate, his mind was dwelling upon the Word of God, passing from one text to another, trembling now as he thought of some awful threatening, and now looking wishfully at some blessed promise of peace. Had he just before been directed to that glorious passage in St. John's epistle? Had some godly man been speaking to him of the fountain of Christ's blood? Or was it the voice of God's own Spirit that forced his attention to the text? Perhaps he was dwelling upon it



at that moment, with a partial apprehension of the fact, that hidden in that passage was the truth that should save his soul. It may have been so; and, perhaps, even while his fingers traced the words on the wood, his soul saw the Saviour in whose blood is redemption. Perhaps in that moment the voice spoke up in his spirit—

“Thy sins are forgiven, accepted thou art!  
He listened, and heaven sprang up in his heart.”

“*The blood of Jesus Christ His Son cleanseth us from all sin.*” The words may have been written there by some young convert fresh in the enjoyment of God’s pardoning love. His mind for months, perhaps, had been shut up in darkness, and through many long days and weeks he had “groaned, being burdened.” The sighing prisoner had felt his chains, and longed for freedom. He had been made conscious of the dreadful corruption of his nature, and had wearied himself with his struggles for rest. And he had found it. Perhaps only a few days or weeks before the load had been removed, and his exulting spirit, pardoned and renewed, had risen on the wings of faith to heights of Divine communion. The love of God in all its joyful freshness had been shed abroad in his heart by the Holy Ghost, and the name of his newly-found Saviour was every moment dear to his lips. I see him now. It is the Sabbath afternoon; and the joy-bells of his soul are ringing peals of thanksgiving as he walks along. The skies overhead are brighter, the fields are greener, the birds warble more sweetly, because he loves his God; and I wonder not that, as he stands by the gate, he traces on the painted wood the words which gave him peace, and which are the title-deeds of his salvation: “The blood of Jesus Christ His Son cleanseth us from all sin.”

Perhaps the hand of a penitent believer wrote these words. I can well imagine them to be the work of such a man. He has, perhaps, for years been rejoicing in God his Saviour, and through much temptation and opposition has hitherto held on his way. But amid the joy of his fellowship with God, there has been an element of bitterness, the presence of indwelling sin. His spirit has been grieved to find the intruder in the heart he had consecrated to his Saviour; and because of it he has mourned long and deeply. His efforts hitherto have been successful only in keeping down the rising rebellion, but unavailing to destroy it. Yet he is fully convinced that it is God’s will to make him entirely holy, so that he may love the Lord his God with all his heart, and mind, and strength. He has oftentimes taken the matter to God,

praying the prayer of the penitent king: "Create in me a clean heart, O God, and renew a right spirit within me." And his mind is just now waking up to the fact that, not by his own struggles, but through the application of Christ's blood, he is to be purified. He is standing by the gate, musing upon Christ's saving power, and praying for the purity his heart longs to possess. Ah, brother! God will yet save thee. The darkness shall pass away, and the light of his full salvation shall dawn upon thy soul. "*The blood of Jesus Christ cleanseth!*" Yes, keep it in thine heart and on thy lips, and write it there before thee by the wayside; for that word of truth is thy hope: "The blood of Jesus Christ His Son cleanseth us from all sin."

What are the thoughts of the passers-by as they read these words? Perchance some busy man of the world may pause as he hurries along, and read them aloud. With what sound of strangeness will they fall upon his ear! Waking up, perhaps, for a moment an echo within—

"Something unearthly which he deems not of,  
Like the remembered note of a mute lyre"—

Reminding him of days long past, when his heart was yet tender and his desires heavenward. These words may arrest his attention, and writing themselves upon his memory, may prove effectual to the saving of his soul. "Is not My word as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"

Haply, some believer sorely tempted and tried may pass this way. Harassed by a thousand earthly cares, and assailed by a host of inward foes, he may be just ready to yield to the enemy and cast away his confidence. May not these words, catching his eye as he passes along, pour fresh life into his soul? No room for despair while the blood of Jesus is speaking in heaven, and is powerful to cleanse the soul from all sin! Or perchance some aged saint may pass by and read the writing. I see him now; that old, grey-headed man leaning on the staff of his age, and bending beneath the weight of his years. "A little longer," I hear him say, "and this wearisome journey will be ended; and through God's wonderful mercy I shall be at rest for ever." I see him pausing by that gate to rest awhile and recover his breath. Courage, old pilgrim! you are not far from home. But his dim eyes have caught sight of the lines. Can he read them? Oh, yes! I know it by that happy smile, and those eyes uplifted to heaven. I know the old man is praising God; and I hear him say as he passes on

refreshed, "Yes, it is even so; it is blessedly true: 'The blood of Jesus Christ His Son cleanseth from all sin.'"

And I too was refreshed. Thanks to the man who pencilled there the blessed words. He fulfilled an ancient law: "And these words that I command thee this day shall be in thine heart.. And thou shalt write them upon the posts of thine house, and *on thy gates*." They are glorious words: "*The blood*"—of the great Sacrifice once offered—"of *Jesus Christ*"—the expected Messiah and Saviour of men—"His Son"—God's Son; His well-beloved, eternal Son—"cleanseth us"—who by simple faith rely upon the atonement, and *now*, if we can but believe—"from all sin"—past and present, guilt and pollution. Oh, what a blessed *all* is this! If Satan and sin have fully corrupted the soul, Christ can fully save it. He is now present to save. He speaks to the hungerer after righteousness, "Surely, I come quickly." May our hearts reply, "Amen. Even so, come Lord Jesus."

"Take the dear purchase of Thy blood;  
Thy blood shall wash us white as snow:  
Present us sanctified to God,  
And perfected in love below."

I. E. PAGE.

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## CHRIST THE MEDIATOR.

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WHO, on contemplating these things in the light of the Spirit, would not break out into the praises of the most holy, the most righteous, the most true, the most gracious, and the most high God? O the depth of the wisdom and knowledge of God! O the height of mysteries which angels desire to look into! Glory to the Father, who raised up, accepted, and gave us such a Surety! Glory to the Son, who, clothing Himself in human flesh, so willingly, so patiently, and so constantly performed such an engagement for us! Glory to the Holy Ghost, the Revealer, the Witness, and the earnest of so great happiness for us! All hail! O Christ Jesus, true and eternal God, and true and holy man, all in one, who retains the properties of both natures in the unity of Thy person—Thee we acknowledge, Thee we worship; to Thee we betake ourselves, at Thy feet we fall down, from Thy hand alone we look for salvation! Thou art the only Saviour; we desire to be Thy peculiar property; we are so by Thy grace, and shall remain such for ever!

WITSIUS.

## THE BLIND SEEING CLEARLY

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BY REV. W. J. HEATON.

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“After that He put His hands again upon his eyes, and made him look up ; and he was restored, and saw every man clearly.”—MARK viii. 25.

MIRACLES illustrate the operation of Divine grace, and the texts of the Epistles are found in the Gospels. The Lord “knew what was in man ;” and so, whilst He had all power, and could have healed all that came to Him at once, or healed them before they came, as He sometimes did ; yet in many instances the cure is seemingly strange, until it answers to something in our own experience, and then we see how, in another sense, He “did such works as none other man did,” we have found our text.

Let us follow the course of this miracle, as it symbolizes great spiritual truths.

*Here is a blind man brought to Jesus for sight.* Bethsaida was one of the cities where Christ wrought many of His mighty works ; and as this was the second year of His ministry, He had often been here before. Most likely, then, some of those who now brought the blind man to Jesus would be such as *had been healed themselves*. There would be the lame man whom Christ had made to walk, the paralytic who had been made whole, the possessed out of whom the evil spirit had been cast, perhaps even the blind who had been restored. And as they brought him, whether he had any faith or not, they would believe in Christ’s power to help him, for they had the best evidence of that power in themselves. Yes, *they* came, and besought the Lord to touch him. We do not read that the blind man said anything himself ; but they felt for his condition, and did what they could to relieve it.

And then, there would be sure to be *some of those nearest to him* there. Had he any brothers or sisters ? had he a father or mother ? If there were any prospect at all of his being restored, they would be there to see how it was done.

How many are brought to Jesus in the same way now ! Some one begins to beseech the Lord—a friend who has been converted, or, perhaps, your own brother or sister—and as the prayer goes up, the influence comes down. You begin to feel as you did not use to feel ; there is something in your heart that you cannot account for ; and although you may not yet have a spark of true faith yourself, you are being brought to see things in a fresh light.

The great truths of religion are all true long before we believe them in our hearts. The claims of God as our Creator, our Preserver, and our Redeemer, the needs of our own souls, the certainty of death, and the preparation which must be made for it, and for what lies beyond it; these things are with multitudes nothing more than idle tales, though their truth cannot be denied. But at length you begin to feel how real they are, how they belong to you, and how you must no longer neglect them. You cannot tell how these fresh feelings have come upon you, but there they are, and God is now looking to see what you will do with them.

Oh! it is those who have been healed themselves that are bringing others to the Saviour.

There is a class-leader in one of the manufacturing towns whose members almost all owe their conversion to his means. Most of them are his own workmen, and he has kept his eye on them, and followed up any sign of good. Are your own friends converted yet? If not, pray for them with the heart, for that is to "beseech," and pray until the eleventh hour, because the Lord goes and finds some even then, and your son may be one of them. And if you are not bringing anyone to the Saviour, seek the higher spiritual life, that you may delight to do it."

"He took the blind man by the hand, and led him out of the town."

Notice in this, how *the sympathy of Christ begins before the cure*. At once He made him feel how He was tender, and could treat him as a friend, and He very soon makes the seeker feel that. Miserable as you may be on account of your sin, humbled as you must be before you can be lifted up, yet you feel all the time as if some one had got hold of your hand. You have a kind of hope which you cannot define, but there it is, or you would not be able to go on seeking. Whilst you know yourself to be blind, false, sinful, unworthy, such passages as these come into your heart, "Though your sins be as scarlet, they shall be as wool: though red like crimson, they shall be whiter than snow." "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." And the old, familiar texts have a new force, and reach new places within you; it is the same writing, but the table is "fleshly."

But this teaches us also *how the Lord leads us to believe in Him when we are seeking His cure*. The faith of the others was not enough. His friends had done a good deal. They had brought him to the great Physician, they had then besought Him to touch Him; but now Jesus would have something from the man himself.

And so He *led him out of the town*—what could that mean? They had just brought him into the town—he lived at some distance from it—and now he was being led out of it again. It meant that he was to trust the Lord, not seeking to be cured in any particular way, at any particular place, but to give himself up into the Lord's hands. For the first promise is: "I will bring the blind by a way that they know not; I will lead them in paths they have not known." And then the second is, if we thus give ourselves up to Him: "I will make darkness light before them, and crooked things straight." There is a great deal that we cannot understand when we are seeking the Lord, and He wants to teach us how to trust Him, without being able to understand all He does. We want to be saved in our own way: our hearts are captious and rebellious against His sovereignty. Naaman thought that the prophet would surely come out and strike his hand over the place; but he did nothing of the kind: "Go, wash in Jordan seven times;" and if he had washed in Abana seventy times, or in Jordan six, his flesh would not have been restored. And whilst we are thus seeking Him as a Saviour, He will make us feel that He is a Sovereign, that He can do just what He wills, and that if we are wilful, He can let go our hand and send us back as blind as we came, and that it is only by being saved in His own way that we can be saved at all.

*And now the Lord commences His cure.* Stone blind as he was, Christ does what those that brought him had asked, now that he himself had a measure of faith. He touched him, and he began to see. Whether the man was born blind the narrative does not say, but at all events we may conclude that it was a long time since he had been able to see anything. Groping his way about, month after month and year after year, what a change it would be when at length he was able to look up. What a rush of thankfulness and delight would pass through him as he realized that he was no longer blind. Perhaps he had only the day before thought it impossible that he ever should be cured. Perhaps he had spent much in seeking a remedy, and yet had sought it in vain. But now he had come to the Mightiest, and He had not only taken him by the hand, but removed the scales from his eyes, and he was no longer blind.

Let us look upon this as representing the condition of the justified and regenerated, and thank God for what He has done. One thing we know, that whereas we were blind now we see. We were once far from Jesus, and had no faith in His power; but now

we have come to Him, and instead of sending us back or turning away from us, He has taken us by the hand, He has led us in His own way, He has touched us, and we are no longer blind. What a crowd of mercies come to us when we are thus justified freely by His grace. The anger of God is turned away, and He regards us as His children; our natural enmity is removed, and we behold Him as our Father. Our past evils are blotted out, the blood of the covenant is accepted in our behalf, and sprinkled on our conscience. The love of God spreads itself through the nature, bringing the love of man with it. Sin, from that time, has no longer dominion over us; it no longer rules and enslaves us. The future is bright instead of dark: for our hope enters into that within the veil, whither Christ is entered. And all things work together for our good, for we love God; and our calling has been made effectual through our faith. Blessed is the man who sees when he was once blind, and thanks God for deliverance. For it is all of God, not of works, lest any man should boast; "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God." It is as much His gift as sight was to this blind man; and it is only as the Lord touches us that we can ever be made to see.

And some there may be who from the time when they thus are brought into the light, walk in the light. Being begotten again, they are kept by the power of God, through faith, unto salvation. God's power is constantly realized through their faith, and thus they are kept. But with many others, and we may well believe with most, it is not so. "Whosoever is born of God sinneth not," indeed; no one falls into any outward sin without losing the grace bestowed, and being conscious of it. And it is only after bitter repentance and confession that God will receive the backslider, and restore his peace, though then He assuredly will, for He is a God, who *in his own way* will heal not only our diseases, but our "backslidings." Apart from this, however, how much there is often that is mourned over in the state of true believers. How much remaining evil in the heart, and thus how we are betrayed into sin! What lusts still torture and throw us back! How impossible it seems at times to keep a conscience void of offence, though our outward walk may give no cause for reproach! And how we wake up sometimes, and find that self is really supreme, that we are living to ourselves, and seeking our own things, and not the things which are Jesus Christ's! Until if with our breath we cry out, "Lord, I believe," in the next we must pray, "Help Thou

mine unbelief." Though we do see, it is very dimly ; we see men as trees walking ; we hardly know whether to say, "I have faith," or "Give me faith."

*You have faith*, and the great thing, first of all, is to hold fast what you have. If the devil were to come, and say, "Fall down and worship me, leave your God and become my servant," you would cry out, "A thousand times, no ; whatever comes, I will not throw away my confidence, which hath great recompense of reward." When your heart, in its remaining sinfulness, gets the victory, it is only for the time ; the flesh lusteth against the Spirit, but you are not overcome. And this is the victory that overcomes the world, even your faith ; but for that you would go back to its beggarly elements. You have a measure of faith ; you see, and are able to distinguish, but that only makes you feel still more how you need something else, a second touch from the same Saviour who has already removed your total blindness.

What sharp words are found in the Epistles against those who were undoubtedly believers, who had been converted under the apostle's preaching, and who formed the early Church. There is only one letter which does not contain some direct rebuke ; and yet they were all written to such as were undeniably in the way to the kingdom. And in the letters *to the churches* in the Revelation there is often severe reproof, mixed with threatening.

Sin exists, though it does not reign. There may be enough to make us mourn before God ; and if whilst we mourn we hunger and thirst after righteousness, the Saviour says we shall be comforted and filled.

*The perfect restoration.* "After that He put His hands again upon his eyes, and made him look up ; and he was restored, and saw every man clearly." It was the same Divine power which had enabled him to see, that now enabled him to see clearly—*His hands* made him whole. For almighty power was with Him, is with Him now ; and He had but to exercise that power to work a complete cure. And work it He did. He left him perfect and entire, wanting nothing.

And whilst this can be interpreted in more ways than one, we may surely put it into express declarations of God's willingness and power to deliver us wholly from sin. Such declarations bind the Old and New Testaments together. For what does the Old say ? "I will sprinkle clean water upon you, and ye shall be clean ; from *all your filthiness, and from all your idols* will I cleanse you." "I will also save you from all your uncleannesses." And in the New,



“The blood of Jesus Christ, His Son, cleanseth us from all sin,” as a present, complete, and God-wrought deliverance. So in the light of the promises of God, the apostle calls on us to “cleanse ourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of God.” So in the first Epistle that he wrote—and, indeed, perhaps the first chapters of the New Testament in order of time—he prays that our “whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ.” Such a testimony could not be given in the inspired Word, unless it might be realized; such an exhortation would not be made, unless it could be responded to; such a prayer would not be offered, unless God was faithful, who also would “do it.” So that, as surely as God can work a partial deliverance, He is able to save unto the uttermost; as surely as He gives dominion over sin, He can ~~de~~ destroy it. He can touch the nature again, and say, “Be clean,” and sin being cast out, peace and righteousness and joy shall fill the heart. But does this imply that we are made absolutely perfect in this world? Certainly it does not; imperfections will cling to us to the end, and we shall never get too good to offer the prayer which the Lord Himself has taught us, and which leads us regularly to say, “Forgive us our trespasses.” Does it imply that we are freed from all temptation? Assuredly not, as long as our adversary the devil goeth about. But as regards all known sin within us, it is possible for this to die, so that there shall not be one lust of the heart contrary to the will of God, and perfect love shall fill the nature. “I am crucified with Christ,” said St. Paul; and his life and character are the justification of such a claim, interpreted as of the death of his old nature. The “last remains” of the carnal mind may die within us, and we may be wholly devoted to God; the nature laid upon the altar which *sanctifies* the gift, sanctifies it wholly, so that the consecration of all we have to God is accepted, and all that we offer is purged. And it is purged by the same Saviour who at first comes to us in power; it is He that speaks again, saying, “According to your faith be it done unto you.” If our faith give all to God, keeping back no part of the price, believing in His power entirely to cleanse the moment it is thus exercised, He does cleanse; and as long as we walk in the light thus, as He is in the light, having fellowship one with another, the blood of Jesus Christ, the Son of God, who came to save His people from their sins, cleanseth from all sin. Without this holiness no man shall see the Lord. Then no longer doubt His power, but cast yourself upon the

promises. For your own good, that you may be far more humble, peaceful, glad in the Lord, useful; for the glory of Christ, who came to redeem you from all iniquity, and to present you at last faultless; for the good of the churches, helping on that time when they shall be terrible as an army with banners, and this full restoration from Him who makes all things new.

‘Speak the second time, “Be clean,”  
Take away my inbred sin,  
Every stumblingblock remove,  
Cast it out by perfect love.”’

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## CONFESSION UNTO SALVATION

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“For with the heart man believeth unto righteousness: and with the mouth confession is made unto salvation.”—ROM. x. 10.

I DESIRE to praise the Lord for His great goodness and His abundant mercy toward me. Nearly six weeks ago I was enabled to yield up my all to Jesus, and joyfully to realise the power of the cleansing blood in my heart. It was a severe struggle for a moment. On several previous occasions I had received and enjoyed the blessing, but had as often lost it through confessing only partially, or not confessing at all, what the Lord had done for me. It was also suggested to me—by the enemy, as I can now see—that this and the other thing I had done was wrong, and that I could not possibly keep the blessing with such and such trials as I had to contend with; and through these and other suggestions slavish fear regained possession. The miserable hours I have had from the conviction that I was living below my privilege, and that I could not be so useful in His service until I was fully sanctified, can never be told in words.

A short time since, while engaged in my daily employment, and reading the tract entitled, “In Danger, yet Safe,” I saw and felt that the Lord was bringing me again to this point, “Would I have the blessing—have it now?” The power to believe was present, but I thought I would wait until I could go into my closet; but, ah! when I got to my closet the nearness was gone. The week following, while reading *THE KING’S HIGHWAY*, the struggle again commenced; and at once, in deep distress, I retired into secret, and falling before my Lord, I said, “Lord, again I yield up all for

Thee." But I saw clearly how I had lost the blessing before, and I felt that the question must be decided by me—"Would I fully and openly confess if the Lord would again bestow?" In the fulness of my heart, I said, "Lord, I will!" And O, the blessed peace that sprang up in my soul! I shall never forget it. On opening my blessed Bible, the first verse I saw was, "For ye are not your own; ye are bought with a price; therefore, glorify God in your body and in your spirit, which are God's." I had the witness within that He accepted all; and I longed for the means of grace, that I might declare what I felt and believed.

By the grace of God, I have been enabled to hold on my way hitherto; and I prove that the oftener I confess His goodness to me, the stronger my faith becomes, and the greater light I receive.

*Batley, July, 1872.*

A. W

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## GROUNDLESS DOUBTS.

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BY MRS. WALTER BRADBURY.

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### No. IV

Two passages supposed to be antagonistic—Matt. vi. 12, supposed to imply *continual sinning*, and 1 Cor. i. 2, in which the word "sanctified" is used, notwithstanding the condition of things in that church afterwards described, and supposed to signify *judicial standing in Christ*.

*Answer.* It is as easy for one who has been consciously saved from sin, and kept from sinning, to use the words, "Forgive us our trespasses," as it is for one who is consciously raised above poverty, and kept from want, to use the preceding words, "Give us this day our daily bread." The wealthy can use this latter prayer as easily as the poor; *all* can use it *at all times*, whether there is money in the purse or not, and whether there is food in the cupboard or not. We do not say, "Forgive us *this day* our *daily* trespasses," but we do say, "Give us *this day* our *daily bread*." Why must we be conscious of daily sins, when we are not conscious of daily need? Besides, we are not conscious of being *daily trespassed against* by our neighbour. Surely, the thought is, "*When* we trespass against Thee, then forgive us as we forgive our fellow-men *when* they trespass against us." We are under a general dispensation of

*forgiving mercy* for our souls, even as we are under a general dispensation of *providential bounty* for our bodies. If God were to withdraw His forgiveness from us, our souls would perish; and if He were to withdraw His providing care from us, our bodies would perish. We are alike dependent upon Him for our spiritual and our temporal life—

“Every moment, Lord, we need  
The merit of Thy blood,”

And

“Every moment, Lord, we need  
The bounties of Thy hand.”

God will not call us to account for anything that is not consciously a transgression of a known law, either in thought, word, or deed (for this is “sin,” according to His own definition); yet there is much that *He* sees and knows to be defective, and which needs His forgiveness. If we don’t see it, it is not sin in us, unless the blindness is wilful. But God sees it, and though He holds us not guilty, yet he applies the blood, and passes by the unconscious sin for Jesus’ sake. This is the effect of the necessary difference between the absolute holiness of God, and the Christian holiness of the saint—the absolute perfection of God’s law, and the Christian obedience of God’s child. This is very different from the system of theology which justifies as necessary a daily giving way to sins of temper, &c. Very different from saying, as the highest point of Christian attainment: “The good I would I do not, and the evil I would not that I do; and like St. Paul, I am constrained to say, O, wretched man that I am! And I am forced every night to go to God, and say, Lord, I gave way to an angry passion to-day, or I spoke an unkind word to-day, or I could not forgive that unkind action to-day, or I was very self-willed to-day—oh, forgive me!”

Another thought is, that this prayer is not an individual, but a family one. It is not like Bishop Kenn’s hymn,

“Forgive *me*, Lord, for Thy dear Son,  
The ills that *I this day* have done.”

But all the children of God seem to take each other by the hand, and go hand in hand to their Father. It is not “forgive *me*,” but “forgive *US*.” And in God’s family how much disobedience is committed against Him! how much dishonour done to Him, even *daily*!—so that we may carry on the words “this day” from the preceding clause.

Then as to 1 Cor. i. 2. St. Paul addresses himself to *three* companies—to the Corinthian Church as a body, to those in that

Church who were sanctified in Christ Jesus, and to those who in every place call upon the name of Jesus Christ; and in this he must include all *in every age*, and in every place. There is a portion for each division, for each of these companies, in this epistle. But even to these sanctified ones he does not speak as *wholly* sanctified. Everyone who is justified is partially sanctified. The Corinthian converts were very different from what they had once been. 1 Cor. vi. 11. But though comparatively holy, they fell very short of what they ought to be. They were called *to be* saints; but he does not say they had *become* saints; while some who were in the fellowship of that church were not sanctified *at all*, but were living in open sin, and therefore not even in a state of justification. And where there was partial sanctification, there was unchristian feeling, there were strifes and divisions; they were but babes in Christ, they still manifested the carnal mind, and they permitted gross disorders and indecencies in religious ordinances. How different is his language in 1 Thess. i. 8, and iii. 9-13, from anything we find in that First Epistle to the Corinthians. The Corinthians had *gifts* and *knowledge*, but the Thessalonians had *faith* and *love* and *patience* and *works*.

Were St. Paul to write now to our English churches (either in a local or denominational sense), is there *one* church to whom he could write as he did to that of Thessalonica? Do not modern churches find their likeness in the primitive church of Corinth?

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## THE PEARL OF DAYS. READINGS FOR THE SABBATH

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BY REV. WILLIAM G. PASCOE.

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### NOVEMBER 3.—COURAGE DEMANDED.

“Be thou strong and very courageous, that thou mayest observe to do according to all the law.”—JOSHUA i. 7.

THE believer's difficulties within himself are greatly diminished when he yields to be saved from all sin, but they are often increased around him; so much so, that he imperatively needs very much strength and courage to overcome them. A timid, time-serving man will not be saved from all sin. Until he casts away the fear

of men's praise or blame, and relies wholly on God, content to live or die just as He shall choose, there can be no enjoyment of full salvation.

"Obedience is better than sacrifice." Sacrifice may cover faults, but obedience will prevent them. But how difficult often to obey in the face of opposition from men, and bitter, malicious obstruction from the devil! This foe of God and man will leave no stone unturned to hinder those who are endeavouring to glorify God by loving Him with all their hearts. The strict path of integrity is a path in which he brings to bear some of his heaviest artillery, and with such precision as often to sadly harass true believers. Moreover, they who are content with a state of heart in which the remains of sin often assert their existence and power, too frequently rather hinder than help those who are further advanced in the experience of the deep things of God. That you may not be turned aside in your purpose to do all God's will, you must have much courage. A brave heart, sustained by the omnipotent God, will pass victoriously through all difficulties.

Not only does God require obedience, He requires obedience "to all the law." We cannot have a clear conscience if we satisfy ourselves that we are right in the main, but allow unfaithfulness in what we choose to call minor and unimportant matters. For the sake of pleasing men we must never shrink from doing our duty to God. Whether we have men's praise or blame will be soon of very little consequence to us; but whether we please God is a matter of eternal importance. We "can do all things through Christ which strengtheneth us." Let us ever have the image of the loving Saviour before our eyes. Let us continually be "looking unto Jesus, the Author and Finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

"Lord, arm me with Thy Spirit's might,  
Since I am called by Thy great name;  
In Thee let all my thoughts unite,  
Of all my works be Thou the aim;  
Thy love attend me all my days,  
And my sole business be Thy praise!"

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#### NOVEMBER 10.—MADE WHOLE.

"Wilt thou be made whole?"—JOHN v. 6.

THANK God, we are not required to make ourselves whole. A good Physician has undertaken our case, and simply asks the consent of our will—"Wilt thou be made whole?" There are

many who fall into the error of supposing that whilst they are justified by faith they must be sanctified in some other way. They understand clearly that God alone can forgive sins, that He forgives sins as soon as a penitent sinner consents to His terms by relying on Christ for salvation. So far, they see "salvation is of the Lord." But the work of being made whole is a different matter; and instead of yielding to be fully saved by God alone, they set about working out a righteousness for themselves by a series of fastings, and prayers, and ceaseless self-examination and efforts to obey God. It is needful to fast, that the body and its appetites may be kept under perfect control. It is needful to pray, for "prayer is the Christian's vital breath;" there can be no life without it. There must be self-examination, or we may give credit to ourselves for piety we do not possess, and be going on to spiritual bankruptcy. There must be obedience to God in every part of life, or we shall bring darkness on our path, and disobedience may become rebellion, needing the punishment of death. But all these things together will not make us whole. By nothing that we can do can we become whole. We must be *made* whole. Some one else must do it; and God alone has the power. "Wilt thou be made whole?" Give over trusting in thy tears, and sighs, and useless efforts to make thyself whole, and consent for God to do it for thee. "He is able, He is willing, doubt no more."

He who asks the question is able to do this work for us at once. There need be no delay. There will be no increase to His intelligence or power. There will never come a time when He will be better able to accomplish the work of a perfect cure. Then, "*Wilt thou be made whole?*" "All things are possible to him that believeth." Wilt thou consent to have this grace given to thee, so that thou shalt have no merit at all, but all the glory be given to the Triune God? Then put thyself in His hands completely. Trust Him to do the work. You never heard that He failed to do what he had engaged to do. You cannot conceive of Him failing. Then trust Him. Trust Him now; and you shall with a heart throbbing with the fulness of love sing—

"'Tis done! Thou dost this moment save,  
With full salvation bless;  
Redemption through Thy blood I have,  
And spotless love and peace."

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NOVEMBER 17.—THIS ONE THING.

“This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.”—PHIL. iii. 13, 14.

A COMMON error among those who oppose the doctrine of Christian perfection is to suppose that it implies an experience beyond which it is impossible to go. There is but One that is absolutely perfect, that is, God. The saint is ever growing, ever will be growing. The most holy grow the most rapidly. Just as the child that is free from disease will grow faster than one who is afflicted, just as the runner who is divested of all superfluous clothing will outstrip him who has the “weight” of ordinary garments—so the Christian who is made clean will make greater advancements in holiness than those still weighted with inward iniquity.

St. Paul in his entirely sanctified state longed to grow in grace. He says, “Let us, as many as *be perfect*, be thus minded”—go on to a higher state of perfection, a perfection which comes only with the maturity of the Christian character. He was already perfect; but he minded one thing, “reaching forth unto those things which are before.” He was so intent upon this purpose that he said, describing his life-work, “This one thing I do.”

It would be wrong to suppose that in following the apostle’s example we should be neglecting any branch of duty, either to God or to our fellow-men. The earnest purpose to attain unto all that God has set before us, includes obedience to every Divine requirement. God requires us to love our neighbour as ourselves; so that pressing on with all-engrossing speed in holiness implies attention to every duty which will honour God, or do good to men.

It is not only needful for those who already possess the grace of entire holiness to say, “This one thing I do.” They who are in the enjoyment of pardon should say the same in their desire to attain holiness. To continue in the favour of God, we must follow Him as He leads us forward to a deeper experience—we must act upon each enlightened conviction. Do you not feel it to be your solemn duty to “leave the principles of the doctrine of Christ, and go on unto perfection?” You cannot stifle that conviction without sustaining grievous spiritual loss. If you would obey it, you must make this your motto, “This one thing I do.”

“This one thing!” And what can be of so much importance? Soon I must give account of my life-work. Soon every object of earth will fade from my vision. Soon every curtain which bars the future will be uplifted. Soon I shall have done with all earthly things.



“ Soon the whole,  
Like a parched scroll,  
Shall before my amazed sight uproll.”

And nothing shall hinder my view of Him in whose presence I ever live. That I may be honoured then, let me say in every part of life, “ This one thing I do ! ”

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NOVEMBER 24.—LED BY THE SPIRIT.

“ As many as are led by the Spirit of God, they are the sons of God.”—  
ROMANS viii. 14.

How delightful it is to give one's self up to be led by the Spirit of God ! It is not a proof of weakness to be led by another, but a proof of strength—strength of faith, and often of intelligence. The Spirit is our Enlightener, He flashes the light upon our pathway to the skies. But to be led by the Spirit means more than this. It means *real felt guidance* that is yielded to by those on whom the Spirit thus acts. When a little child puts his hand into the hand of his father, and follows without a question or a murmur, he is led ; even so the believer is led by the Spirit of God when he yields himself up to the Spirit's influences, and follows wheresoever He wills.

When led by the Spirit, we have to yield ourselves entirely to His guidance. He enters every chamber of the soul and puts His mark there. He touches every secret spring of our emotions and desires, and sweetly constrains them to glorify God in everyone of their exercises. He makes Himself the controller of our actions, so that in church life and work, and in every other part of life and work, we do what He wills, so far as we correctly interpret that will.

And this guidance is to be ours constantly. To consent to be led is not to take the hand held out for a very short period, and then to grow weary, and wander according to our own will. It is to resign one's self up to a continual guidance which extends over every part of life. The complaint which is brought against too many professors is that they are fitful, unstable, uncertain. This is unworthy of those who have been awakened to a sense of the importance of life and the need of preparation for eternity ; of the love of Christ and the amazing goodness of God in redeeming us from evil. My reader, let no such complaint be brought against you. Then every part of life, acted upon by the Holy Spirit, shall yield honour to Him who is the Author of all good.

And what a glorious privilege is ours ! “ They are the sons of

God." Not the sons of a prince, not the servants of God, but "they are the sons of God." O, what honour! It would surpass belief if it were not taught us in the Word. Sons of God! then we possess a likeness to God. Sons of God! then we have freedom of access to God. Sons of God! then we are the heirs of God. Sons of God! then our everlasting home will be with God. O, rapturous delight! Glory for ever be to Him who hath died that we might live, and now lives that we may be for ever saved! The thrilling joy of relationship to Jesus we have now, but what will the future be? "Beloved, now are we the sons of God, but it doth not yet appear what we shall be; but we know that when Christ shall appear, we shall be like Him, for we shall see Him as He is."

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## REMINISCENCES OF JOHN HARDY LYTH.

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BY MR. GEORGE WAIN.

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I BECAME acquainted with John Hardy Lyth in the autumn of 1869. He was then a Wesleyan local preacher in the York New-street and Centenary Circuit, earnestly preparing for the ministry. He had a strong desire to go as a missionary to Fiji, where he was born in 1850, and where his father, Rev. R. B. Lyth, had laboured many years. "It is not," he said in a letter to me, "for any selfish purpose, for no self-advantage, self-glory, or self-gratification, that I have thus given myself to God, but wholly and solely for His glory and the salvation of immortal souls."

He early put the question to his companions: "Can we enjoy that higher spiritual life which is sometimes spoken of as "Christian perfection," "entire sanctification," or "perfect love?" The subject took complete possession of his soul, and he set about earnestly striving to realize it in his own experience. He sought the counsel of older Christians, hoping to gain instruction and encouragement in the path of holiness.

In this expectation he was disappointed. "Instead," said he, "of being glad to converse with me on the subject, they speak coldly and indifferently about it; and although admitting it possible to live in the enjoyment of such a blessing, yet they speak

of it as if it were not to be realized by one so young as I." But he was not to be discouraged. He read several books upon the subject, and especially that by John Hunt, of which he had a high opinion. One evening, when the president of the young men's Bible-class, of which John Hardy was a member, was absent, it was suggested by him that the class should converse about and pray for this blessing. He told us Scripturally and plainly what was included in the term "entire sanctification." He seemed to understand it theoretically, but he could not say confidently that he possessed the blessing himself. He stirred up the minds of those present to seek it; and several there and then entered into covenant afresh with God for this great salvation. As we knelt in that room, pleading with God, the Holy Spirit descended, and every heart felt His sacred influence. John Hardy and several others were enabled to exclaim—

"'Tis done, Thou dost this moment save,  
With full salvation bless;  
Redemption through Thy blood I have,  
And spotless love and peace."

Henceforth his life became one of entire devotedness to God. He sought to be eminently holy.

I recollect with pleasure my visits to him. After conversing on spiritual matters, he would ask me to kneel by his side, and on several occasions I found an hour or more had passed before we rose.

One who is now a Didsbury student says:—"Whenever I was cast down and depressed, or when my Christian experience felt lifeless, I used to seek his company. His happiness, and sympathy, and prayers always did me good. One night when I visited him, his struggling with God was great. He agonized in prayer, and threw himself prostrate before God. That room was filled with such an influence as I hope never to forget. This was not an isolated occurrence, but what often took place. He lived in an atmosphere of prayer; and whether walking with him in the street, or sitting with him in his room, his soul would every now and then burst forth in prayer. His heart was constantly praising and giving thanks to God."

His public prayers in the sanctuary, whilst fulfilling the duties of a local preacher, were marked with much power; and his hearers have been heard to say that his prayers were always refreshing to them. An old preacher once said to me, "I always like to hear that young man preach, because he aims at winning souls. He appears to lose sight of the congregation as a whole, and to

press home the question of personal salvation to each one individually; and he is so thoroughly earnest." His sermons were carefully prepared, and full of instruction. They were well thought out, and clearly expressed. He took particular pains to avoid using any word for which one more simple and easily understood could be substituted. His views of Divine truth were remarkably clear. He was always referred to by his companions, some of whom were local preachers, in any perplexing question they met with in the Scriptures; and his explanation was so ready and lucid, that one would suppose he had made the subject his especial study. "I experience," said he, "that the more holy I become, the clearer are my views of Divine truth." The truths of the Bible stood out before him as realities, and his heart felt them to be such. He yearned with love for perishing sinners, and "he preached as though he ne'er would preach again, a dying man to dying men." He looked for immediate results, and very often he did not look in vain. If he saw no conversions following, he was grievously disappointed, and sorely troubled. He would often say to two of his companions (local preachers), "We must have the people converted;" and then would cry out, "O Lord, make us soul-saving preachers!"

I once accompanied him to a preaching appointment. It was at a village of three hundred inhabitants. He called at every house, including the inns, and wherever he could he prayed with the family residing in it; after which he went into a field without the village, and prayed until the time for commencing service, that God would bless his labours.

In the early part of 1870 he offered himself as a candidate for the ministry. He was accepted by the ensuing Conference, and sent at once as a student to the Richmond Theological Institution. Previous to going there he wrote:—"I have in some degree dreaded being sent to college, lest its studies should have an unfavourable influence on me in winning souls; but I trust in God, and hope, rather than to get colder, to get fired and burnt up with zeal." After being in the college three months, he wrote: "Thank the Lord, college life has not lessened my love for souls. . . Glory to God, my preaching here has not been without visible results. I pant for more. I want to be filled with God, that souls may be saved from hell."

He had finished his first year at college, and was commencing the second, when he was attacked by the illness that proved fatal. When told by the medical advisers that his recovery was doubtful,

he replied, "Well, I had not thought of it as fatal, although I feared it would be a long illness; but I am ready. I have peace with God; my sins are pardoned." During the few following days he seemed not to be much worse, and his friends began to cherish a hope that his life would be spared; but that hope was soon to be destroyed. A sudden and violent attack commenced, and it became evident that he could not rally. A few hours after this, when he was perfectly calm and conscious, he said, "What a mercy to be ready to die! I shall be with Jesus very soon." He then prayed for a young friend, and sent a solemn message to his fellow-students. "Tell them," said he, "to preach a present salvation." Several times he shouted, "Jesus!" "Glory!" All fear of death had long disappeared; and in an ecstasy his happy spirit seemed to pant for the change: "Having a desire to depart and be with Christ, which is far better;" and then checking himself he said, "Perhaps I am too anxious." Again, he said, "Can this be death? *Why, it's better than living*; it's quite different to what I thought death was. Tell them I die happy in Jesus." He then asked those around him to sing "Rock of Ages," in the whole of which he joined, and "Jesu, Lover of my soul." On coming nearer to the end he exclaimed, "I die trusting in the atonement of Jesus Christ! Good-bye. My love to father and mother, and all of them. Glory! Hallelujah! I am going to Jesus!" and in a few minutes afterward his spirit fled to the throne of God.

Though his career was brief, he had made great progress in personal holiness. His influence still lingers among us. As we recall his earnest pleadings, wise counsels, tender words, and faithful teachings, our souls are lifted nearer to heaven. He was only preparing for service to the Church. The field where he expected to reap abundant fruit could not be entered for some time. But while his hopes were blooming, and sanctified ambition was earnestly "redeeming the time," the message came, "Come up higher," and he, whose ardent aspiration it was to be a missionary to Fiji, took his place in heaven. We cannot penetrate the mystery that enshrouds the termination of so short and promising a life; but we know the Lord of the harvest approved the purpose and endeavour, as in the case of David, when He said: "Thou didst well that it was in thine heart."



# THE KING'S HIGHWAY.

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## UNION FOR PRAYER.

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It is an exceedingly interesting sign of the times that frequent proposals for united prayer are made by those who have the cause of God at heart. It shows that many Christians are alive to the prime importance and power of prayer, and that in the Church, as everywhere else, the motto is believed, "Union is strength."

Some years ago a proposal emanated from the Committee of the Evangelical Alliance that the first week of the succeeding year should be devoted to united prayer among Christians of different churches, and subjects were announced as fitting to be specially made the topics of intercession day by day. The proposal met with very hearty acceptance, and multitudes of Christian churches felt the benefit of uniting in these holy exercises. Since that time each year a similar proposal has been made, with similar results. Faith, fervour, importunity, sympathy have all been drawn forth, and the promise has been abundantly fulfilled—"If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of My Father which is in heaven." (Matt. xviii. 19.) Just in proportion as holy hands have been lifted up without wrath and doubting, have the blessings been bestowed which have made Earth richer and Heaven thrill with song.

One result of the example of the Evangelical Alliance has been that proposals for united prayer on a large scale have during the past few years been multiplying. In South Africa a union has been formed chiefly amongst Metho-

dists, having special reference to the life of entire holiness. Those who join it agree to pray, with fasting or abstinence, every Wednesday and Friday for the fulness of the Holy Ghost. This movement has accomplished great good. It has spread to England. Many here observe the same rule. It has been of great service to those who have joined. Letters speak of those sweet and blessed half-hours. And often unwonted spiritual grace, in answer to prayer, has baptized the souls of those who have been made special objects of supplication.

In Ireland, some few months ago, a proposition was made for united daily prayer and praise. Cards have been issued monthly, specifying on one side the subjects for prayer, on the other side the subjects for praise for the month. Some of these are now before us. They are exceedingly interesting, and cannot fail to promote the cause of God.\*

More recently the Committee of the London Sunday School Union asked all Christians to join in prayer on a given Sunday and Monday for "our Sunday Schools." Thousands bent before God in earnest prayer that these institutions might be more successful as nurseries for the Church than they have ever been in the past. We await with interest and desire the visible response of Heaven to our prayers.

Now there never was a time when it was more needed that members of Christian churches should pray. The statistics of the evangelical churches of our land for the past year have filled us with humiliation. The word DECREASE coming from several of the churches at their annual gatherings has sounded like the laughter of a fiend. We take no melancholy view of the state of our land, but the churches should arise, and in the might of self-denial, of faith, of purity, wipe for ever this blot from her escutcheon.

The one thing needed by the churches to-day is HOLINESS. It is now esteemed in the world honourable to

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\* These cards may be had of Messrs. S. W. Partridge and Co., 4d. per dozen, or 2s. 6d. per 100, post free.

become a member of a Christian church. The very cry of "Methodist" has lost its scorn. It therefore involves little or no sacrifice to be numbered amongst God's people. Unfortunately for the power of the Church, there is often little sacrifice made, and far too little distinction between the life of moral worldliness and the life of many Christian professors.

The truths of Christianity are accepted by almost universal consent. God's ministers were never more respected and honoured. The only thing we want is *power*, which holiness will alone bring; and for this we must go to our knees. The ordinary time which is given to prayer is not sufficient. The ordinary spirit of our prayers is not so mightily earnest as is needed. We need to be so concerned for the Church and the world that we shall not cease our importunity until we are filled with faith and the Holy Ghost, and move as flames of fire among the churches. Oh! for churches on fire. Oh! for tens of thousands of Christians to rise above the ordinary level of Christian experience, and shine in all the graces and live in all the power of entirely consecrated lives. A mighty wave of salvation would then sweep across our world the like of which our fathers have never seen, and the latter-day glory would haste to its accomplishment.

We especially call attention to a PRAYER UNION which was inaugurated at a meeting held during the sittings of the last Wesleyan Conference. It does not interfere with the Wednesday and Friday union, but appeals to all who have the purity of the Church and the welfare of souls at heart. Dr. Jobson, at the close of his tract on "The Want of Methodism at the Present Time," says :—

"Who is on the Lord's side? is now the practical inquiry. Who will separate himself from the world, and from all that hinders approach to the mercy-seat, and bowing himself in believing prayer to God, join himself to those who shall perseveringly seek the saving presence of the Holy Ghost to render effectual the means and agencies of salvation employed among us? Who will begin this work of prayer at once, and urge others to unite in it?



Who that duly ponders the responsibility attached to profession and place in the Church dare refuse this personal service for the increase and prosperity of the work of God? Methodists of former generations were wont to devote the noontide hour of Friday in each week to united intercessory supplication. Without esteeming one day better than another, let as many among us as are likewise minded thus improve this hour of Friday in each week."

In sympathy with this suggestion at the above-named meeting, it was arranged that a card be got up for the use of those who on Fridays would agree to join in prayer. This card has the following agreement:—

#### PRAYER UNION.

*I agree to pray for the following*

##### SPECIAL SUBJECTS :—

For MYSELF, that I may be sanctified wholly and preserved blameless.

For MINISTERS, that bearing the vessels of the Lord they may be clean.

For METHODISM, that it may mightily spread SCRIPTURAL HOLINESS through the land.

For all CHURCHES, that the doctrine and experience of HOLINESS may prevail amongst them.

And for our TIMES, that they may be marked by a CONTINUOUS REVIVAL OF RELIGION issuing in the salvation of multitudes, both at home and abroad.

##### SPECIAL TIME :—

Every Friday, as near to Twelve o'Clock noon as can be arranged.

Name

Date

"And all things whatsoever ye shall ask in prayer, believing, ye shall receive."—MATT. xxi. 22.\*

Will each reader of this magazine join this union, and endeavour to get as many as possible to do the same? Let us pray as we ought, and we shall no longer have

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\* The Editors would be glad if friends who have the means would purchase these cards for gratuitous distribution among the members of the churches with which they are connected.

to confess defeat when brought face to face with hardened sinners; we shall no longer retire in shame to weep out our regrets before God. The tide will be turned in our favour, and, "fair as the moon, clear as the sun, and terrible as an army with banners," the hosts of Zion will march to victory.\*

WILLIAM G. PASCOE.

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## OUR LOVEFEAST

### EXPERIENCES OF LIVING WITNESSES.

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"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name."—MAL. iii. 16.

#### MADE WILLING AND TRANSFORMED.

I GIVE my experience with deep humility before God. I do feel that the blood of Christ Jesus, God's Son, cleanseth me from all unrighteousness. I had long been much dissatisfied with myself. I knew, however, and felt that I need not remain in this state—sometimes up, and sometimes down. I wanted settled peace, constant love. For this I sighed, and groaned, and pleaded, especially in my private retirement. I had long been instructed in "the way," but wanted to feel what the Saviour says—"My words, they are spirit and life." I saw, too, the importance of the saying, "If any man will do My will, he shall know of the doctrine." I was made willing in the day of God's power, to take Him at His word. Appeal and earnest teaching had reached me. I was to *test all* by a practical appropriation of the promise. Coming down stairs one morning, I happened to take up one of *The King's Highway*. A sentence caught my attention. It was this: "Believing views are transforming views." Also this passage: "We all with open face beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." In that moment light irradiated my mind, life animated my soul, and love inflamed my heart. I was filled

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\* It will assist the memory and add to the felt seriousness of the obligation if a card be procured, and solemnly signed before God by each one joining this prayer-union.

with unutterable peace and joy, and I knew this to be the blessing I had desired and sought. The acknowledgment of the blessing before others, at proper times, has been of much service in strengthening and establishing me.

*Hull.*

GEORGE BARLOW.

### “LORD, DO IT! I BELIEVE!”

ON the 21st of August, our leader being indisposed, I was deputed to meet the class. While waiting before God in my chamber, and seeking preparation for this work in which my youth seemed so unseasonable, God heard my prayer, by swallowing up my soul in perfect love. Hallelujah! I want you to shout praise to God for me. There was no great struggle as I expected. No great sacrifice or determination. No deep sorrow. God knows I have long been panting after the living waters, but my thirst did not then seem much increased. My reasoning was simply on this wise—“Jesus, Thou lovest me. Thou desirest my sanctification. Thou canst sanctify me. I want it doing. Lord, do it! I believe.” My faith was experimental, and the thing was done in that instant.

Satan tempts me to think this is a mere delusion. Let it be one; it is pleasant, profitable, powerful. Pleasant, for I am sometimes so happy that I cannot contain myself. Profitable, for the means of grace are doubly useful. Powerful, for I seem an entirely new creature. My former Christian life seems barely an existence. Delusion or not, I have gained a power which I trust never to lose. It has enabled me to do what I always shrank from before. Visiting the homes of the unconverted, and speaking to them about religion, was a great cross; but since then I have gone from door to door, not omitting the public-house. I went trusting that God’s grace would be sufficient; and I was not confounded.

I am trying to take the advice of this month’s *King’s Highway*—“For one look at self take ten at Jesus.” I am still on the altar, still kept clean by the blood of Jesus, and supported by Him in all my goings.

A. S.

### “HE RESTORETH MY SOUL.”

FROM my earliest recollections I was the subject of the Spirit’s strivings. I was led to pray for a new heart long before I had the least idea of the plan of salvation. At the age of fourteen I obtained the pardon of my sins, was admitted a member among the Independents, and for three years retained the joyous con-

sciousness that I was a child of God. Step by step I was drawn away from Jesus and His followers, and at length mingled madly with those who thronged the ball-room, vainly endeavouring to stifle the voice of conscience. The Spirit strove with me more powerfully, and as a poor miserable backslider I sought and found mercy at the foot of the cross. A little time after I was invited to a Methodist class-meeting. Finding it very helpful to me, I said in my heart, "This people shall be my people." For nearly twelve years I have been kept with my face Zionward.

About six years after my restoration to the favour and love of God, I sought and obtained the blessing of full salvation. Never shall I forget the moment when I realized the cleansing of the blood of Jesus. A heavenly peace filled my soul, and I felt such a sense of freedom from sin as I cannot describe.

But this was of short duration. In an unguarded moment it was gone. Again I shrank from doing what I felt to be my duty. Then I reconsecrated myself, and tried to comfort myself with the belief that I was fully the Lord's, without pressing into the *enjoyment* of full salvation. I believed all was right between me and God; but rested short of the sweet, almost overwhelming assurance which I had previously possessed. I was not at rest. But, blessed be God, this state of things did not last very long. In March, 1869, my need was so manifest and intense that it seemed I must there and then leave all and retire to my room to plead with God. I did so. After some time spent in humiliation and prayer, the blessed consciousness of complete restoration filled my soul. Since then my experience has been very varied—sometimes rejoicing greatly, then again in heaviness, holding the blessing very, very tremblingly. I feel my own weakness and helplessness much; and when I think of past unfaithfulness, I abhor myself. I want a richer baptism of the Spirit. I am looking for it.

"Lo! the promise of a shower  
Drops already from above;  
But the Lord will shortly pour  
All the Spirit of His love."

*York.*

SISTER —.

### CLINGING TO JESUS.

It is twelve months since I was enabled by faith to cast my soul on Christ for "full salvation." Words would fail to describe all the peace and love and joy I have experienced since that happy moment. I have had many trials and temptations, but whilst

clinging to Jesus I can say, "None of these things move me." There have been times when I have feared I had either fallen or was falling. I always, when so tempted, lose no time, but plunge afresh into the "purple flood." I have received many answers to prayer, and great help in my duties as school-mistress; for I find the indwelling Spirit an effectual preventive as regards all risings of impatience or temper.

*London.*

SISTER —.

### INWARD ASSURANCE.

NEVER can I sufficiently praise God for the exceeding riches of His grace manifested towards me in Christ Jesus. For some time past I have been deeply impressed with the need of a more full consecration of myself to God. I do praise Him for the powerful influence of His Spirit, showing unto me how grievously I was sinning against Him in withholding that which was His right, and for His strength enabling me to make an entire surrender of my soul, my life, my all to Him. Oh, how great is His condescension and love! He has given me the inward assurance that the blood of Jesus Christ cleanseth me from all sin. I have now peace and joy in believing. I find in Him an all-sufficient Saviour. I feel an increasing sense of my own weakness; but I come to Him for strength. I rest by faith in Him.

"In my hand no price I bring;  
Simply to Thy cross I cling."

I pray that in my daily life I may be a witness for Jesus, and that all His will may be made perfect in me.

SISTER —.

### MUST BE ACTIVE.

It is now twenty-six years since the Lord set my soul at liberty. Nine months after I was sealed as fully His. For seventeen years I lived in that happy state. Would to God I could say twenty-six! But through some disturbance in the Church I allowed myself to be hindered, and for two years lost that heavenly frame of mind. But, thank God! He called me to this great city, where I was and am still employed as a home missionary. I then gave Him my body, spirit, soul, time, and talents—laid all upon the altar that sanctifieth the gift.

The soul thus consecrated to God cannot be inactive. When love burns in the soul, the feet run in the way of His commandments; the eye is bedewed with tears at the sight of human

depravity ; the hand in faith grasps a fallen brother, and brings him to the Saviour. O ! the deep, heaven-born peace, the joy unspeakable I find in labouring for the Master ! What condescension in Him to employ such unworthy dust in His service ! Glory, glory be to His holy name ! There are times when the Divine Spirit moves my heart with yearnings which I cannot hold back. His loving whisper melts me down. A great fire burns within, so that had I wings I would fly like an angel to do His bidding.

WILLIAM HENSMAN.

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## THE AMERICAN NATIONAL CAMP-MEETINGS, 1872.

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*(Concluded from page 374.)*

WE cannot forbear to give the following interesting account of part of one day's proceedings at the URBANA camp-meetings:—

At 10 o'clock a.m. Rev. J. A. Wood preached on Matthew v. 8, "Blessed are the pure in heart, for they shall see God." He glowed with unusual fervour, even for him, and was wonderfully helped to lead the vast congregation into the clear light. In the afternoon there were several rather detailed experiences instead of a sermon ; among them, by request, Bro. Inskip gave his own. The fire had been kindling brighter and brighter through the day, indications multiplying that an extraordinary manifestation was coming.

There was less noise at the surface, and the waves of feeling were most plainly deep ground swells that moved resistlessly through the entire body of men and women. During the afternoon a rain which fell in the neighbourhood, but did not reach the camp, had the effect of keeping away the listless and inattentive, who come as mere curiosity-hunters. Nearer evening the whole camp was drenched by a heavy shower, but as night came on the clouds broke away. The multitude resorted to the tabernacle at the usual time of general service, and found the preachers' meeting of the preceding hour still in session. Upward of a hundred ministers had gone down to the penitents' benches, in front of the platform, as seekers of "full salvation." The leader had been unable to stay the course of the meeting, and it speedily

became merged in the larger one. The hour for the evening sermon had come, but somehow the leader seemed disinclined to anything so formal as a regular sermon. Rev. Mr. McDonald took the platform, and in his plain, practical way addressed the audience. His subject, or rather his object, seemed to be the removal of obstacles from the minds of such of his hearers as were seeking for "the great salvation."

During the address, which lasted till after nine o'clock, he was followed by the closest attention, and sometimes interrupted by a question from some interested listener. When he had concluded there were between two and three thousand people in the tent. Mr. Inskip took the stand in one of those wonderful exhortations that could only be compared to a pyrotechnical display. Rising with his theme he seemed to take his entire audience with him. "Don't depend too much on your consecration. Oh, my God! what have any of you to give? Your property is not yours, your talents are not yours, your influence is not yours, your life, your wife, your children, your husband, are not yours. They belong to God; only one thing is yours—your will. That God demands. Shall He have it? Will you say, 'Thy will be done?' Say it, 'Thy will be done.'" It went up from the thousands as one voice, 'Thy will be done.' Now you said it, didn't you? Now hear what God says: 'This is the will of God, even your sanctification.' Do you believe it? Do you believe it? So many as are willing in their hearts to take Christ for your regeneration, Christ for your redemption, Christ for your justification, Christ for your sanctification, Christ for your all in all for time and eternity, rise to your feet."

As by one movement almost the entire audience arose, and as the speaker reached this height, the scene was sublime. The noise of shoutings, and spiritual groanings, and physical demonstrations, heard of in former days, had disappeared; and the thousands seem swayed by an unseen, irresistible force, as the trees in an orchard by the evening breeze.

How should the speaker let them down from the dizzy height? In truth, it seemed as though all, speaker and hearers, had risen to that height together. "Glory to God!" says the speaker. Then all joining by one impulse, "Glory be to the Father, glory be to the Son, glory be to the Holy Ghost; as it was in the beginning is now, and ever shall be, world without end. Amen."

"Now all that receive Christ as their salvation for time and eternity—their perfect salvation, their all-sufficient salvation, raise

your hands." A forest of hands went up from the standing crowd. Then came the coronation hymn—

"All hail the power of Jesu's name,  
Let angels prostrate fall,"

sung as those present had never heard it before. "Repeat that last verse."

"O that with yonder sacred throng  
We at His feet might fall;  
We'll join the everlasting song,  
And crown Him Lord of all."

Ten minutes later, when the thousands had retired to their tents, the shouts of praise might be heard in every quarter, and far into the night one might hear going up the familiar hymn—

"I am so glad that Jesus loves me."

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### CHILDREN'S MEETINGS.

A peculiar and most interesting feature of the programme at National Camp-Meetings is the daily service for children. This is usually held in the great tabernacle immediately after dinner, and closing at the ringing of the bell for afternoon preaching. They have from the commencement been conducted almost exclusively by Mrs. Inskip, and have resulted in the conversion of hundreds of children and youth.

The one work, the one theme, is *salvation*; and in the simplest and quickest manner possible the children are brought directly to Jesus. Nor does it take them long to find Him, for the step is a very short one from the little sorrowing heart to the bosom of Infinite love. Their little joyful, tear-stained faces tell the sweet story of pardon and love before the weak voice can declare it. I know of no scene more touching, more heavenly, than these ranks of glad upturned faces, still moist with tears of penitence, singing with a new consciousness of its meaning—

"Yes, Jesus loves me,  
The Spirit tells me so."

The effect is electric. Old men, veterans of the cross, women and children, even hardened sinners, feel the potency of this simple strain rung out from childish lips, and weep and rejoice together.

Opportunity is usually given for testimony; and the children, with an alacrity that would put many an older professor to the blush, spring to their feet to tell in childish phrase, with sweet directness, how Jesus has forgiven all their sins. A little boy at the meeting on Sabbath spoke three times, declaring he was so



happy he couldn't keep still. Another said, before his conversion he was very fond of ships, and had determined to become a sailor; but now he wanted to tell somebody about Jesus, and was going to be a missionary.

A minister came forward, leading his little son by the hand, saying, "All my children have been converted, and are members of the Church, but this one; and I want Jesus to save him to-day." The mother followed with a sleeping babe in her arms, and sat down by the kneeling boy, while the father prayed for his salvation. It was a touching scene. The little son was converted, and father and mother rejoiced and gave thanks to God.

A little girl, ten years of age, said she had been a member of the Church a year and a half, but had never spoken much in meetings, as she thought God wanted her to be good at home, so that her parents and brothers and sisters might see that she loved Jesus.

A pious lady saw two young ladies resting near her tent, Friday noon. She thought they looked weary, and asked them to come in. They did so, and told her they walked, one four and the other seven miles to get to the meeting. She gave them dinner, and talked and prayed with them, and when the bell rang brought them to the children's meeting. They were deeply affected, and as soon as the invitation was given came forward seeking Christ. Both were converted.

Upon questioning them, we learned that one was an orphan without friends, and living in an unchristian family. The lady who brought them to the meeting sent to the book-store, purchased a Bible, in which the writer had the pleasure of writing the name of the kind donor, with the date of conversion, &c., and presented it to the orphan, who received it with tears of joy. Claspings the treasure to her bosom, the two happy girls departed on their long walk homeward, doubtless almost astonished at the marvellous change that had come unexpectedly to their hearts.

A preacher's wife brought her two little girls that had been dedicated to God from their birth, and kneeling beside them, gave her treasures anew to God. They, too, were gloriously saved.

Young men were not ashamed to come and kneel among the children, and several found peace in Christ.

What a blessed work it was! How the little ones crowded about us, and lingered day after day, until our very hearts ached at the thought of parting.

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## KEEPING FULL SALVATION.

The following is beautiful advice given by the Rev W McDonald:—

“There is as much in keeping full salvation as in getting it. We are as earnest and conscientious in requiring men to live right as in seeking to make them right. I would recommend to all persons enjoying full salvation to strictly avoid controversy. I don’t think controversy does any good, especially where experience is concerned. If anybody wants to argue with you, just tell them what Jesus has done for you, and leave it there. If you do this you will captivate them. Tell them what God has done for your soul; not what great things you have done. I recommend that you should avoid withdrawal from the Church. I am in favour of special meetings for holiness, but go into the church meetings too, and let your light shine. Go to the prayer and class-meetings, and let your light shine there. Stand up for your minister, if he don’t preach holiness. Let him feel that you are interested in his success. Pray for him; but not as some people do. Don’t expose him to chagrin in the congregation. Somehow we love Methodist ministers. We don’t propose to speak against them, but to help them on. We don’t want you to cultivate a censorious spirit. We are against everything like sourness and bitterness. We are acquainted with the state of things in this region. Who has not heard of the questions which have agitated you here? We beg of brethren occupying extremes upon this subject to lay down their opposition and join hands. Be active, be earnest, but keep sweet. A man can bear tons of pressure if he is sweet. You are not to reform the world in an hour.”

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The meeting held at RICHMOND, Maine, was said to be the best meeting the association has ever held. The tide of influence swept on from one victory to another. Floods of salvation rolled over us; and one night the meeting was so silent for an hour that we hardly dared move hand or foot, and Brother Inskip only spoke in a loud whisper. The power penetrated to the inmost soul, and a glorious transformation passed over the people, while some fell overpowered to the ground.

We have only space to give an account of the closing scenes at Richmond:—

The congregation assembled at half-past seven in the evening for the final service, the Rev. W. McDonald presiding. The collection taken to defray contingent expenses, exceeded the

amount asked for. Addresses were then delivered by Messrs. McDonald, Robinson, Morse, Randall, and Inskip. The latter was most happy and enthusiastic in his remarks. He won the hearty confidence of ministers and people in the great objects of his evangelistic mission. They bid him an emphatic "God-speed." He complimented the local association and all in attendance for their good order and untiring zeal. Then, amid songs of praise, the long procession was formed, and the marching round commenced. Several times did the happy multitude, walking slowly four abreast, and keeping good time to the thrilling melodies which succeeded each other, compass the enclosure, the excitement increasing steadily. Then the leading ministers formed a line, and the people in single file passed by, shaking hands with each, while tears of joy rolled down their faces, and many embraced each other in the ardour of their loving fellowship. At least a thousand people stood gazing on this affecting scene.

The tall form and clarion voice of Amanda Smith, the coloured sister, here was conspicuous. Her song, "O, how I love Jesus!" was taken up and re-echoed until the welkin rang, and the stars in the distant sky seemed to dance in sympathetic rapture. At length the President raised his hands, and pronouncing the Apostolic Benediction, declared the Eleventh National Camp-Meeting closed. The people continued in groups to congratulate each other, and the night was spent by many in singing and prayer.

Friday morning the camp tells a strange story of man's presence and departure. Songs, prayer, rejoicings, are no longer heard; the birds sing on as sweetly as ever; the trees murmur as before; the placid river rolls on toward old ocean—but the people have departed, and the scenes and enjoyments of the past ten days, like the fleeting things of earth, have had their day, and are no more.

The results of these camp-meetings eternity only will disclose. At the first of them, Oaks Corner, it is said "hundreds of ministers and members entered into the enjoyment of full salvation. Some who had been prominent leaders in a most violent and long-continued war, as some would call it, upon holiness, came out clearly, frankly confessing their great mistake, and giving themselves to a new life of devotion to a cause which they had opposed. At a single service not less than one hundred entered into the enjoyment of heart-purity, who arose and made public confession of the same."

Succeeding meetings are said to have begun where others left

off, the holy power being felt from the very first day, and increasing to the close. To God be all the glory!

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THE LORD IS GOD.

DEDICATION HYMN, NATIONAL CAMP-MEETING AT SEA-CLIFFE GROVE.

The Lord is God! the Lord is God!  
Let every human tongue declare;  
Ye winds and waves His sovereign word  
To every distant region bear.

The Lord is God! Thyself proclaim,  
As when of old, with strong desire,  
The prophet called upon Thy name,  
And Thou didst answer him by fire.

Send down the Holy Ghost, we pray!  
Thine earthly temples cleanse and fill;  
And to Thy waiting hosts to-day  
The wonders of Thy grace reveal.

We wait to prove Thine ancient strength,  
We wait to know Thy boundless love—  
The height, and depth, and breadth, and length—  
We wait Thy coming from above.

The fulness of Thy Spirit pour,  
Bring in the residue of grace,  
Till God in Christ, from shore to shore,  
Shall be the song of all the race.

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[For the above report we are chiefly indebted to the pages of the *Methodist Home Journal*, for earnest spirituality the best weekly paper we have ever seen. The attention of our readers is called to an advertisement on the cover this month.]

W. G. P.

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EXPERIENCE OF MINISTERS.

No. 6.

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ONLY once do I remember during my very early life being powerfully convinced of sin. My parents were then living at St. Just, in Cornwall. I was not led to Christ. I am not aware that there was any evangelical feeling in the whole matter. I knew not the plan of salvation. But one Sunday night I was very much afraid of dying and of hell. I thought I could see the pit of woe; and I wept sorely because I was a sinner in danger of perdition. I sobbed myself asleep that night; but for years I do not know that

any such impressions came again. I was regularly taken to chapel ; but until I was eighteen years of age no one personally spoke to me about my soul. In the providence of God I was then engaged for a situation in a pious family in Northampton. Only twice or thrice had I gone to any place of worship for four years. But a seat at chapel was engaged for the family of which, with a godly assistant in the same house, I became a member. I was expected to go a place of worship, and went. At first the services possessed but little interest for me. We regularly had family prayer. Those prayers, so fervent and sincere, could not fail to impress. The piety of my fellow-assistant was most sincere. I had seen nothing like it before. He and other members of the family seemed to pass through life so happily. They were freed from many cares that oppressed me. They were happy, I was not. Dr. Doddridge's "Rise and Progress of Religion in the Soul" was lent to me. Each succeeding page possessed additional interest. It was a message from God. At length one evening I came to the passage where the good doctor asks the reader whether he is decided to serve God ; if not, to lay the book aside and read no more. I considered ; and there, on that summer's evening, resolved not to rest until I obtained the assurance that I was a child of God. Shortly afterwards, about a month after arriving in Northampton, I felt assured that God for Christ's sake had

#### PARDONED ME.

I soon found work to do for Jesus, and made some delightful friendships ; but I was taught that whilst it was possible to grow in grace, sin would ever be present, both in the heart and life, so long as I remained in the flesh. The doctrine of "Christian perfection" was only named to be ridiculed ; and, alas ! I joined in the ridicule. Very many now are in just the position I was at that time. I did not understand it. I had never read a volume on the subject. I had never even read the Bible specially in reference to it ; yet taking my cue from others, because they opposed it I did the same.

My call to the ministry marked an epoch in my life. I was advised that I could not go into the colleges of the church with which I was united because I could not subscribe to the Calvinistic system of theology. (It was the Independent Church, once under the care of Dr. Doddridge.) Just about that time I left my situation, and went home to Cornwall. There was no Independent Church in the town. To join the Methodists was as far from my thoughts as though they were not in existence. I had entertained

## MUCH PREJUDICE

Against churches governed by a central body of any description. Besides, did they not have class-meetings? and did they not teach Christian perfection? But as they had a large, handsome chapel in the town, I went with my friends. I was soon taken in hand by some dear Methodist friends in Redruth. After a time I became convinced that the order of church government is not laid down in the New Testament, and that the government of churches by a central head was eminently adapted to serve the interests of those churches, both in maintaining purity of doctrine and efficiency of discipline. Secondly, "Wesley on Christian Perfection" was put into my hands, and read. "Is this all that is meant," said I, "by the doctrine? Then you do not teach absolute perfection, but simply *Christian* perfection. Why, this is eminently Scriptural?" Every position assumed I saw had the warrant of the Word of God. I found that I had been objecting to a doctrine which Methodists never advocated—which was, in fact, a mere creation of the imagination. That experience, which I now saw to be my privilege, I longed for, and began at once to seek it. But, thirdly, there was the class-meeting. "Was that anything better than a confessional?" "Will you come and see?" "Yes." I went, and the simple testimonies of religious experience, the eminently suitable advice given by a devoted man of God, surprised and delighted me. The remembrance of that blessed Sabbath morning is precious to me yet. The class-meeting I loved at once, I loved it increasingly, and, thank God! I can say I never loved it so much as to-day. I soon felt that it was my duty to join the church in whose doctrines I so thoroughly believed, and for whose church polity I felt increasing admiration. The way was soon made clear for me to enter the ministry. As yet, however, I had not experienced anything more than justifying grace. In my first circuit the Lord poured out His Spirit mightily. Almost every village Society was wrapped in the flame of a religious revival. For months I never passed a week without seeing souls saved. I felt my need of something more than I had obtained. For a little time I earnestly sought

## A CLEAN HEART

On one occasion, in agony of prayer, I obtained a remarkable blessing. I thought it was what I needed. I shouted for very gladness of heart. It was the ecstasy of but a brief period. Soon it was gone, and I settled into a lower experience than before,

trying to satisfy myself, though coming very far short of the Divine requirements. In this unsatisfactory state I lived until 1869. In the summer of that year a dear friend visited me and spoke of a prayer union which had been started among some earnest Christians in South Africa, and asked me to join him on Wednesdays and Fridays for half-an-hour in prayer for each other, specially in relation to the experience of full salvation. The proposition was most agreeable to me, for again I had begun to feel a longing desire to be holy. I began to pray in earnest that God would entirely sanctify me. Day by day I pleaded; but day by day I increasingly felt that my nature was evil, and my distress increased. In the beginning of the May following I went to spend a few days with my dear friend in London. On Wednesday, the 4th, it was proposed that we should spend our half-hour together. To all eternity I shall not forget that day. As we knelt in prayer my heart was sorely chastened, because, though occupying the position of a Methodist minister, I was so far short of God's requirements in all His children. I felt that God wanted me to love Him entirely, but my poor divided heart was often the scene of much conflict. For perhaps three-quarters of an hour we remained on our knees engaged in alternate prayer. I thought I saw what was needed—the heart to be wholly consecrated to God, and to be entirely filled by God. At the close I felt that I could surrender all with an intelligent appreciation of God's requirement such as I never had before. I saw that God had promised to give me this grace; that if I confessed my sin, His faithfulness and justice were as much pledged to cleanse me from all unrighteousness as to forgive my sins. I told Him that I then consecrated my all to Him—my body and soul, my time and talents, my wife and children, my present position and future prospects—that I withheld nothing, and waited to know that He accepted the offering. I told my Saviour that I had come aforetime a penitent rebel, and my cry was pardon for the rebel; and that He at that time was gracious and heard, and I rejoiced in the sense of pardoning love. But I was now His child, longing to possess the fulness of His love, and exhibit His image in my life. "Thou didst receive the rebel, Lord; wilt Thou not rather receive Thy penitent child?" was my persistent cry. My mind fastened on the glorious promise: "Him that cometh to Me I will in no wise cast out." "I come for purity; Thou canst not cast me out. Lord, I believe!" By simple faith I rested on the promise,

## NOT DARING TO DOUBT

Whether God would honour His own truth. And as I believed, God accepted and fully saved me. The sweetest peace I ever felt came into my soul. The Divine assurance was there that I was wholly my Lord's. I had no ecstasy, no joy; but a calm peace that stayed with me, and that no temptation could disturb. At once I felt all fear of death taken away. I had always before a strong shrinking from the thought of death. I dreaded the hour when I should pass away from this world. But in that moment all my fear was gone. I would as soon have died had it been the Lord's will as have slept that night; and the fear has never returned. Another immediate effect of receiving full salvation was the way in which I was enabled to meet temptation. As soon as presented, my soul rose up against it. I shrank from all evil, crying, "Help, Lord;" and His help was always nigh.

Another effect was increased usefulness. The Lord began to work by me; many sought and found mercy, and several were stirred up to seek a similar blessing. In the deepest humility, never more conscious of my unworthiness than at this moment, I praise God that He has never so much honoured my ministry as since the glad hour in which He made me free from sin.

With shame I acknowledge that I have not always retained full salvation. Sometimes I have yielded to temptation, and darkness has obscured my way. But I am thankfully able to declare that for some considerable time past I have been walking in the light of God's continual favour and fellowship. During the last Conference, the

## KILBURN MEETINGS

Were greatly blessed to me. Communion with those full of the Spirit of God to whom I was then introduced has been of very great benefit. Whilst engaged in prayer with a dear friend one night, a richer blessing than ever before came with thrilling energy into my soul. The Lord is drawing me closer to Himself, and I am following Him. My hand is in His hand. "Whithersoever Thou goest, Lord, I will go," is my cry. My life is one of faith. I wonder at the Lord's mercy; but I dare not refuse His grace. I am looking for richer blessings than I have yet had, for richer light flooding the pathway to the kingdom, and for greater success in my life-work of saving souls.

WILLIAM G. PASCOR.

*September 24, 1872.*



## THE LITERATURE OF HOLINESS.

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BY REV. I. E. PAGE.

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NO. IV.—“A SERIOUS CALL TO A DEVOUT AND HOLY LIFE;”  
 “A PRACTICAL TREATISE ON CHRISTIAN PERFECTION.” BY  
 REV. WILLIAM LAW, A.M.

It is almost impossible to come in contact with genuine earnestness without receiving the contagion of it. As fire placed in contact with combustible material sets it blazing, so the living earnestness of an ardent spirit will communicate itself to others. It would be vastly interesting to take the case of men of great influence who have done mighty deeds for God and humanity, leaving behind them children of their own fervour; and tracing back their life-history, to mark when and where, and especially from whom, they caught the fire which burned in their actions and was the source of their power. If, as a poet writes, “All thought begins in feeling,” how grand is the mission of those who can with magic touch cause to spring up in living energy the nobler feelings of other men, fire them with pure purposes, and send them forth to do exploits in the name of God and humanity.

“He who doth this, in verse or prose,  
 May be forgotten in his day;  
 But, surely, shall be crowned at last with those  
 Who live and speak for aye.”

Thoughts like these have been suggested by the recollection how two prominent men of the last century, each a giant in his way, were influenced by the two books named above. “When at Oxford,” says Dr. Johnson, “I took up Law’s ‘Serious Call to a Holy Life,’ expecting to find it a dull book (as such books generally are), and perhaps to laugh at it. But I found LAW quite an overmatch for me; and this was the first occasion of my thinking in earnest of religion after I became capable of rational inquiry.” \*

“Meeting now,” writes John Wesley, “with Mr. Law’s ‘Christian Perfection’ and ‘Serious Call,’ although I was much offended at many parts of both, yet they convinced me more than ever of the exceeding height and breadth and depth of the law of God. The light flowed in so mightily upon my soul that everything appeared in a new view. I cried to God for help, and

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\* Boswell’s “Life of Johnson.”

resolved not to prolong the time of obeying Him as I had never done before. And by my continual endeavour to keep His whole law, inward and outward, to the utmost of my power, I was persuaded that I should be accepted of Him, and that I was even then in a state of salvation.\*

With the facts of Law's life we have not now to do, and will simply state that he was born at King's Cliffe, in the county of Northampton, in 1686, and closed his life at the same place in April, 1761, aged 75. It would appear that he was called in the providence of God to do a kind of John-Baptist work in relation to the great religious revival of the last century. He "prepared the way of the Lord" in awaking attention to the requirements of God, and to the need for entire consecration in those who would serve Him, and reach the felicities of His presence in heaven. He is LAW all over, and reminds one of *Moses* in Bunyan's *Pilgrim*, who knocked down poor *Faithful* so unmercifully.

Readers of the "Practical Treatise" and "Serious Call" will notice the absence of much which is now acknowledged as vital Christian truth. The writer seems, for example, to ignore or deny the grand old truth that we are justified by faith alone, and all through these books assumes that men are accepted of God for their good works. A comfortless doctrine for those who painfully feel their utter moral helplessness, and have to confess that after all their endeavours they have only sunk deeper in the evil, from the pollution and guilt of which they longed to be free. There is a sad lack of CHRIST in these two books, and the Christian reader, as he passes from chapter to chapter of earnest appeal, close argument, and searching application, will scarcely help crying with the Greeks who came up to Jerusalem to the feast, "Sir, we would see JESUS!" So little, in fact, is said of the Saviour, and of that glorious Death which brought life to man, that on page 174 of our copy of the "Serious Call," where a reference is made to the sufferings and death of the Son of God, there is a foot-note in pencil, "Glad to find this reference to the atonement: was beginning to think Christ's work had no place in our author's plan." Early in the book, speaking of the narrow way, he says—

"The sum of the matter is this: from the above-mentioned and many other passages of Scripture, it seems plain that our salvation depends upon the sincerity and perfection of our endeavours to attain it.

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\* Wesley's Works, Vol. I., p. 93.

“Weak and imperfect men shall, notwithstanding their frailties and defects, be received as having pleased God, if they have done their utmost to please Him.

“The rewards of charity, piety, and humility will be given to those whose lives have been a careful labour to exercise these virtues in as high a degree as they could.”

Another thing to be guarded against in these treatises is the notion of merit in a kind of Popish mortification and self-denial. It is of great consequence to discriminate between what is natural to us as *men*, and what as *fallen* men. When we are called by our Saviour’s teaching to deny ourselves, it is the sinful, corrupt self, the old Adam, we are to disown and doom to death. Nothing but mischief comes of cramping and crushing out the impulses which are part of our nature. The God who gives us His pure and perfect law to fulfil, gave us bodies with appetites, and souls capable of enjoyment, and is not glorified when these powers are crushed as evil. “The life of holiness is not what the world falsely represents it—a life of preciseness and painfulness in which a man crosses every affection of his nature. There is no such thing as self-denial, in the Popish sense of that word, in the religion of the Bible. The system of restrictions and self-crossings is the very system which Satan hath set up as a counterfeit of God’s way of sanctifying. It is thus that Satan frightens away thousands from Gospel peace and Gospel holiness: as if to be a sanctified man were to be a man who crossed every desire of his being.”\*

We have been struck, in reading these works, with the fact that they are the productions of a genuinely earnest spirit, thoroughly sincere, and intensely religious, but *working from a wrong centre*. Let a soul fairly grasp the truth that Christ “loved me, and gave Himself for me;” let the result of this belief be a genuine, hearty, and constant love to Christ, and the whole life will become in principle and action Christian. All else falls into position when the heart is right, full of faith and love. But, says Law—speaking of “humility, self-denial, and a renunciation of the world”—“the care of our devotion seems wholly to consist in the care of these duties: so far as we proceed in them, so far we advance in devotion. We must alter our lives in order to alter our hearts; for it is impossible to *live* one way, and *pray* another.” This is certainly radically wrong.

What shall we say of the excellencies of these books? They

are earnest in spirit and direct in aim ; they are logical and full of force, and we envy not the religious man who can read them without experiencing a feeling of intense dissatisfaction with himself. "What a serious task it is to confront one's self with faithful truth ! and to see one's self by a light that will not flatter !" They give a high standard of Christian life, showing how devoted, how zealous, how separated from the world—in a word, how spiritual that man should be who takes religion for his law, and means to secure a place in heaven. Read them for conviction and stimulus, read them with prayer, and they will bring blessings to the soul, especially if you remember as you read that God alone can make the heart and life holy ; that the Lord Jesus died to accomplish this in His people, and that faith in His power is the means by which the blessing is bestowed.

Here are a few extracts.

*Care of the soul.* "Nourish it with good works, give it peace in solitude, get it strength in prayer, make it wise with reading, enlighten it by meditation, make it tender with love, sweeten it with humility, humble it with patience, enliven it with psalms and hymns, and comfort it with frequent reflections upon future glory. Keep it in the presence of God, and teach it to imitate those guardian angels, which, though they attend on human affairs, and the lowest of mankind, yet '*always behold the face of our Father which is in heaven.*'"

*Consecration.* "If you would be a good Christian, there is but one way, you must live wholly unto God ; and if you would live only unto God, you must live according to the wisdom that comes from God ; you must act according to right judgment of the nature and value of things ; you must live in the exercise of holy and heavenly affections, and use all the gifts of God to His praise and glory."

*The devout man.* "He therefore is the devout man who lives no longer to his own will, or the way and spirit of the world, but to the sole will of God, who considers God in everything, who serves God in everything, who makes all the parts of his common life parts of piety, by doing everything in the name of God, and under such rules as are conformable to His glory."

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## THE PEARL OF DAYS. READINGS FOR THE SABBATH

BY REV WILLIAM G. PASCOE.

### DECEMBER I.—CONTENTMENT.

“I have learned in whatsoever state I am therewith to be content.”—  
PHIL. iv. 11.

It was a severe lesson learned by a willing scholar. There was very much against which the flesh would rebel. “Bonds and imprisonments” had been his lot. Privation and hunger often distressed him. He was now under the restraint of Roman law. He had lost everything which the world values, for the sake of Christ, and yet he was a happy man. He had learned the happy secret of contentment. No pampered prince, whose every want was anticipated, and every whim gratified, could possibly be so happy as that contented man in bonds at Rome. Contentment is a lesson to be learned; a commanding faith in God is absolutely necessary to our learning that lesson; and the way in which we bear crosses, losses, misfortunes, disappointments, and other trials, show whether that lesson has been perfectly learned or not.

Madame Guyon beautifully illustrates the Christian duty of contentment when, imprisoned for the Quietism which she professed, she sung—

“A little bird I am,  
Shut from the fields of air,  
And in my cage I sit and sing  
To Him who placed me there;  
Well pleased a prisoner to be,  
Because, my God, it pleaseth Thee.”

She could use the language of the apostle, “I have learned in whatsoever state I am therewith to be content.”

If we would be content we must hold the world with a loose hand. Our affections must not be so enwrapped around it that we cannot part with it without a struggle. We must not be so interested in the world that if our cherished goods are taken from us it will occasion discontent and murmuring. This is to make the world take the place which should be occupied by God alone. It is both vain and useless. We cannot keep anything that God decrees shall be taken from us. It is wiser in every way to be contented with our lot whatsoever it be.

If we would be content we must believe that God’s will is best in all things. It was said of the Saviour, “He hath done all things well.” Friends may shout His praises, for He has never called us

to pass through a trial that was not for our good; never brought upon us an affliction that was not intended to refine our graces; never for one moment forgotten the charge which has been His since the glad hour when we gave ourselves up to Him. Let us “have faith in God.” We shall thus be able to learn every Divine lesson which the “Great Teacher” desires us to know, and shall come to that practical excellence in life in which, under all circumstances, we shall be content.

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DECEMBER 8.—GOD GLORIFIED IN ALL THINGS.

“That God in all things may be glorified.”—1 PETER iv. 11.

It is possible for us in all things to glorify God. If we see to it that our hearts are pure, and carefully remember that our motives must be such as a pure God can look on with approbation, then in all things we may glorify God. The highest action of our obedient faith cannot advance His essential glory, but springing from the grace which He supplies to the believer, every exhibition of pure and holy affection and every act of devotion glorifies God. He is the Author of all good; and when good is seen in the lives of those who once were such rebels against His authority, the praise redounds unto God.

Is your heart clean, my friend? Do none but holy affections find a place there? Is all malice, and envy, and evil temper gone? Does love reign? Is the Holy Ghost your *abiding* Comforter? Then you are in a condition to glorify God in all things. But remember that to do so you must—

1. Continually consecrate all to God. It is not enough that when you came for full salvation you made a full surrender of all to Him. It was enough for that moment but not enough for this. Now that you have received the fulness of His grace, continually present yourself to Him a living sacrifice. Every day, every hour, every moment, you want the merit of Jesu's death; and every moment your privilege is to yield yourself unto God, and receive all the grace that you can possibly need.

2. Watch! The enemy is never so anxious to do you harm as when you are nearest to your Saviour. Often after seasons of soul exaltation you have found him with his fiendish subtlety endeavouring to bring darkness upon you. You are not ignorant of His devices. Watch! The eyes of the world are on God's saints. They sometimes glory in the fall of a believer. They will not forget to talk of the inconsistency of professors if they can do so.

Let them have no opportunity of doing so from your conduct ; but glorify God by your blameless behaviour.

3. Do all the good you can. Let your faith be a practical one, leading you to active exertion for God and the good of your fellow-men. This seems the design of St. Peter when he wrote these words. The context is particularly instructive: "Be ye therefore sober, and watch unto prayer . . . Have fervent charity among yourselves. . . Use hospitality without grudging . . . If any man speak, let him speak as the oracles of God ; if any man minister, let him do it as of the ability which God giveth ; *that God in all things may be glorified.*" You cannot afford to be idle, with so much laid out for you to do. No Christian should have an idle hour. Let the poor, and the sick, and the ignorant, and the needy, see that your religion makes you more keenly alive to the needs of those whom you can help ; God will thus be glorified in your life, and in return He will glorify you in His heaven.

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#### DECEMBER 15.—UNWEARIED WORK FOR GOD.

"But ye, brethren, be not weary in well-doing."—2 THESS. iii. 13.

THERE are very few who earnestly work for God that do not sometimes feel they would be glad, if it were pleasing to Him, to lay down life and work together. A wearied body in labour which has brought forth no manifest success is dispiriting. We can do with weariness of body if the success is what was anticipated. It is then glorious to work and inspiring to buckle on the armour. But how different when no advancement is made on the works of Satan, when sinners refuse every offer of mercy, when opposers use every art to disturb and harass, and so far as we can judge our work appears a failure ! It is then wearying to the spirit as well as the flesh.

But it may be well that you should sometimes simply bear witness. Yours is not to command success, but to perform duty. If in the best manner you are able your work is done, it is with God to grant the success. When Paul planteth and Apollos watereth, God giveth the increase. There is no doubt whether God will give the increase. He is faithful who hath promised. It will cheer us in our faithful work for God to remember that He is looking on and beholding our service. When an old highland chieftain, at the battle of Preston Pans, fell sorely wounded while leading his clan into the conflict, his men became disheartened, and began to waver. The old man raised himself a little and

shouted, "I'm not dead, my children ; I'm watching to see you do your duty." Inspired by his words his troop returned to the charge, and with the thought that he was watching them, performed prodigies of valour in aiding to win the battle. In like manner let us be inspirited by the thought that God is watching us with all the affection and interest of a Father, and will crown with "eternal life" those who are faithful to their trust.

Then, "brethren, be not weary in well-doing." However hard may be the toil, however rough may be the way, unwearied pursue your way.

"Courage! your Captain cries,  
Who all your toil foreknew."

He is before you. He has trodden the path on which He would have you walk, and now assists you by the aid of that other Comforter who is to abide with you for ever. You may have little sympathy from man ; you shall have much from God. You may have frowns from the world ; you shall have smiles from God. Persevere in thy well-doing. It will make music in your soul when you lie upon the bed of death to remember that amid discouragements, and coldness, and opposition, and temptation, you have remained faithful. "In due season you shall reap, if you faint not."

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#### DECEMBER 22.—THE ANGELS' SONG.

"Glory to God in the highest, and on earth peace, good will toward men."—  
LUKE ii. 14.

THIS was the sweetest song to which the earth ever listened. The morning stars had sung together on the completion of the work of creation. That was a glad morning ; but when the Son of God was announced, a day dawned such as never since the world began was one seen so bright and glorious. God had become man. Prophecy had been again proved true. The hopes of ages were realized. The great Deliverer, Jesus the Son of God, had come in the flesh, and there was hope now for the entire race of man. The angel delivered his message to the shepherds, telling them of what had taken place at Bethlehem, and at once the news called forth an irrepressible burst of joy from the whole heavenly host, "Glory to God in the highest, and on earth peace, good will toward men."

"Glory to God in the highest!" No event ever brought so much glory to God as the incarnation of His Eternal Son. It showed the wonderful love of God for a fallen world ; it linked man to God as was impossible in any other way ; and it will never cease to bring glory to God. Let the bells ring. Let the carols be sung. "Glory



to God in the highest!" Let the earth join the heavens and agree to praise God. The glad tidings of great joy have come, and all people may hear the glad sound of salvation.

"On earth peace." How much it was needed! What fierce passions found a home on earth before Christ came! How altered has the world become! We are not what we would be, but thank God peace has been preached. In multitudes of cases the glad tidings have been received, and peace has found a resting-place on earth. When the Gospel of Jesus Christ shall be fully received, war will cease to the ends of the earth; and it shall be as difficult to find a soldier as it is now difficult, in some countries that were once heathen, to find an idolater.

"Good will toward men." Yes, indeed; pardon for rebels, honour for slaves, salvation for the lost. Tell it out at this season of the year. God has proclaimed "good will toward men." "He willeth not the death of a sinner." He "would have all men to be saved." His "good will" is so great toward men, that He has even made provision for us to be washed from every stain of sin, and so live in the most delightful consciousness of fellowship with Him day by day. We may "walk in the light as He is in the light." Throughout our life we may "abide in Him." What "good will!" What occasion of joy!

At this season let every bell of joy ring out again and again. Christ has come. The Saviour so long promised has arrived. The world may wipe her weeping eyes. The heavy laden may take heart again. The Son of God is here. Joy! joy! "Glory to God in the highest, and on earth peace, good will toward men."

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#### DECEMBER 29.—PASSING AWAY.

"The fashion of this world passeth away."—1 COR. vii. 31.

"THE harvest is past, the summer is ended," the moments grow more solemn as we pass to the last moment of the year, and they seem to chant their own requiem, "Passing away."

So is it with everything that is of the earth. It is passing away. Pleasures and pains, joys and griefs, friends and foes—all alike are passing away. We see the leaves on forest trees come out in early spring fresh and green; but we see them in the autumn ripening for death, and falling in myriads. We are like those leaves. For a little time we flourish, but soon we decay, and our place is filled by others. We are all passing away.

Eighteen hundred and seventy-two has nearly run out. We have

had many glorious privileges, many golden opportunities of doing and of getting good. Some of those seasons, the memory of which is a precious treasure, we shall never forget. It may be that some are forgotten, because not improved by us; but even whilst you read, kind friend, these things are passing away.

Let us not make too much of earth. God has made it very beautiful. He has given us much to rejoice in here, and we may rejoice in earth's good things so long as they are kept in the subordinate place intended by their Creator. But let us remember they are passing away. The joys while we grasp them fade. The flowers while we gaze upon them change. The music while we listen to it grows faint and low. All is passing away.

Let us not be too much affected by earth's sorrow. They who weep may be as those who wept not. The night of weeping will not have more hours than the night of mirth, and joy will come in the morning. The burdens will not press on us for ever. The load of care will not weigh heavily through all the ages. Our cares—deep, real, God only knows how much so—are, like everything else on earth, all passing away.

Let us “redeem the time”—make the most of it as it passes. We have wasted too much in our days of folly to be slothful now. The opportunity neglected can never be recalled. The moment wasted can never again be found. The time in which we can do so much for God is passing away. Make the most of it, that when the end shall come your life-work shall be done.

Let us look forward beyond the changing fashion of this world. These scenes will soon pass from our gaze. What scenes will then be gazed upon by us! If faithful to the end, oh! what glory will burst upon our vision! Heaven will not pass away. The only changes there will be changes into higher perfection and glory. In anticipation of passing from earth to heaven, let us remember Him to whom we are indebted for all grace, and begin the song which the glorified with overpowering melody will sing: “Unto Him that hath loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen.”

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## REVIEW

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*The Breakfast Half-hour; or Addresses to Working-Men.* By HENRY R. BURTON. London: Sold at 66, Paternoster-row. Second edition. Price 1s. THIS very prettily-got-up little volume consists of fifteen addresses given to working-men during their breakfast half-hour. It has been the praiseworthy custom of Mr. Burton each week to visit the largest engineering establishments in Lincoln whilst the men were sitting at breakfast in their mess-room, and give them some earnest talk for about twenty minutes on some important subject. A selection of these addresses are here given to the public. The first edition of 3,000 was disposed of in a few days. They are very earnest, full of illustrative anecdotes; just such talk as you would suppose working-men would listen to without wishing their friend would stop; and we cannot doubt they would be very useful. We trust they may be equally so to the larger circle to whom they are now addressed.

*Christian Purity: or, The Heritage of Faith.* By R. S. FOSTER, D.D., LL.D. London: Hodder and Stoughton, 27, Paternoster-row. Price 1s. 6d.

THE above is an abridged reprint of one of the most valuable works that America has given to the world on this glorious doctrine. It is an excellent compendium of the whole subject. Written in a clear, logical style, which often rises to true eloquence, it is most delightful reading, and the truth is most convincingly stated. The work is beautifully got up, and cannot fail to be a blessing wherever prayerfully read. The editors of *The Methodist Family* have well done in putting this work within the reach of the poor. May they be well repaid!

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THE following from the Rev. Luke Tyerman has appeared in an American paper, and will be read with interest:—

Stanhope House, Atkins Road, Clapham Park,  
April 19, 1872.

To E. C. ESTES, Esq.

My dear Sir,—I sincerely thank you for your kind letter of the 1st inst.

The Mr. Madden mentioned p. 648 of vol. ii. was not the notorious Martin Madan.

I am thankful to learn that my book is useful. I had no other object in writing it than this. I shall be *specially* thankful if it helps to revive the glorious old Methodist doctrine of Christian perfection—a doctrine of late years disastrously neglected, but which is now (blessed be God!) obtaining more attention in this country than it has done for more than the last twenty years. To my certain knowledge, not a few of the Methodist preachers and people are thirsting after purity of heart; and this I regard as one of the most hopeful signs of the times in which we live. All who are acquainted with Methodist history are well aware that Methodism has always prospered most when the doctrine of entire sanctification has been most popular. To have a revival of religion, we must have a revival of old truths. I am a disbeliever in the quackeries of the modern pulpit. I long for sermons such as I used to listen to from the grand old Methodist heroes in my childhood days.

With affectionate regards, I am, my dear sir,

Yours truly,

L. TYERMAN.

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