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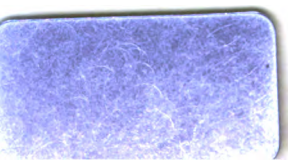
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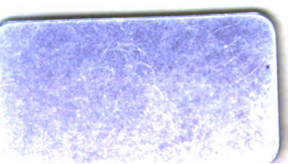
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PRESENT

TO

MY CHRISTIAN FRIEND

ON

ENTIRE DEVOTION TO GOD.

BY MRS. PHŒBE PALMER,

AUTHOR OF "THE WAY OF HOLINESS," "FAITH AND
ITS EFFECTS," &c.

NEW EDITION, REVISED.

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AUTHOR'S PREFACE

TO THE FOURTEENTH EDITION.

THOUGH the new edition of this little work is presented to the public in a new form, and with a large addition of new matter, it comes with no new doctrines. Every truth in religion is as old as the Bible; and the aim of the author of this work is not to set forth any new phases in piety, or to develope new and unauthorized views that have not been clearly presented in the Scriptures of truth to the aspiring gaze of the Christian. Her simple aim is to bring up with freshness, and describe in scriptural phraseology,—

“The way the holy prophets went,”—

the way that has been trodden by the truly devoted of all ages and of every evangelical sect.

It has been the effort of the author to maintain holiness as the great leading doctrine of the Bible, rather than as a doctrine peculiar to any sect. Occasional illustrations from the experience of individuals connected with various denominations, both from among the ministry and the laity, are interspersed, as confirmatory of the fact, that holiness is not merely the doctrine of a sect, but the doctrine of the Bible.

In endeavouring to commend and enforce the

importance and excellency of the theme, the author does not attempt to evade the offence of the cross, by employing other than scriptural phraseology. The inglorious task of endeavouring to make the doctrine, experience, and profession of holiness popular, has not been undertaken; efforts of this sort ever have been, and ever must be, ineffectual. The hearty reception of a doctrine which makes it the duty of men to become Christ-like, and exhibit in heart and life entire devotedness to the interests of Christ's kingdom, is not to be expected either of the world or worldly-minded professors. An embodiment of holiness once appeared in human form. Immaculate purity, ineffable beauty of holiness, was once personified, and walked and talked with men. Was He, or were His sayings, popular? Listen to the questionings: "Is not this the carpenter's son?" "Have any of the rulers and Pharisees believed on Him?" "This is a hard saying; who can hear it?"

And, as the term "holiness" is used by Divine dictation to express a state in which all who would see the Lord must live, is a modification of the term to suit the worldly or fastidious professor permitted to the creature? Let those who would avoid the experience or the phraseology because of its unpopularity, remember the words of the Saviour, Mark viii. 38.

INTRODUCTION.

MY BELOVED CHRISTIAN FRIEND,—Will you accept of this little token of regard from one deeply interested in your welfare? I have received your friendship as a precious gift from God. Yes, “Jesus gives me my friends,” and I have resolved on valuing and also cherishing your friendship as a precious gift from Him. You will feel with me that friendships thus bestowed are Divine responsibilities. Then, beloved one, let us be faithful to each other; and may our communings during our short sojourn here be so directed as shall in the highest possible degree tell toward our mutual well-being in eternity.

I would not needlessly sadden your heart, but my thoughts are now dwelling on the certainty of that period when our friendship on earth will close. Perhaps before the expiration of the present year, you or I may be called suddenly, “in such an hour as we think not,” to meet the Son of man. My intense solicitude for you moves me to faithfulness beyond what cold formality might warrant.

Permit me, then, beloved one, to ask, Are you ready? Have you on the white robe? No longer think of holiness as a doctrine peculiar to

a *sect*, but rather as a doctrine peculiar to the *Bible*, as the only fitness for admission to the society of the blood-washed in heaven.

If you are not a *holy* Christian, you are not a *Bible* Christian. I have been much concerned, that till this period you should have remained indefinite in your experience on this point. In endeavouring to show the standard of Bible fitness for heaven, and the manner of attaining it, I have taken it in my way to answer three questions, which I am sure you will regard as infinitely important.

I hope you will take this small token of affectionate regard to your closet, and, in solemn, prayerful waiting, decide there on perfecting holiness in the fear of God. May the Sun of righteousness shine upon your mind, and the Spirit of holiness guide you into all truth, so that, as you read this communication, you may, through the blood of the everlasting covenant, enter into the holiest !

P. P.

CONTENTS.

	PAGE
I. HOLINESS	1
II. WHAT IS GOSPEL HOLINESS, OR SANCTIFI- CATION?	3
III. HOW MAY WE ENTER INTO THE ENJOY- MENT OF HOLINESS?	8
IV. WHAT WILL BE THE ADVANTAGES TO OUR- SELVES AND OTHERS? ETC.....	24
V. CONTINUATION OF ADVANTAGES, ETC.....	33
VI. CHARLOTTE: OR, THE MASTER CALLETH FOR THEE	40
VII. YOUNG CONVERTS MAY BE HOLY	53
VIII. THE WHITE ROBE	59
IX. THY CROWN	70
X. THE DISAPPOINTMENT.....	76
XI. MAN OR ANGEL	79
XII. HOW TO OBTAIN THE JOY OF CHRIST	83
XIII. SANCTIFICATION SIMPLIFIED TO A CHILD... ..	89
XIV. "MARRIED TO THEE"	91
XV. A COVENANT	96
XVI. HOW ENTIRE SANCTIFICATION MAY BE RE- TAINED.....	101
XVII. POWER OF FAITH—VOICE FROM THE EAST..	106
XVIII. _____ VOICE FROM THE SOUTH.	111
XIX. _____ VOICE FROM THE WEST..	115
XX. _____ VOICE FROM THE NORTH	119
XXI. THE ALTAR	124

ENTIRE DEVOTION TO GOD.

I.

HOLINESS.

Dost thou turn away with half-averted eye, yielding to an impression indefinitely formed, that this, for the present, is a subject that does not demand special attention? Let us for a few moments examine the foundation on which this impression rests, and know whether it is warranted. We will take the word of God for our text-book, and not, "What does my neighbour, or what does my Christian friend, think of the *doctrine* of holiness?" No; for thereby we should be in danger of being influenced by the traditions of men. To the law and to the testimony, and not to the experience or practice of this or that professor, however high in experience or station. What does God say to *me* on this subject? What does He now require of me in relation to it? And how should these requirements affect my *present* conduct? And then let us firmly purpose, in the strength of the Lord Jehovah, that every future effort shall be correspondingly directed.

Let us take a declaration from the word of God,—a declaration which, at a glance, covers

the ground we would occupy, involving requirements weighty and far-reaching as eternity. "Follow peace with all men, and *holiness*, without which no man shall see the Lord." Had attention been called to this article by the words, "To one who intends to see God, or to make sure work for heaven," your heart would probably at once, as your eye met the article, have said, "Why, that is something for *me*." Then you need not be assured that the attainment of the end is utterly impossible without the use of the means. Thus you at once come in possession of the knowledge that it is absolutely necessary that *you* should be *holy*, if you would see God.

But perhaps you may say, "I am convinced that holiness is necessary, and I intend to have it before I am called into the presence of God." Ah! hear His voice saying unto thee, "Watch: for ye know not what hour your Lord doth come." Think of the many, both of the prepared and the unprepared, who have been called without a moment's warning to meet God.

Scores will be in the eternal world before the return of this day next week, who expect it as little as yourself; and the voice still continues to say, "What I say unto you I say unto *all*, Watch."

Perhaps you are saying, "I would be holy; I would not leave the attainment of it for any future period, not one day; no, not one hour would I delay; but I cannot get my eye distinctly

fixed on the object. At times I get a glimpse, but mainly it seems to stand as an attainment quite beyond my reach ; and too often do I find myself giving way to the persuasion that it cannot be well apprehended, except by those more deeply experienced in the things of God." Let me assure you, dear friend, that as surely as you need holiness *now*, so surely it is for you *now*. The provisions of the Gospel are all suited to the exigences of the present time. Are you commanded to be ready for the coming of your Lord *now* ? Then holiness is a blessing which it is now your privilege and also your duty to enjoy.

We will now endeavour, as premised, to answer three important questions. First, What is implied in Gospel holiness or sanctification ? Second, How may we enter upon the enjoyment of a state of holiness ? Third, What will be the advantages to ourselves and others of living in possession of it ?

II.

WHAT IS GOSPEL HOLINESS, OR SANCTIFICATION ?

GOSPEL holiness is that *state* which is attained by the believer when, through *faith* in the infinite merit of the Saviour, body and soul, with every ransomed faculty, are ceaselessly presented, a living sacrifice, to God ; the purpose of the

soul being steadily bent to know nothing among men, save Christ and Him crucified, and the eye of faith fixed on "the Lamb of God which taketh away the sin of the world." In obedience to the requirement of God, the sacrifice is presented *through* Christ, and the soul at once proves that "He is able also to save them to the *uttermost* that come unto God by Him."

Holiness implies salvation from sin, a redemption from *all* iniquity. The soul, through faith being laid upon the *altar* that *sanctifieth* the gift, experiences *constantly* the all-cleansing efficacy of the blood of Jesus. And through this it knows the blessedness of being presented faultless before the throne, and mingles its triumphant ecstasies with the blood-washed company: "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever. Amen."

Though saved from all sin at present, yet the soul that has been brought into the *experience* of this state well knows that it is not saved to the uttermost. It finds that, in the entire surrender of the world, it has but "laid aside every weight." And now, with undeviating purpose and unshackled feet, it runs with increasing rapidity and delight in the way of His commandments, gaining new accessions of wisdom, power, and love, with every other grace, daily.

"Holiness," "sanctification," and "perfect

love” are terms intimately related in meaning. The terms *holiness* and *sanctification*, being frequently used by Divine inspiration, we may presume to be most significantly expressive of the state to which it is the duty of every believer to attain.

“Sanctification” being a word of much the same prominence as “holiness” in the blessed Word, it may be well to devote a few moments to its investigation, as it will doubtless throw an increase of light on the endeavour to ascertain the *nature* of the blessing.

As we have frequent occasion to observe in Scripture, the term “sanctify,” in its most simple definition, means setting apart for any specified purpose. Thus it was that Moses was commanded to sanctify the children of Israel. “And the Lord said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon Mount Sinai.” (Exod. xix. 10, 11.)

The Israelites also were required to sanctify themselves: “Sanctify yourselves therefore and be ye holy: for I am the Lord your God.” (Lev. xx. 7.) The Saviour sanctified Himself for the redemption of the world: “And for their sakes I sanctify Myself, that they also might be sanctified through the truth.” (John xvii. 19.) God also is represented as sanctifying His people: “I am the Lord which sanctify you.” (Lev. xx. 8.)

“That ye may know that I am the Lord that doth sanctify you.” (Exod. xxxi. 13.) “And the very God of peace sanctify you wholly.” (1 Thess. v. 23.) “Even as Christ also loved the Church and gave Himself for it, that He might sanctify and cleanse it.” (Eph. v. 25, 26.) The Saviour prays that His disciples may be sanctified through the truth: “Sanctify them through Thy truth: Thy word is truth.” (John xvii. 17.) Peter also speaks of the sanctification of the elect, according to the foreknowledge of God, unto obedience and sprinkling of the blood of Jesus. (1 Peter i. 2.) Paul as above speaks of the sanctification of the church, cleansed with the washing of water by the word. (Eph. v. 26, 27.) The Corinthian brethren are also exhorted to cleanse themselves from all filthiness of the flesh and spirit, by taking hold on the promises. (2 Cor. vii. 1.) The vessels in the temple were all, by the special appointment of God, set apart for holy purposes; and though a variety of uses was designated, yet they were sanctified exclusively for the holy service of the sanctuary.

Thus it is that the Christian, redeemed from all iniquity, not with corruptible things, such as silver and gold, but by the precious blood of Jesus, is, by the most explicit *declarations* and *obligations*, required to come out and be separate. “And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them,

and walk in them ; and I will be their God, and they shall be My people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." (2 Cor. vi. 16, 17.) "Go ye out of the midst of her ; be ye clean that bear the vessels of the Lord." (Isaiah lii. 11.) "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price : therefore glorify God in your body, and in your spirit, which are God's." (1 Cor. vi. 19, 20.) "For this is the will of God, even your sanctification." (1 Thess. iv. 3, 4.) "If ye were of the world, the world would love his own ; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John xv. 19.) Yet "sanctification," as applied to believers, comprehends inconceivably greater blessedness than a mere nominal setting apart of body and soul, with every power, to God. The sacrifice, or service, however well intended, could not for a moment be acceptable without the washing of regeneration, and the renewing of the Holy Ghost.

And then, in order to be continually washed, cleansed, and renewed after the image of God, the sacrifice must be *ceaselessly* presented. This is implied in the expression, "a *living* sacrifice ;" it is thus we are made priests unto God. Through Jesus Christ, the Lamb of God, that taketh away

the sins of the world ; the Way, the Truth, and the Life ; the Door by which we enter in ; the Lamb slain from the foundation of the world ; the sacrifice ascends unto God a sweet savour of Christ. It is thus that the triumphant believer momentarily realizes the blessed fulfilment of the prayer : “ 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 our Lord Jesus Christ. Faithful is He that calleth you, who also will do it.” Amen. Even so, Lord Jesus.

III.

HOW MAY WE ENTER INTO THE ENJOYMENT OF HOLINESS ?

HAVING become convinced that holiness is a state of soul which the Scriptures clearly set forth as an attainment which it is your duty and privilege to be living in the enjoyment of, it is necessary that the *intention* be fully fixed to *live* a holy life.

This will require deep searchings of heart, and will not admit of a secret reserve of this or the other thing, when there is a doubt that the object may be prejudicial to the soul's best interests. The matter must be brought to bear the scrutinizing eye of God ; and *must* be decided upon

faithfully, though the decision involve a surrender literally painful as that of parting with a right hand or right eye.

Some may be inclined to think this is narrowing the way too much, and with shrinking of heart may solicitously inquire, "Lord, are there few that be saved?" while the Saviour, beholding the many hindrances, replies, "Strive to enter in at the strait gate: for *many*, I say unto you, shall *seek* to enter in, and shall not be able." And why not able? Has the command gone forth, "Be ye holy in all manner of conversation?" (1 Peter i. 15.) And has a command with such an infinite weight of consequences (Heb. xii. 14) pending on its non-fulfilment, been issued from the throne where eternal love, power, and wisdom preside, and yet the *ability* for its performance not been given? No! it is the Almighty God, boundless in love, goodness, and power, that says, "Walk before Me, and be thou perfect."

But the words of our Saviour will bring us yet more directly to the point, and will stamp the assertion with the signet of truth, that the *intention* to be holy, resolutely fixed in the mind, is a very *necessary* step toward insuring the object. "If any man will do His will, he shall know of the doctrine." (John vii. 17.) This, taken in connexion with, "For the word of the Lord is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow,

and is a discerner of the thoughts and intents of the heart," (Heb. iv. 12,) will yet more fully assure us of the necessity of subjecting ourselves to the deep searchings of the Spirit, with the intention decidedly fixed to know nothing among men "save Christ and Him crucified."

We have frequent occasion to observe with the sinner, that the last point of extremity, previous to obtaining comfort, is the resolve, that though he seek till the hour of his death, and never obtain forgiveness, he will not go back to the world and seek his pleasures there, but will endeavour to serve the Lord, and seek, in the use of all the appointed means, the knowledge of pardon. So with the believer; he must have all his energies concentrated in the one endeavour and *intention* of living a life of entire devotion to God.

If you would raise a superstructure that will endure the searching winds, storms, and rains, which will inevitably beat against it, it is absolutely necessary that you count the cost. Deem not that hand or that heart unfriendly that would assist you in this duty. How needful for the comfort of the soul, as also for the permanency of the work, that a thorough foundation be laid, so that the distressing temptations consequent upon the circumstance of this and the other sacrifice not having been before contemplated, may never successfully obtrude! Many are continually vacillating in their experience, and many

more are falling, through a failure in this particular. Through this the good way is evil spoken of.

O, if you would be holy, and have your name written in *heaven* with those "who have come out of great tribulation," and on *earth* with those "who adorn the doctrine of God our Saviour in all things;" if you would be a living epistle, read and known of all men, count the cost! Say, with the Apostle, "Yea, doubtless, and *I count all things but loss* for the excellency of the knowledge of Christ Jesus my Lord." No less *devotion* of spirit will carry you unpolluted through the world, than carried the martyrs through the flames to heaven. Though, from the present state of Christianity, its claims in many respects may not be of the same kind, yet the *devotion* of spirit required is precisely the same in *nature* and *extent*. And unless it leads you to an entire renunciation, a *crucifixion to the world*, you have reason to fear that it will not bring you to the same happy heaven which they are now in possession of.

Be assured that unless you are decided on making the entire sacrifice of all your powers to God, and are willing to be sanctified on the terms specified in the Word, "Come out from among them, and be ye separate, and touch not the unclean thing," you have no proper foundation for your faith to rest upon, when you endeavour to believe that God will receive the

offering at your hand. "And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? Offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of Hosts." (Mal. i. 8.) "And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that He regardeth not the offering any more, or receiveth it with good-will at your hand." (Mal. ii. 13.) From these passages you may infer the reason why so many find it so exceedingly difficult to believe. The Faithful and True Witness hath said, as illustrative of the requirements of this way of holiness, and also of its simplicity, "*The unclean shall not pass over it; the wayfaring men, though fools, shall not err therein.*" May not, then, the defect in the experience of thousands, who have endeavoured by merely *believing*, without having this *essential preparation* for their *faith*, be accounted for in this way, rather than that the truth of God should be questioned?

The experience of a glorious number of living witnesses who have attested the excellency of the knowledge of this grace, proves that just so soon as they were willing in reality to count *all* things loss, just so soon they found it *perfectly easy to believe*. And as it is by *believing* that we are brought into this blessed state of soul, this is why the writer has spent so much time in what may seem merely preliminary. To prove

the point, let me bring two or three out of the many living witnesses that have come under my observation. The first a divine, who has been, for two or three years past, publishing to thousands the blessedness of this way. He stated that he had been nine years interested in the subject of holiness, believing it to be the privilege of all believers to be holy. A considerable part of those nine years was spent in much anxiety and perplexity on the subject. "Why, brother," said I, "how can you account for the circumstance of your being so long seeking without obtaining the blessing, when you were such a sincere inquirer after truth?" "Why," said he, "I think I cannot reply to your question better than by using the words of our Saviour: '*How can ye believe* which receive honour one of another, and seek not the honour that cometh from God only?' For just as soon as I was willing to give up that honour that cometh from the world, willing to have my name literally cast out as evil, and to seek that honour that cometh from God *only*, I found it perfectly easy to believe."

Another had been more than a year earnestly seeking the blessing, and whenever the question was proposed to her mind, "Should the Lord give you the blessing, would you be willing to profess it?" as often as the question recurred, she replied, by her feelings, that she could not; and yet thought that she was willing to give up

all for the attainment of the blessing. She at last felt the necessity of it so deeply, that she concluded no sacrifice would be too great. When the Spirit again applied the question, "Would you be willing to profess the blessing, should you receive it?" her heart replied, "Yes, Lord, confess it, or anything; only let me have it!" The way of faith was at once plain, and her mouth was filled with praises.

Two other cases, coming, as in the instances just mentioned, directly under my own observation, may be instrumental in solving the difficulties in the way of believing with some. Remote from each other resided two individuals, entirely unacquainted with each other's experience; both became deeply interested in the subject of holiness, the Spirit urging them powerfully to the present attainment of the blessing. Yet the way of faith seemed hard to understand, when it was suggested that something must be in the way of believing, as God had declared it easy. Both explained the difficulty by an allusion to such an attachment as is forbidden by the Word. (2 Cor. vi. 14.) They were told that they would find it utterly *impossible to believe* under such circumstances; that the object must be given up, and they would then find God true to His word. The surrender was made, and they were made the happy possessors of the perfect love of God. These are only transcripts of the experience of scores of living witnesses.

This is a work in which we must most emphatically be workers together with God; for though He saith, "I am the Lord that doth sanctify you," (Exod. xxxi. 13,) He also says, "Sanctify *yourselves* therefore, and be ye holy." (Lev. xx. 7.) Though the blessing is received through faith, and not by the works of the law, yet it is impossible to exercise that faith which brings the blessing, until we are willing to bring the sacrifice of the body, soul, and spirit, and leave it there. Then shall we find that "God is the Lord, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar." (Psalm cxviii. 27.)

Then it is that *this* highway, cast up for the ransomed of the Lord to walk in, becomes plain, so plain that the wayfaring man, though a fool, shall not err. In obedience to the requirement, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice," (Rom. xii. 1,) the offering is presented. And will not that God who hath required it at your hand accept it, when, in sincerity of heart, it is brought and laid upon the altar? Dare not to charge your faithful, promise-keeping God with such an inconsistency, as for a moment to doubt that He will be true. He cannot deny Himself.

Under the Levitical dispensation, which consisted mainly of outward rites and observances, the comers unto the altar were required to bring

such sacrifices as were prescribed by the law, and originally specified by God, such as the firstlings of their flocks, first-fruits, &c. And when, according to the best of their ability, and their knowledge of the nature of the requirement, they brought them, to be presented through their officiating priest to God, have we reason to believe they ever doubted that God, who required, would accept, and not only *would* but *did accept*, at the *time* they were presented? What unwarrantable incredulity, and how dishonouring to God, would it have been, had they said to those around, or even indulged in heart the thought, "According to the ability which God hath given have I brought this oblation, yet I know not whether it will be accepted!" Would not this have been thinking and speaking of God as a hard Master?

O how unlike the conduct induced by the faith of Abraham! God was about to make a covenant with him. A sacrifice is required. Abraham brings it. Yet the fire does not at once descend from heaven and consume it. But does he with impatience remove the sacrifice from off the hallowed altar? No; he judges Him faithful who hath called him to it. With eager, prayerful intensity, he keeps his gaze heavenward, expecting, doubtless, *momentarily* that the *token* will be given that will establish him for ever in the knowledge that the covenant is ratified in heaven. The fowls watch to pol-

lute. This he knows would mar the sacrifice, and render it unworthy the acceptance of his God. He watches their approach, and drives them away. The day passes, and the shades of evening begin to lower, yet still he waits. Imagine, for a moment, that at this juncture Abraham had become disheartened, and had begun to conclude he had mistaken the nature of the requirement in some way; or that the morrow, or some future period, might do as well: would that covenant which secured such important consequences to his posterity have been ratified?

What you want is to enter into—

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

It is your Father's good pleasure to give it you. He will not permit one more pang or struggle in the attainment of it than will be for *your good*; for “He doth not afflict willingly.” You will not be called to make *one* sacrifice but what will be for your permanent welfare, and such as you will praise God to all eternity that you were permitted to make. You may be called to some peculiar sacrifice of which you may not know the why and wherefore now, like as Abraham with his beloved Isaac. But the Lord may see some idol in your heart that you have scarcely been apprised of, till thus searched and proved; or He may have

a special work in His vineyard, that He intends to fit you for; and your only safety is in leaving it all to Him, and with perfect submission to say,—

“Mould as Thou wilt Thy passive clay.”

Make no provision for future emergencies; give up *all*, whether known or unknown. Resolve that, as duty shall be made plain, you will follow on, in obedience to the command, though death may await you.

If you are thus resolved to “count all things but loss for the excellency of the knowledge of Christ Jesus” your Lord, there is no reason why you may not enter into the enjoyment of this state *this* hour. Jesus, your intercessor, stands at the right hand of the Majesty on high, pleading your cause. He —

“Points to His side, and lifts His hands,
And shows that you are graven there.”

Do you feel a fearful shrinking, which you would fain overcome? Look away *from earth*, from *self*, and fix your eye upon your compassionate JESUS. Obey constantly the admonition, “Looking unto Jesus.” “And we have *known* and *believed* the love that God hath to us..... Herein is our love made perfect.” Observe, it is not enough to *know*, but we must also *believe* this love. Satan will with all his forces oppose you. Make up your mind to expect this. A door, great and effectual, is opened before you;

but there are *many* adversaries. "The kingdom of heaven suffereth violence, and the violent take it by *force*." Think of the many evidences your Saviour has given of His infinite willingness and ability to impart this full salvation to your soul. When He bowed His head upon the cross, and said, "It is finished," then a full and complete salvation, a *redemption from all iniquity*, was made possible for every soul of man. And what shall hinder your now receiving it, if by faith you now lay hold on the *terms* of the covenant, as, in the hallowed presence, and through the Almighty strength, and in the name of the Father, Son, and Holy Spirit, you let *this* be the solemn hour *when you enter into the bonds of an everlasting covenant to be wholly the Lord's for time and for eternity?*

Perhaps you never felt a more piercing sense of your helplessness; but you are now to lay hold on almighty strength. "He giveth power to the faint, and to them that have no might He increaseth strength."

Some desponding, longing one, who may read this communication, may, up to this time, have been an unfaithful, cold-hearted professor, so that coming out to profess this state of grace may cause many, whose companionship has before been courted, to say, "Is Saul also among the prophets?" But you are now giving yourself wholly away to Christ, and in His great love He is now saying unto you, "Ye are not

of the world, but I have chosen you out of the world," "and ordained you, that ye should go and bring forth *fruit*; and that your fruit should remain; that whatsoever ye shall ask of the Father in My name, He may give it you." O, is not this enough? Mr. Wesley says, "By this *token* you may know whether you seek the blessing by faith or by works. If by works, you want something to be done first before you are made holy. You think, 'I must first be, or do, thus or thus, before I am sanctified.' If you seek it by faith, seek it as *you are*; and if as *you are*, then expect it NOW!"

It is of great importance that you look at this great salvation as a *present* salvation, received momentarily from above. The blood of Jesus *cleanseth*; not that it can or will cleanse at some *future* period, but it *cleanseth now*, while you lay your all upon that "altar that sanctifieth the gift." You keep your offering there, even all your redeemed powers,—body, soul, and spirit,—mind, memory, and will,—time, talents, and influence. And as in devotion all these redeemed powers return ceaselessly to God, *through* Christ, it is your *duty to believe*. Do not imagine that you have something indefinite, you know not what, to believe. No; it is the truth just stated you are called implicitly to believe; and if you do not believe, you dishonour God, and grieve the Spirit of love. The inconsistency of your unbelief is here: in obe-

dience to the requirement of God, you, through the assistance of His grace, have been enabled to come out and be separate, resolved to touch not, taste not, handle not the unclean thing. If you had enabled *yourself* to do this, then there might be a shadow of consistency in your unbelief; but now that you have done it through the *power of God*, assured that, apart from His grace, there dwelleth no good thing in you, how unreasonable the thought that He will not fulfil His part of the engagement! “*I will receive you,*” is His own declaration. “*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.*” “*Now is the accepted time, and now is the day of salvation.*” Then venture upon the truth of His word; you cannot believe God in vain. “*The faith SHALL bring the power;*” but do not expect to *feel* the power *before* you have exercised the faith. This would be expecting the fruit before the tree is planted; the power to *live* and *dwell* in God comes *through believing*.

Holiness is a state of soul in which all the powers of the body and mind are consciously given up to God; and the witness of holiness is that testimony which the Holy Spirit bears with our spirit that the offering is accepted through Christ. The work is accomplished the moment we lay our all upon the altar. Under the old covenant dispensation it was ordained by God

that whatsoever touched the altar should be holy : “ Seven days thou shalt make an atonement for the altar, and sanctify it ; and it shall be an altar most holy : whatsoever toucheth the altar shall be holy.” (Exod. xxix. 37.) And in allusion to this our Saviour says, “ The altar that sanctifieth the gift.” (Matt. xxiii. 19.) As explanatory of this subject, Dr. Clarke says, “ This may be understood as implying that *whatsoever was laid on the altar became the Lord’s property, and must be wholly devoted to sacred purposes.*” Under the new covenant dispensation, the Apostle to the Hebrews says, “ *We have an altar, whereof they have no right to eat which serve the tabernacle.*” (Heb. xiii. 10.) Dr. Clarke again says, “ *The Christian altar is the Christian sacrifice, which is CHRIST JESUS, with all the benefits of His passion and death.*” “ Hallelujah ! Glory be to God in the highest ! ”

Will you come, dear disciple of Jesus, and venture even *now* to lay your all upon this blessed altar ? He will not spurn you away. No ; “ His side an open fountain is ; ” “ His nature and His name is love.” Surely you will now begin to say,—

“ O Love, thou bottomless abyss !
 My sins are swallow’d up in Thee ;
 Cover’d is my unrighteousness,
 Nor spot of guilt remains on me :
 While Jesu’s blood through earth and skies,
 ‘ Mercy, free, boundless mercy,’ cries.”

Rest here. Remember, "The just shall live by *faith*," not *ecstasies*. HOLINESS is the mark; that state of soul in which all the powers of soul and body are consciously given up to God. And here you have it. "Cast not away, therefore, your confidence, which hath great recompense of reward;" "for we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Neither former unfaithfulness nor present unworthiness need hinder your coming *just as you are*. The blood of Jesus cleanseth from all sin.

"If all the sins which men have done
 In *thought*, in *will*, in *word*, or *deed*,
 Since worlds were made or time begun,
 Were laid on *one* poor sinner's head,
 The stream of Jesus' precious blood
 Could wash away the dreadful load."

Then rest confidently. Resolve that you will not make your *feelings* (as these may vary by the manner in which God sees most for your good to try your faith) a standard for your faith. True faith will produce *feeling*, but it may at first be little other than solid satisfaction, arising from an implicit reliance on God. As with Abraham, so the most glorious examples, attesting by their lives the excellency of the way of faith, are those whose faith has been most severely tried. A holy, unyielding violence is *necessary* in order to retain the ground. Let that described by the poet be yours:—

“Fix’d on this ground will I remain,
 Though my heart fail, and flesh decay ;
 This anchor shall my soul sustain,
 When earth’s foundations melt away ;
 Mercy’s full power I then shall prove,
 Loved with an everlasting love.”

Rest now and for ever here, and you *are* NOW, and shall eternally be, the **SAVED** of the Lord.

IV.

THE ADVANTAGES, TO OURSELVES AND OTHERS,
 OF LIVING IN THE ENJOYMENT OF THE
 WITNESS OF HOLINESS.

HAD I the powers of those immortal spirits that blaze around the throne, catching their inspiration direct from heaven’s altar, I should still feel my incompetency to portray fully the advantages, to ourselves and others, of *living* in the enjoyment of the witness of holiness.

The benefits extend far, *far* into the impenetrable future. The Eternal Mind alone can fully know them. It is an **ETERNAL WEIGHT OF GLORY**, which awaits that blissful one who has lived a holy life.

But let us, with the ability that God hath given, endeavour to grasp what we may ; and

O, I am sure it will be enough to cause us to "thank God and take courage."

In the first place, "having boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us," our works, while we abide here, shall all "be wrought *in God*." We shall enjoy the *witness*, that in the devotion of all the powers of our bodies and minds, they ascend a *living sacrifice*, holy and acceptable: they become holy by being presented to *God through Christ*, and are therefore acceptable. In this conclusion we are warranted by the Word: "For we are unto God a sweet savour of Christ." And then there is another advantage expressed in the encouraging and persuasive words: "Therefore be ye steadfast, unmovable, *always abounding* in the work of the Lord, forasmuch as ye *know that your labour is not in vain in the Lord*."

How much labour is comparatively fruitless, on account of the absence of the definite *witness* of purity of intention! With the knowledge that our labour is in the Lord, we labour in *faith*. Who has not had a powerful conviction of the necessity of holiness in this particular? However well-intentioned the effort, yet "the accuser of the brethren," whose work it is to perplex and hinder, if he cannot destroy, often has greatly the advantage of the not wholly sanctified soul here. O, how often the suggestion that

some sinister motive has influenced in the performance of duty, has hindered faith from laying hold on the assurance that the labour performed was "labour in the Lord!" And, for want of this *faith*, we have been unable to obtain the encouraging assurance that our labours shall be blessed.

The witness of holiness involves the witness of purity of intention. And who can conceive the infinite advantage of *living* in the enjoyment of the witness of holiness, in view of this particular? Think how inspiring to the faith; how calculated to urge onward to greater and still greater efforts! Surely it must have been the constraining influence of this faith that caused the Psalmist to say, "The zeal of Thine house hath eaten me up." Paul must have felt its impelling power when he said, "Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the world, and are the offscouring of all things." "Neither count I my *life* dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." Yes: this was the hallowing, constraining influence that inspired those ancient worthies, so honourably mentioned in Hebrews xi., of whom the world was not worthy; "who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." And the reason why more such glorious examples in faith and practice are not coming up before us continually, in every professor, is not because the grace of God is less potent to bring about these results, or that His *requirements* have become, in the least iota, less obligatory.

But the question, Why is it that these examples are not more frequent? will bring us to the statement of another very important advantage arising from our living in the enjoyment of holiness.

God says, "Ye are My witnesses." At an infinite price, a salvation from *all* sin, "a redemption from all iniquity," has been made possible for us; and if we are not living in the enjoyment of it, how can we say with the Apostle, "We speak that we do *know*, and *testify* that we have *seen*," when we would urge the attainment of full salvation on others? How necessary, in the administration of civil jurisprudence, that a witness have these pre-requisites! Without a personal knowledge of the facts in the case, testimony is not received as valid.

How little advantage has the witness for Jesus, that would testify of the excellence of this great salvation, without the same sanctification of the spirit that the Apostles had! O, it

was a *personal* knowledge of that whereof they spake, that gave them that holy boldness, alike before the Jewish Sanhedrim, the noble Festus, and the ignoble multitude. It is no wonder that those who were in fear for their craft, that their idol-worship might be brought to nought, should solicitously complain "that these men that turn the world upside down have come hither also." For it is such instruments as these, feeling that they have no might of their own, and having placed themselves on the Lord's altar, to be used entirely at His disposal, that God condescends to empower with the *might of His Spirit*; and, conscious of its holy energy, we hear them triumphantly exclaim, "I can do all things through Christ which strengtheneth me;" "Through God we shall do valiantly: for He it is that shall tread down our enemies;" while, in their example of burning zeal, we behold the truth of God verified, "One shall chase a thousand, and two put ten thousand to flight."

And why is it that there are not many more such witnesses in the Christian world? Is it not because one is waiting for another, and making the standard of another's experience a criterion for his own, instead of making the requirements of the *Word* the *only standard*? The soul, newly born into the kingdom, sees presented before him the more excellent way. The Spirit urges him onward to the prize of his

high calling; but soon he observes that this is a higher state of grace than the general standard of experience in the church will warrant him in the expectation of attaining.

He sees those who have been years in the way, professing a comfortable state of mind, and yet not professing to enjoy the witness of holiness; and he gradually settles down into the belief, that it is a state of grace quite beyond what should be his *present* expectation. And according to his faith it is done unto him. His spiritual energies become paralysed; the mark for the prize of his high calling becomes less perceptible, and, the urgings of the Spirit enforcing the necessity of holiness being thus less regarded through the influence of the example of older Christians, the mind gradually becomes habituated to the belief, that it is not absolutely necessary for the *safety* of the *soul* to be *living* in the *enjoyment* of *holiness*. And thus by a gradual process, and almost unconsciously, the commandments, "Be ye holy," and "Thou shalt love the Lord thy God with *all thy heart*, soul, mind, and strength," are made of comparatively little effect; and most emphatically also by the same process that the commandment became of none effect in the days of our Saviour, that is, by *tradition*; the opinion being transmitted from one to another, though unauthorized by the Scriptures.

Where are the humble disciples of the Lord Jesus who cannot see how, beyond all computa-

tion, the cause they so much love would be advantaged in this respect, were the mass of professors to fix their eye perseveringly on the prize of their high calling on their first setting out in the Christian course? And who can tell, should a band of skilful nursing fathers and mothers in Israel undertake carefully to direct the course of those newly born into the kingdom, how soon the mind might become enlightened on this subject, and the object, being distinctly ascertained, be grasped at once?

One example, illustrating the blessedness of this early training, came directly under my own observation. The individual was powerfully converted to God on the Sabbath. On Tuesday she went to a meeting of Christian friends, where there were several witnesses of holiness, and her whole soul became absorbed in the subject. "O!" said she, with much intensity of manner, at the close of the meeting, "I want to be wholly the Lord's!" She was told that the blessing was for her, and that these longing desires for it were sure intimations that the Lord intended to impart the blessing, if she would only *perseveringly* seek it. She returned home, spent most of the time until about nine o'clock the next morning in pleading with God, when the witness, "indubitably clear," was given; and she ran, like the woman in the Gospel, to spread the news abroad. And then the effect! Would that it could be sounded abroad, to the praise of

God, through the world of professing Christians ! It was not the irresistible tide of *joy*, other than the joy of Christ which was to bring many sons to glory, that impelled her forward. No :—

“‘T was *love* that moved her chariot wheels.”

It was the constraining influence of the love of Christ, filling her soul, that caused her often to know the meaning of the significant words, “the fellowship with His sufferings.” The burden of souls was so laid upon her, that she was continually devising expedients for their rescue; and at times, like her Master, her hours of repose were broken in upon in wrestling with God for them, until one and another were born into the kingdom through her instrumentality; and then her joy was of that solid, holy order, that the inactive professor can scarcely apprehend.

And who can compute the advantages of having the multitudes that are brought in during our continuous revivals, urged on by example and precept also towards the attainment of holiness? Those who themselves live in the enjoyment of the direct witness *cannot forbear urging it upon others. It is as a fire shut up in their bones, which must have vent; and must spread, by its own Divine energy, till others will catch the sacred influence.*

As holiness is a state of soul in which all the powers of the body and mind are constantly and

consciously given up to God, think of the variety of advantages in every possible way, that must *necessarily* result from our *living* in this state, not only to ourselves, but to the world at large. He that understandingly enjoys this blessing holds nothing as his own. Assured that he holds nothing but what he has *received*, he glories not in his possession as though he had not received it,—as if he had a right to appropriate any portion of his Lord's goods to his own purposes. He hears the voice of God continually saying to him, "Ye are not your own; ye are bought with a price; therefore glorify God in your body and spirit which are His." His body being given up as a temple for the Holy Spirit to dwell in, he *sustains* and *adorns* it in the manner that will best fit it for this purpose. "Holiness to the Lord" is written upon all his adornments; all his members are given up to obey the dictates of the Holy Spirit. His spirit is continually ascending in converse with God; and, with all the ardour of absorbing love, is continually saying, "Speak, Lord, for Thy servant heareth;" "What wouldst Thou have me to do?" And then,—

"Love makes his willing feet
In swift obedience move."

He feels that he has not one moment of time at his own disposal, and he dares not spend it in any pursuit but what will bear the inscription,

“*Holiness to the Lord.*” His talents are all devoted to holy purposes, and in the manner that will best help forward the interests of the Redeemer’s kingdom; for he has no personal interest to serve apart from this. If the Lord would arrest a sinner whose ways are about to take hold on death, or comfort a weeping penitent, or call back one of His wandering children, or would have a testimony of His power to save unto the uttermost, or any other message of grace faithfully delivered, He ever finds the soul wholly sanctified ready to speak at His bidding. “Can two walk together except they be agreed?” but the will of the sanctified and the will of the Sanctifier being ever in unison, the Sanctifier is ever saying to him, “It is not ye that speak, but the Spirit of your Father which speaketh in you.”

V.

A CONTINUATION OF ADVANTAGES, BY A REFERENCE TO THE EXAMPLE OF THOSE WHO HAVE LIVED HOLY LIVES.

As a great portion of the Holy Bible is historical, and by this provision of Divine wisdom in the economy of grace matters of experience are brought to assume a *tangibility* in the mind,

that could not otherwise be attained, no objection can therefore with plausibility be urged against the propriety of directing attention to the example of those who, with no unusual advantages of intellect, or other capabilities, have witnessed a good confession. Many who have lived among us, of like passions with ourselves, exposed, from outward circumstances, to the same temptations, have finished their course with joy, and have gone to receive the reward of the righteous, and are now beyond being influenced by the praise or censure of men.

Let us trace out the example of one familiarly known to our reader; one who perhaps, from outward circumstances of persecution, privation, debility of body, domestic cares, &c., was placed in circumstances of peculiar trial, yet was at last gathered home as a ripe shock, in the midst of life and usefulness. Shall we, that the most feeble, and those placed in the most disadvantageous circumstances, may not be discouraged, select such a one from the galaxy of burning and shining lights by which she is surrounded? Look, then, at Hester Ann Rogers; how truly, with respect to privation, toil, and bodily sufferings, was she as one with thousands who think, from the unfavourable circumstances in which they are placed, they can do but little. In order to gain a more thorough knowledge of the *principle* that propelled her onward in her shining path upward, let us take a glance at the manner of

her first setting out in her Christian course, and trace her luminous example.

When in the midst of gay fashionable society, though not led by religious associates, or ministrations of the Clergy, to see the necessity of coming out and being separate from the world, yet the Spirit assured her, notwithstanding the gaiety of professing Christians by whom she was surrounded, that it was *her* duty to obey these requirements. At once she obeyed the injunction, "Thou shalt not tempt the Lord thy God;" she ran home, and ripped up all those things that might, through the medium of the eye, tempt the heart to mingle again with those gay associations. The Lord received her as a member of the "household of faith." Persecution raged abroad, and the charge of "carrying matters too far" ran from circle to circle. At home, where she might have been at ease, she submitted to take the place of a menial, for Christ's sake. Yet, though going on from strength to strength from the time that she received the Spirit of adoption, still she felt that there were roots of bitterness not yet destroyed; and, as may be observed most evidently, by referring to her diary, through the Spirit's urging, she most decidedly fixed her aspiring eye as *resolutely* on the prize of holiness as she had before done on adoption. After an earnest struggle, the direct witness of holiness was given, clear as the sun shining in his

strength. This gave *permanency* to that energy of action which had characterized her former course, and a still deeper and more thorough *vitality* to all the spiritual energies of the soul. From this time her confidence was—

“ Firm as an iron pillar strong,
Impregnable to earth and hell.”

Those who read the record of her daily walk, as she was accomplishing her pilgrimage on earth, tell us that her path was most eminently that of the just, “that shineth more and more unto the perfect day.” Hundreds, as Dr. Coke tells us, were presumed to have been brought into the Society through her instrumentality during her life, and numbers were also brought into the enjoyment of perfect love through her example, prayers, and writings. But though she passed through earth as one of the Lord’s “peculiar people,” and, through the power of the Spirit, was indeed eminently successful in turning many to righteousness, yet how greatly, beyond comparison, has the amount of good been augmented, since she ceased to exist among men!

What a blessed illustration does her history furnish of the text, “They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever!” Ever since she accomplished her mission on earth, the eyes of hun-

dreds have been fixed upon her as a star of the first magnitude. Hundreds, doubtless, in each generation that has lived since her dismissal from earth, have been animated by her example to obey the voice of the Spirit saying to them, "Go, and do likewise."

Look also at the blessed Wesleys, whom God "thrust out to raise a *holy people*;" and the heavenly-minded Fletcher, who lived in the atmosphere of holy love, and whose breathings have passed down with a sweet, hallowing perfume, through each succeeding generation, and are even now, at this remote period, mingling with our associations, inclining, by their persuasive influence, to a holy life. And then there is Mrs. Fletcher, the early devoted Miss Bosanquet, the mother in Israel. And then the lowly disciple that sank down to the unutterable depths of humble, holy love, Lady Maxwell; the "elect lady," where, in the order of God, titled honours, wealth, loveliness of person, dignity of carriage, were combined and brought to bear on one point, "holiness to the Lord." And still, as by a heavenly attraction, the eye passes on to yet another, and another, in this glorious constellation. Behold the zealous Nelson! The devoted Bramwell, who, like his Master, spent whole nights in prayer, carrying about with him the flame of holiness wherever he went! The flaming herald, mighty in prayer, "instant in season and

out of season," John Smith! And yet another, the simple-hearted, unassuming, meteor-like Ann Cutler! And still another, whose redeemed, purified spirit but a short time since returned to the God that gave it, the holy, persevering Carvosso, strong in faith, mighty in effort, serving his generation by every possible endeavour, according to the will of God! Time would fail us to tell of the many luminaries, for ever enshrined in memory,—Asbury, George, M'Kendree, Fisk, J. B. Taylor, Abbott, &c.,—who were all *witnesses* for God of this blessed state of grace, and died in the faith.

It is indeed easy to imagine the process that the gracious Spirit takes to stamp the eternal truth with power on the heart, "that the righteous shall be had in everlasting remembrance," with such examples before us as we are *now* beholding. And O! it is not a heartless remembrance, but a spirit-stirring *power*, imparting energy to the soul, a *lively* remembrance, inciting to corresponding action.

Thousands have already been arrested in their course of cold-hearted profession, by the burning zeal of those whose names have been enumerated, as forming, with others, a constellation which the eye delights to rest upon, the heart to contemplate, and the spirit to imitate. And after the heart has indeed been made better, through these attractive influences, how can it be otherwise than that they should for ever be enshrined

“as stars in memory?” Yes! *for ever and ever!* We gaze and adore the power that made them shine!

God secures all the glory to Himself, in the man that truly enjoys the witness of holiness. O, how deeply is that lesson engraven, “*Without Me ye can do nothing!*” and when he beholds the power of grace, either in himself or in others, he gives GOD ALL THE GLORY.

And now, what an important advantage has been gained to succeeding generations, by those whose names we have mentioned *professing* to enjoy the witness of holiness! Not unfrequently we hear it said, “I do not know but that I enjoy the blessing of holiness, but I have never professed it.” And in allusion to others we hear it said, “I should certainly suppose this and that individual to be living in the enjoyment of holiness, but I never heard them profess it.” Could the same have been said of the individuals whose names we have enumerated, where would have been the numbers who have believed through their conjoined and individual testimony?

VI.

CHARLOTTE :

OR,

THE MASTER CALLETH FOR THEE.

“THE Master is come, and calleth for thee.”

THE above is the graphic inscription on a coffin-lid, enclosing the remains of one who was pure in heart. We speak confidently. None who knew the beloved Charlotte, will, on reading our sketch of her character, accuse us of having undertaken the work of the mere panegyrist. Grace needs no complimentary flourishes. It was by the grace of God, through our Lord Jesus Christ, that our beloved Charlotte was what she was. And such, through grace, may every one be, who will yield to God through Christ, and submit to the refining process, the mouldings of the Holy Spirit.

Sister CHARLOTTE GRANT experienced religion about nine years since. At the time of her conversion she was kneeling as an humble seeker at the altar of the Methodist Episcopal Church in Allen Street. Her conversion was clear, and its fruits were early manifested in her love to Christ, and earnest desire for the salvation of souls. As she received Christ Jesus the Lord, so was she

enabled to walk in Him. Her course being steadily onward and upward, she gained rapid accessions in light and knowledge. From the first point in her religious career, she appeared to cultivate great tenderness of conscience. "If we would have a tender conscience, we must treat conscience tenderly." From this persuasion she acted.

The writer never remembers to have seen Charlotte indulge in frivolity of conversation or manner. Her spirit was prayerful and tender from the time of her conversion. She seemed desirous to know her duty only that she might do it. She possessed an excellent understanding and a sweet docility of spirit; and perhaps if one grace shone more conspicuous than another, it was her humility.

When perplexities arose in her mind, she went to those who were older in experience than herself, and unburdened her spirit. An occasion of this sort occurred early in her religious career, which the writer loves to remember. She had been reproved (perhaps not with as much tenderness as should have been used toward a lamb of the fold) for an article of adornment which she wore. Her heart was not set on vanity, but, being young in religious experience, she had not yet duly considered the scriptural admonition, "Be not conformed to this world, but be ye transformed by the renewing of your mind." She was told that if she would exert a com-

manding persuasiveness in inducing her young friends to come out from the world and be separate, she must, by her outward appearance, as well as by her words, show that she had herself come out, and manifest her separation by renouncing whatever might stand in the way of her usefulness.

From this time she laid aside every weight, and daring to be singular for Christ's sake, God singled her out as an eminent example of Christian excellence, and has made the savour of her name as ointment poured forth. Let no Bible Christian say that there is nothing in dress. The Bible forbids conformity to the world as truly as it does any other sin. For want of compliance with the self-sacrificing principles of the Bible in this matter, many have made shipwreck of faith and a good conscience. Could the voice of the lovely and beloved Charlotte speak from the unseen world, how would it reverberate to the inmost heart of every worldly-minded professor!—"Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God."

As the Israelites, by undeviating progression and obedience, would have speedily been brought up to the borders of the promised land, so will God's people, if obediently *walking* in Christ as they have received Him, be speedily brought into possession of—

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

And thus it was with Charlotte. The church intrusted her to the care of a Class-Leader, whose ultimate and most earnest aim was to present every member of her charge perfect in Christ Jesus. In nine months after Charlotte had been brought out of spiritual Egypt, she was brought into a state of pure blessedness,—

“A rest where all her soul’s desire
Was fix’d on things above.”

From this time she truly and eminently adorned the doctrine of God her Saviour in all things. She lived a life of faith on the Son of God. God gave her strong faith, and strongly did He test it. Few have had more thorough tests, and few have endured more valiantly. She was indeed strong in faith, giving glory to God. We speak thus confidently, because we know that our faithful God never tries grace that He has not given. Never will He suffer His confiding children to be tempted above that which they are able to bear. The measure of trial bespeaks the measure of grace. Those who knew Charlotte most intimately, best knew how truly the trial of her faith developed to the praise of God the grace He had given her. She was long and variously tried by reverses in estate and in health, and by the withholding of objects of long-cherished desire ; yet in all she in patience possessed her soul, judging Him faithful who had

promised. In all she was trustful and happy, breathing forth love, peace, and purity, and shedding hallowing influences in the various circles in which she moved.

Though she beheld many around her, who, professing to have put on Christ, seemed endeavouring almost unconsciously to ascertain the extent to which they might be like the world, and yet bear the name of Christ, Charlotte felt it to be her privilege, as well as her duty, to cherish an aim wholly unlike this. Hers was not the unworthy endeavour to ascertain the nearest point of dangerous proximity to which she might get to the world, and yet not wholly displace Christ from the throne of her affections. No! she did not, with many young professors, insult her Saviour thus. She, through grace, looking away from earthly preferment, resolved at every hazard, that the prince of this world should not have dominion over her, or even retain a foothold in her heart. "No compromise!" said her divinely inspired soul. "What concord hath Christ with Belial?"

Thus scripturally instructed, she did not attempt to engage in the inglorious endeavour to reconcile Christ and the world. She was therefore saved from the sad strife which induces so many professors to chant in sorrow,—

"T is worse than death my God to love,
And not my God alone."

Hers was not the repulsiveness of the religious

recluse. Her heart was expansive, and, filled with the love of Christ, she exerted a sweetly constraining influence on those who came within her circle. And this circle was not circumscribed; for such was the attractiveness of her piety, that she gathered around her many friends. And where is one of whom it may be more truly said?—

“None knew her but to love.”

And yet more eminently was she in the *house* as a candle upon a candlestick, which giveth light to all. If, as a member of the church militant, and as one in the social circle, the force of her enlightened and fervent piety was felt, how much more was it felt in the *domestic* circle! What a chord do we touch, when we speak of the influence of *home* piety in the case of the beloved Charlotte! If it were only at *home* that we looked, we would, in the confidence of strong faith, say, Charlotte will not have a starless crown. One has already been gathered from the home circle, who, from the time of Charlotte's conversion, was with her an object of much prayerful solicitude. He stood at the head of the loved family group, and had been more than a brother. Who can portray in words the fervour and the absorption of her desires for the salvation of this dear brother-in-law? He took knowledge of this; her ceaseless and winning exhibitions of the *beauty* of holiness in all the *minutiae* of Christian life captivated

his heart; and, in his own familiar way, he would exclaim, "Look at our Lotty: there's a Christian for you!"

So intent was she on his salvation, that she became willing that this dear brother, with his family, might be saved in any way, so that her prayers for their salvation might be answered. The Lord has indeed taken His own way to answer the prayers of the beloved Charlotte. Bereavements of various sorts have been dispensed. The light of their dwelling has been put out, their treasures have been taken to heaven, in order that their hearts might be there also. The prayers of the affectionate and self-sacrificing Charlotte are, we trust, being answered; she seemed herself to have been a victim to the bringing about of her desires. But, whether in prosperity or adversity, her faith was unyielding, and she steadily affirmed, "He doeth all things well." Yes, as a candle upon a candlestick, she gave light to all in the house; and every member of the beloved household who now so deeply mourn their loss, will to all eternity remember her precious counsels, her pious life.

She will never be forgotten by the little circle who met with her in the class-room. She was a growing Christian, and her experience was ever new and varied. Her Class-Leader, who took her when but a lamb of the fold, enjoyed unmingled satisfaction in beholding her growth in grace.

She was eminently a Bible Christian. On one occasion she said to a friend, "Dear sister S., when I read the memoirs of very eminent and useful Christians, I sometimes feel discouraged, and I think I cannot come up to that; but when I take the Word of God, and read the requirements, and then turn to the *promises*, I find that I *can*. O, I can, through grace, meet them all!"

The disease by which her earthly tabernacle was taken down, was long in progress. Patience had its perfect work; and, as far as we may know from outward manifestations, she exhibited, to the praise of grace, that she was perfect and entire, wanting nothing. The prayer of the poet seemed to be indeed answered in her experience. She possessed—

"A heart where Christ alone might dwell;
All praise, all meekness, and all love."

Though for months almost sleepless nights and wearisome days were appointed, her incessant cough and pain affording but a short respite at a time, and her extreme debility and difficult respiration rendering her physically a constant sufferer, yet she was cheerful, and endeavoured to diffuse happiness on all around. Her sufferings were so obvious, and her being was so made up of tenderness and love toward others, that to be with her and not to feel deeply was impossible. It was on this account, doubtless, that she so frequently requested to be left alone;

desiring that Christ alone, her infinite *Sympathizer*, and her divine *Helper*, should be the witness of her sufferings. So keenly had her own heart suffered in sympathy with others, that she did not desire that others should, on her behalf, drink more deeply of the bitter cup than was needful. On seeing another weep, she said, "Do not weep, but rejoice." She would often reiterate, "Satisfied! satisfied! thankful! happy! happy!" She possessed a living realization that Christ was ever present with her and mighty to save, and would often exultingly exclaim, "He *saves* me! He saves me to the uttermost!" Her *rest* was in the will of God:—

"All her desires seem'd lost in one:
 'Father, Thy only will be done.'"

We will not say that she did not at times, when in severe physical suffering, feel that it would be "better to depart and be with Christ;" but she ever, on these occasions, gave prominence to the will of God. "I do not murmur," she would add; "the will of the Lord be done, not mine."

Her heart seemed as an ever-gushing fountain, sending forth streams of gratitude to God and man. Every little attention or favour dictated by the love of her assiduous friends, would be made a fresh occasion for expressions of gratitude. However small in earthly estimation these tokens might be, none were deemed too small for a special recognition. When she could not speak, she would lift her eyes upward, which

heavenly eloquence expressed more than words could utter to the Divine Giver, while every gesture seemed to say,—

“ O how can words with equal warmth
The gratitude declare,
That glows within my ravish'd heart?—
But Thou canst read it there.”

Yet while she ascribed all the glory to God, she was not wanting in expressions of gratitude to the beloved ones whom God commissioned to minister to her, but she received them and thanked them as messengers sent to dispense gifts to her from her Heavenly Father, and she would look upward and say, “ He knoweth all my wants.”

She was very desirous, as she was receding from earth, to say much more to the individual members of her sister's family in regard to the salvation of their souls; but finding her inability, she said to her endeared sister Jane, “ Sister, you must do it for me.” She then exhorted her beloved sister to faithfulness in maintaining prayer in her family, and also admonished her to think far more about their heavenly inheritance than their worldly interests. Will each of the dear ones who were objects of so much prayerful interest to the beloved Charlotte meet her in heaven?

A short time before she departed, the Class-Leader visited her, to whose care she had been committed when a youthful disciple, and during

a large portion of her career as a Christian. She had often attempted to express the grateful emotions of her affectionate heart to this beloved friend, but tears had as often prevented her giving utterance to those emotions of grateful love. But now she seemed too much like a spirit from the other world to be hindered by these outgushings of nature. She drew her Class-Leader down to her, and, holding the face of her friend between her fevered hands, she spoke such words of burning love as may never be forgotten: "My dearest, dearest earthly friend, how I have loved you! The Lord only knows *how* I have loved you; how you have led me on, and borne with my infirmities! how patiently have you endured! and how I have loved you, I have often wished to tell, but have not been able." The beloved Charlotte was tearless now; for she was too near heaven, and her tears had ceased to flow. But her loved friend, the Class-Leader, wept and wept as though she would weep her life away; yet still the now almost sainted Charlotte continued to gaze, unmoved by emotion, in the face of her Class-Leader, which she still held between her emaciated hands.

At length her Class-Leader, amid her flowing tears, exclaimed, "Charlotte, dear, several of the friends dearest to my heart have gone to heaven, but they seem nearer and dearer than ever. 'The angel of the Lord encampeth round about them that fear Him!' 'Are they not all ministering

spirits, sent forth to minister for them who shall be heirs of salvation?' Death makes no change, except to disembody the spirit. It does not change the affections. I do not feel that you will love me less after you have passed through the veil of outward things than you love me now."

"Love you less! love you less! No! long as eternal ages roll, I shall love you more and more. I shall be a star, a star in your crown, in *your* crown!" Who can portray the affecting interest, the grief, the bliss of that eventful moment, to the heart of that Class-Leader?

Ever since has this Class-Leader felt that if she had lived but for the one purpose of being used in the hand of God in leading this one member of her flock in the way of holiness, she would have had ample compensation for being detained on earth threescore years and ten. In allusion to the absorbing zeal her Class-Leader had manifested in the promotion of holiness, she said, "Talk more than ever on this subject; you cannot talk too much. Labour while you may. Never did I see and feel the importance of it as now! Work while you can; 'for the night cometh, when no man can work.' The night is come with me, I cannot work: the grave, the grave cannot praise Him; but the living, they shall praise Him. O talk, talk about holiness while you can! 'Without holiness no man shall see the Lord!' O, the importance of

testimony on this subject! Had I my life to live over again, I would more than ever talk about that blood that cleanseth from all sin."

On the day of her release she intimated to her kind physician, that she had something to communicate. He bent his ear closely, when she sweetly said, "Kiss me." He obeyed her dying request, when she whispered, "Satisfied! satisfied!"

"The chariot of Israel and the horsemen thereof!" The parting hour came! It was preceded by more relief from physical suffering than she had for days or weeks enjoyed. A heavenly calmness rested upon those features where Christ had long since stamped His image, and she only now waited the summons, "Child, come home!" As she drew nearer the heavenly city, her face gathered brightness, and she most evidently recognised the heavenly visitants who had come to convey her to her long-sought rest:

"Angels now were hov'ring round her,"

and faith already seemed lost in open vision.

There were those who had passed on before who had promised to meet her, and now she doubtless beheld them. As object after object, undiscovered by those whose eyes were still holden, met her vision, she started with a look of joyous recognition, till the waiting ones could almost hear "the whispering angels say, 'Sister spirit, come away!'"

A short pause, and the silver cord was loosened,
and the lovely and much-loved Charlotte—

“Clapp'd the glad wing, and soar'd away,
To mingle with the blaze of day!”

VII.

TO CONVERTS.

IT IS THE PRIVILEGE OF YOUNG CONVERTS
TO BE HOLY.

M—— HAD entered the class-room as an humble seeker after salvation. During the last prayer her Leader felt that virtue had gone out of Jesus to the healing of some precious soul, and on rising said, “If any one has been specially blessed, let it be declared to the praise of God.” A short pause ensued, when M—— came forward, and, in tremulous accents, said, “The Lord has blessed me.” Her faith had laid hold on Christ; and so overwhelming had been the communications of His love, that she was not able to respond at the moment the call was made.

The witness of her adoption into the family of Christ was “indubitably clear,” and for hours she was filled with unutterable joy. During the period of her awakening, she had been accustomed to hear of holiness as the high

calling of the Christian; and before her conversion it was at times suggested, "Aim at entire consecration." She even then thought that the Bible presented it as her privilege to be *wholly* sanctified; and scarcely had the Saviour said to her, "Daughter, be of good cheer," before the duty of the most entire devotedness to God was again presented, and but a few hours had passed away before she became an earnest inquirer after full salvation.

Her parents having in former years been members of the Baptist communion, M—— had not received the ordinance of baptism in infancy, and the third day after her conversion was the day appointed for that ordinance. Meanwhile she counted the cost of living a life of entire sanctification to the service of God. The terms of the covenant, "Come out from among them, and be ye separate, saith the Lord; and touch not the unclean thing," were recognised, and understandingly complied with. While being sprinkled with water, God set His seal on the ordinance, and baptized her with the Holy Ghost and with fire. In both body and soul she realized its refining influences, and a conscious and entire absorption into the service of her Redeemer succeeded. For about a year she not only held fast whereunto she had attained, but made rapid advancement in the way of holiness, and thus, by the living epistle of a holy life, gave most satisfactory assurance of the all-sufficiency

of grace to empower even the *babe* in Christ to bring forth the fruits of holiness.

Afterward, by looking to some older in years and in profession than herself, who were resting short of holiness, she began to indulge in reasoning. The adversary suggested, "Here are those who have been so much longer in the way, who do not profess this state of grace: how assuming then for one so young in years and in religious experience to make such a profession!"

She was thus induced to withhold the light which God had enkindled in her heart, and, to the degree she ceased to let it shine, it gradually became diminished, until it was at last extinguished.

Several months of deep regret succeeded, in which she was left to deplore the advantage she had permitted the enemy to gain. But on *returning* to the same point of entire devotedness, she again found the Saviour ready to meet her more than half-way, and found that both His faithfulness and justice were pledged, not only to forgive, but to cleanse from all unrighteousness; and for many days she has been a witness for Jesus of His power to save to the uttermost.

Several other instances of entire sanctification, occurring a few hours or days after conversion, might be related. In some of these the fruits of holiness have been exhibited to an extraordinary degree. Mr. Wesley speaks of several in his day, some of whom were young in years, as also in

grace, who attained to a state of holiness shortly after conversion. Of S. H., who resided at Macclesfield, he says, "I have seldom known so devoted a soul. She was sanctified within nine days after she was convinced of sin. She was then twelve years old, and I believe was never afterwards heard to speak an improper word, or known to do an improper thing. Her look struck an awe into all that saw her. She is now in Abraham's bosom." (Wesley's Works.) "Four of those children who seemed to be saved from sin, were of one family; and all of them walked holy and unblamable. And many instances of the same kind I have found in every part of the country." "Many children, chiefly girls, were indisputably justified. Some of them were likewise sanctified, and were patterns of all holiness." Mr. Wesley also relates a portion of the experience of G. P., as he received it from her lips. It concludes thus:—

"In a short time all my trouble was gone, and I did believe all my sins were blotted out; but in the evening I was thoroughly convinced of the want of a deeper change. I felt the remains of sin in my heart, which I longed to have taken away. I longed to be saved from all sin, to be cleansed from all unrighteousness; and at the time Mr. Rankin was preaching, this desire increased exceedingly. Afterwards he met the Society. During his last prayer I was quite overwhelmed with the power of God. I felt an

inexpressible change in the very depths of my heart; and from that hour I have felt no anger, no pride, no wrong temper of any kind; nothing contrary to the pure love of God, which I feel continually. I desire nothing but Christ; and I have Christ always reigning in my heart. I want nothing: He is my sufficient portion in time and in eternity." Mr. Wesley adds, "Such an instance I never knew before; of such an instance I never read: a person convinced of sin, converted to God, and renewed in love within twelve hours! Yet it is by no means incredible, seeing one day is with God as a thousand years." (Wesley's Works, 12mo., vol. iv., p. 224.)

Mr. Wesley continues, in another portion of his Works, "I spoke to these, forty in number, one by one. Some of them said they received that blessing ten days, some seven, some four, some three days after they had found peace with God, and two of them the next day." "What marvel," Mr. Wesley again exclaims, "since one day is with God as a thousand years?" He also speaks of one who was "reclaimed from a backslidden state, and cleansed from sin on the following day."

In passages far too numerous to mention, Mr. Wesley continues to enforce by precept, and illustrate by example, the duty and privilege of young converts to be holy. "It plainly follows," he says, "that the quantity of time is nothing with

Him. Centuries, years, months, days, hours, and moments, are exactly the same. Consequently He can as well sanctify in a day after we are justified, as a hundred years. There is no difference at all, unless we suppose Him to be such as ourselves. Accordingly we see, in fact, that some of the most unquestionable witnesses of sanctifying grace were sanctified within a few days after they were converted."

How encouraging to the young converts are these examples, as given by the eminently pious and judicious founder of Methodism, corroborative as they are of scriptural testimony, and the observation and experience of Bible Christians of later days! And where is the young convert who reads these lines, who would not at once sacrifice all for the attainment of this grace? And if it be the privilege of the young convert to be holy, where is the teacher or the leader in Israel, to whose watch-care the flock of Christ has been intrusted, who would stop short of this grace? "A way shall be there, and it shall be *called* The way of holiness, and the redeemed of the Lord shall *walk* there."

VIII.

THE WHITE ROBE.

“FOR God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction.”—Job. xxxiii. 14-16.

E—— UNITED in church communion, having her mind as yet but little drawn toward holiness as a definite object of faith and persevering effort. She had been connected with a denomination where little was said about entire devotedness as a distinct object of pursuit; but she was now placed under a Class-Leader who believed it to be the duty of every member of the household of faith to mind this one thing.

E——’s Leader felt that the church had committed to her guardianship the care of souls, and had solemnly resolved that she would not cease to warn and entreat every member of her precious charge, in order that when called to render an account of her stewardship, she might be able to present every one perfect in Christ Jesus. And now, on account of the position in which she had been placed, her heart was fixed to be ceaseless and unwearied in her endeavours to bring every beloved one committed to her charge to the definite point of unreserved consecration.

E—— generally spoke of a comfortable expe-

rience ; and when her Leader replied to her weekly class-room testimony, the adversary would suggest, "Why not let good alone, and not try to make it better than good ? By this continuous urging to higher attainments, you will dishearten and discourage and appear to undervalue present experience."

A few months elapsed, and He who doth not willingly grieve nor afflict the children of men, laid His chastening hand of love on dear E——, and for a few days she was threatened almost hourly with dissolution. E—— had not been insincere, but she had not with her whole heart sought to be fully conformed to the will of God. And now that severe illness was paralyzing her energies, how could she seek that grace with more diligence than when the capabilities of body and soul were in healthful vigour ? so, as might have been expected, her mind continued in an unaltered position.

Had E—— passed away from earth during the early part of her illness, her friends might have said she died happy, and in full view of a blissful immortality ; and she would have gone into eternity self-deceived. But,—

" God moves in a mysterious way
His wonders to perform."

In this hour of peril, and in an unlooked-for manner, the admonitions of E——'s Class-Leader were brought to bear upon her mind. In vision,

she beheld herself, in the light of eternity, passed over the boundaries of time. Most unexpectedly she found herself surrounded by gloom and loneliness. "I had thought that angels were in waiting to bear the spirits of the just to heaven," said she; "and now who will guide my feet?" Presently her friend, the Class-Leader, who had been so desirous to guide her feet into the way of holiness, appeared, robed in white, and, extending her hand toward E——, said, "Come, E——, I have come to introduce you into the presence of the King."

E—— looked upon the white robe of her friend, and then upon her own spotted and soiled garments, and said, "I cannot go: I am not fit to be introduced to the presence of the King." Her friend continued to urge; but E—— resisted her entreaties, saying, "No! let me go to the place assigned me." Her friend then endeavoured to direct her attention to a light in the sky, assuring her that if she would only look up, her robe would be made white; but E—— despairingly replied, "I thought that was to have been done in the other world." To this her friend did not reply, but only perseveringly urged her to look up, and at last succeeded in getting her to join in singing,—

“ My dying Saviour and my God,
Fountain for guilt and sin,
Sprinkle me ever with Thy blood,
And cleanse, and keep me clean.”

G

While singing the last two lines of the stanza, E—— gained courage, looked up, and, with joyful surprise, beheld her robe made white.

She then went on most rejoicingly to be introduced to the presence of the King. The road in which she progressed was a narrow, shining way, with a hedge thrown up on either side. Familiar faces were looking over this hedge, and, ever and anon, missiles were thrown, and various stratagems were used with the intention to perplex her, and soil her now spotless garments.

“Only keep your eye upward,” said E——’s friend, “and do not suffer yourself to be perplexed, and your garment will remain unsoiled; but if you look downward, your robe will again be polluted.” Once, for a moment, E—— suffered herself to be perplexed, and in looking down beheld her beautiful robe again soiled, through the maliciousness of her adversaries; but, on being again urged to sing,—

“Sprinkle me ever with Thy blood,
And cleanse, and keep me clean,—

her robe was again cleansed from pollution. Her Class-Leader then put a golden book in E——’s hand, and said, “I must now leave you.” The only words she could remember on opening it were, written in gold letters, “IF ANY MAN WILL BE MY DISCIPLE, LET HIM DENY HIMSELF, TAKE UP HIS CROSS, AND FOLLOW ME.”

E——’s friend, on hearing this recital from

her lips, was amazed at the condescension of her Heavenly Father. She saw that God had in visions of the night opened the understanding of E——, and had given to her repeated admonitions a vitality in E——'s mind, not perceived before ; and that she had only now to say, "Dear E——, I need not tell you that this dream is intended for your present admonition. After death all will be past change. God will then say, 'Let him that is filthy be filthy still.'" And before E——'s health permitted her again to mingle with her beloved associates at the class-room, she had passed through the most memorable change that ever transpired in her history. It was brought about in so much simplicity and sweetness, that, in retracing it, one would think it no wonder an ancient seer should say, when referring to the walk of the redeemed one in the way of holiness, that "wayfaring men, though fools, shall not err therein."

Having observed that in former experience she had cherished attachments to the world and the creature, such as were not calculated to increase her love to the Saviour, but rather to divide her affections, so as to—

"Leave but half for God,"

she now determined that He should no longer be insulted and grieved by merely *sharing* her heart, but that He should have the whole. She became

true to the resolve,—gave the Saviour her undivided heart. He at once, without any hesitation, took it. It may be encouraging to some who would love to come at once, and, like E——, make an entire surrender, to know that the blessed Redeemer did not chide her with a long list of grievances. He did not say, “You have so long prevented Me from taking full possession, that you must now in turn wait and know My displeasure.” No! He at once by His own almighty power turned out all the “buyers and sellers:” in a word, everything unlovely in His sight was immediately dispossessed by His own powerful hand. He then took that heart, and laid it upon His own bosom of love so closely, that every pulsation of her heart seemed to beat in unison with His. And all this was accomplished without her doing anything worthy of mention, with the exception of just continuing in the act of giving her otherwise worthless heart to Him, with a reliance on His faithfulness to keep and preserve it from the touch of pollution.

It were needless to say, that she did not now find it so hard to believe as formerly, because unbelief was among those unlovely traits of character which, by the brightness of the Saviour’s coming, had been destroyed. And then she was now so near to the lips of the Altogether Lovely, that she could hear Him continually saying, “I am the resurrection and the life; he that be-

lieveth on Me, though he were dead, yet shall he live." And assurances that she had been raised to entire newness of life were so obvious to herself and friends also, that neither could require fuller demonstration, that E—— was indeed a changed being. Love of the world, self, and other sinful creature loves were displaced, and the love of the Saviour became absorbing. Other objects were loved subordinately as gifts from Him, and valued for *His* sake.

From this eventful period, E—— ran on rapidly in the heavenly way. She seemed ever to aim more at *holiness* than happiness; yet found that happiness was the necessary result, or rather the concomitant of holiness, and thus in reality gained just the point at which every immortal spirit is ever grasping.

O with what deep feeling of soul did she now look upon those who—

“ Mistake the mark,
And weary out life's hours
In chasing shadows !”

She had mingled in gay circles. With buoyant step she had joined in the festive dance. From these gay associations she was for a time exposed to many temptations from without. Many who were walking in the broader way of worldly-minded profession found leisure to stop and look over the hedge; and often those things were thrown in her way which would have been ob-

stacles, had she not kept her eye steadily looking unto Jesus. It was thus, through a continuous appropriation of His all-cleansing blood, that her garments were kept unspotted from the world.

Once, for a moment, she ceased to look upward in the midst of these perplexities from without, and was quickly dismayed to see a soil fasten on her beautiful robe; but she remembered the admonition, "Looking unto Jesus," and was again cleansed.

At another time, when temptations from without abounded to an unusual degree, the Saviour again appeared for her deliverance, and spake in visions of the night for her comfort and instruction. It may be well to state, that E——, for several days previous to this, had been unusually exercised relative to the example of some who professed much attachment to the Saviour, and yet indulged in more conformity to worldly usages than E—— thought consistent with the Christian's high calling.

The vision at this time seemed but a continuation of the former remarkable visitation. She was still walking onward in the same shining way; had made some progress; so that now she was quite in advance of a company of white-robed ones who had just entered the narrow way. A company preceded her in robes of white, who were also making steady advances. Above, voices, in tones sweeter than earthly music, were singing,—

“ What are these array’d in white,
Brighter than the noonday sun,
Foremost of the sons of light,
Nearest the eternal throne?
These are they that bore the cross,
Nobly for their Master stood,
Sufferers in His righteous cause,
Followers of the dying God : ”

while a voice yet sweeter from one near at hand responded, “ These are they which Thou gavest Me out of the world.” Observing that those that followed, as also those that preceded her, were in companies, E—— soliloquized thus : “ How is it that I am alone, when both those that precede me, and those that follow, are in company ? ”

Presently One fairer than the sons of men smilingly said, “ Will you say you are alone when I am with you ? ” He directed her attention over the hedge, where she saw a broader road, and many travellers. Among others were those professors who had spoken so much of attachment to the Saviour, and whose conformity to the world had rendered their example in relation to self-denial so perplexingly questionable.

These, she afterwards observed, though they seemed to be going in the same direction, and doubtless fancied they were progressing heavenward, were at a distance from the Saviour.

“ In which way will you walk,—in yon broader

road, in friendship with the world, sharing its honours and pleasures, and at a distance from Me; or in this narrow way, close by My side, sharing *My* dishonour and reproach?" said E——'s pleasant companion, who had not yet fully discovered Himself. "I will walk in this narrow way," said E——, with a decision in tone and feeling never to be forgotten. The arms of everlasting love were now more closely thrown around her, and she felt that her whole being was encircled in the embrace, as her blessed companion, whom she now discovered to be the fairest among ten thousand, and the altogether lovely, looked upon her, and said, "*Then thou art Mine!* and I am thy SAVIOUR!"

So memorable was that look of ineffable love that then penetrated her heart, and absorbed all her powers, that it left an ever-abiding blessedness. The arm of love that then encompassed her whole being, and drew her more closely than ever to the heart of the Saviour, seemed to leave an enduring impress.

She now made rapid advances, and found herself gaining upon the white-robed company who had preceded her, who, she observed, as they came to a point in their path, looking like a bridge in the distance, paused, and then passed over, and entered into a gate at the head of the way. On arriving at this point, she found a deep stream running below, over which dry leaves were strewn, presenting the semblance

of a bridge; and E—— felt a shrinking that caused an involuntary pause, and, in the excitement of the moment, she exclaimed, “I shall surely sink!” “What! fear, when My arm doth sustain thee, and I am thy SAVIOUR?” And again He clasped her yet closer to His bosom, and, encircled by His strong arm, she was borne safely over.

She then went up to the gate at the head of the way, and began to knock. And now the same blessed Saviour, whose companionship had been so sweet to her through all her journey, looked over the battlements of the beautiful city, and said, “You need not knock here; you knocked in the other world, and you now have a right to enter.”

E—— went in. We need not say that her raptured eyes now beheld the King in His beauty. And there, also, she beheld the company who had preceded her, receiving crowns from the hand of the Saviour. After handing one, beautifully set with stars, to one whom E—— well knew and much loved, He came bearing one to her. It was a golden crown, and valuable indeed; but it had no stars in it. E—— felt somewhat disappointed, and dared to breathe the thought into the ear of the Saviour, who had so graciously fulfilled all the desires of her heart, even as she had ever “told Him all,” while blessed with His sweet commu-
nings by the way. With a beseeching look, she

said, "But it has no stars in it!" "Be thou faithful unto death," said the compassionate Jesus, "and thou shalt have a crown glittering with as many stars as the one thou hast just beheld."

"Tis Jesus, the first and the last,
Whose Spirit shall guide us safe home :
We 'll praise Him for all that is past,
And trust Him for all that's to come."



IX.

THY CROWN.

"HOLD that fast which thou hast, that no man take *thy crown*." Yes! thy crown is now awaiting thee! It is thy crown; for at an infinite expenditure it was purchased for *thee*. If earthly crowns are valuable in proportion to the expenditure of wealth, toil, and blood which they have cost, who will attempt to estimate the value of *thy crown*? He who was rich,—the Proprietor of heaven and earth,—became poor, in order that He might purchase this crown for thee. Not because thou wast His friend; for at the time the purchase was made thou wast His enemy. How wonderful! How glorious!

"O Lamb of God! was ever pain,
Was ever love like Thine?"

And can this crown be lost? or may another take

it? If not, why the admonition directly from the throne of God, "*Hold fast.....that no man take thy crown?*" Ah! thy crown may be *lost*,—it may be *sold*,—*another may take it!* It will be lost if thou dost let go thy grasp on the promises, or dost cease to comply with the conditions on which the promises are made. It may be sold. Judas sold his for thirty pieces of silver. I knew a young lady who, I believe, sold hers for the strange satisfaction of being affianced for life to one who was out of Christ,—consequently a child of Satan; and for the privilege of thus spending her days, she sold her crown! I have known several who have sold it for the friendship of the world. I have known both men and women to lose it for the privilege of indulging in pride of opinion, love of reputation, for foolish talking and jesting, indulgence in some forbidden pleasures, or some carnal appetite, with many other things too numerous to mention. These did not intend, at the time the barter was made, that it should be final. But the moment they began to commute with Satan, he began to darken the understanding, and the crown seemed to depreciate in value, until it eventually appeared well nigh valueless; and thus, though scarcely intending to make the barter, it was in effect made, and the crown costing the Redeemer's blood was sold for perhaps less than thirty pieces of silver!

And, alas! how many I have seen who have

let another take their crown! Various illustrations, of which I have personal knowledge, come pressing upon my mind. I knew one who was often prayerful and earnest, and not intentionally insincere. If to give her goods to feed the poor, or her body to be burned, had been clearly presented as a Divine requirement, she might not have hesitated; but the professing her faith in Christ with her mouth, the coming out in open profession, to stand marked before the world as an active Christian; this, with other things of like nature, was the stone of stumbling, the rock of offence; and for this cause she came near letting another take her crown. Yet she did not know that the fact of renouncing her will on these points stood in connexion with the reception of her crown. Nor is it probable that she ever would have known it, if she had not come to an entire surrender, involving her will on these and other points. Her fearless and unyielding resolve now was, "Though I die in the effort to do my duty, I will do it." Duty was then made plain. "If any man will do His will, he shall know of the doctrine." Abundant opportunities to labour and to testify for God were presented; and these efforts were blessed to the spiritual good of many. This unwillingness to confess with the mouth had stood in connexion with an inherent shrinking from mingling in common with the mass; but when the *will* was given

up to Christ, He took it, and caused that will to flow out upon the world through the channel of His own blessed will. And the class of persons who heard the Saviour gladly, was the very class to which she now most loved to minister. Pride, or the affectation of aristocratic feeling and demeanour, only excited her compassions now for the blindness of those who were under an influence so unlike to Christ.

Opportunities to lay up treasure in heaven were sought after and seized upon more eagerly than the miser seeks after and seizes the gold that perisheth. For this, former opinions of etiquette, or mere ceremonious attentions, were often sacrificed; but by thus being "instant in season, out of season," stars were being added to her crown, and she felt that the dignity of her high calling far exceeded the loftiest aspirations of the high-born worldling. Often did she sing,—

" On all the grovelling sons of earth
With pity I look down,
And claim, in virtue of my birth,
A never-fading *crown*."

Once, on an occasion soon after the entire dedication of herself to God, she had left her beloved home for a short time to labour for God. She had seen some converted, and others wholly sanctified, through her instrumentality; but the enemy tempted her with thoughts of being away from home without her earthly pro-

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tector, and other suggestions of like bearing. The Spirit at once said to her heart, "Pray that ye enter not into temptation." She had scarcely presented her case, before the Saviour said, "If you had not given that dear object up to Me, and given Me the highest place in your affections, you would not have been here to labour under these circumstances." She remembered those who had been blessed through her agency, and thought, "Would these souls have been left unblessed, and would the various work in connexion with the salvation of souls, which within these few days I have been called to do,—would this work have been left undone?"—"No!" said the Holy Spirit. "God would have raised up another to do your work. Had you not given Christ the throne of your affections, and resolved to love other objects subserviently to Him, and only as precious gifts from Him, the crown which you are now, through the aid of the Spirit, gemming with stars, would have been given to another. By the entire surrender you have made, you have just saved your crown; for God would have called another to do your work; and if another had done the work, another had taken the crown."

I have recently been informed of one who has doubtless lost his crown. His attention was strongly urged to the holy ministry. For some years he felt deeply solicitous on this subject; but the world presented other pursuits, and his

spirit shrank from its high responsibilities, its self-sacrificing duties. But trials came. One sorrow in quick and continuous succession followed another, till, by afflictive providences, he was assured that he was not now required to minister in the sanctuary; and that if he would, he could not; for the hand of God had been laid heavily upon him, and he was disabled. God, who at the beginning of the dispensation of the Spirit said, "Your young men shall see visions, and your old men shall dream dreams," sealed instruction upon his mind in the following manner:—

He thought he was taken up to heaven, where he saw many crowns laid up. His attention was directed to a large number laid up together; which, he was told, were crowns laid up for Ministers of the denomination to which he belonged. He noticed that the crowns differed greatly in brilliancy. Some were beautifully set with stars; while others were almost or quite starless. As he looked them over with intense interest, he would hold up now this, now the other, inquiring whom it was for. Of the names mentioned, some had not yet passed over the boundaries of time, and others were inhabitants of eternity.

At last he held up one more brilliant than any other, and with eagerness exclaimed, "And to whom does this belong?" "That was yours," was the reply; "but you refused to do the work that the Lord had for you to do, and it was

given to Mr. ——.” The Minister whose name was mentioned, was an eminent revivalist still living. How he felt on waking, can more easily be conceived than described. What would he have given to put himself back in the circumstances of years before, when he might have held fast, and not permitted another to take his crown? Reader, would you have the identical crown which God has laid up for you? Then resolve this moment, in the strength of Jesus, that you will not rest your head upon your pillow, until you know that you are cleansed from all filthiness of the flesh and spirit. Then will you be a vessel fitted for the Master’s use, and *ready* for every good work. An abundant entrance will be ministered unto you; and your Saviour will at last give you your crown, set with many stars.

X.

THE DISAPPOINTMENT.

“AND ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us.”—SAVIOUR.

E—— HAD a friend who did not believe that the injunctions, “Come out from among them, and be ye separate,” “Be not conformed to this world,” and kindred passages, have any thing to do with the external appearance of the Christian.

She was united in church-fellowship with a denomination which does not recognise these things as important ; and she had been heard to speak contemptuously of those contracted views that would induce one, in coming out in a religious profession, to make such a change in external appearance and habits, as to excite observation.

We should be far from favouring an intimation that E——'s friend was hypocritical ; she was only what would be termed " a liberal-minded professor ;" and was not more insincere than are thousands who stand on what would be termed " an ordinary eminence in religious profession."

The wasting consumption gradually preyed upon the vitals of this friend, and E——, who lives in a distant city, went to see her. E——, though not at the time so fully devoted herself as she might have been, was concerned to find her friend as much engaged with the vanities of the world, and as much interested about conforming to its customs, as ever ; and she ventured to say, " I did not suppose you would think so much about these things now."

Her friend felt somewhat indignant at the remark, and observed, " I do not know that I am more conformed to the world than yourself : the denomination to which you belong regards these things as wrong ; but our people do not think religion has any thing to do with these little matters."

The hand of withering disease continued relentlessly laid on E——'s friend ; and as she drew nearer eternity, her blissful hopes of immortality and eternal life seemed to gather yet greater brightness. Again and yet again her friends gathered around her dying couch, to hear her last glowing expressions, and to witness her peaceful departure. Such was her composure, that she desired her shroud might be in readiness ; so that she might, before the mirror, behold her body arrayed for its peaceful resting-place.

Her friend E—— was forced to leave for the city a day or two before her dissolution, and called to take her final farewell. " We shall not meet again on earth," said the dying one ; " but doubtless we shall meet in heaven. On my own part, I have no more doubt than if I were already there ; and I cannot but hope that you will be faithful unto death. We shall then meet." They then bade each other a last adieu.

The moment at last came when death was permitted to do his fearful work. The devoted friends had again gathered around the bed of the dying fair one, to witness her peaceful exit. Respiration grew shorter and shorter, and at last ceased ; and they deemed the spirit already in the embrace of blissful messengers, who were winging it to paradise. A fearful shriek ! and in a moment they beheld her that they had

looked upon as the departed, sitting upright before them, with every feature distorted.

Horror and disappointment had transformed that placid countenance; so that it exhibited an expression indescribably fiendish. "I can't die!" vociferated the terrified, disappointed one. "I won't die!" At that moment the door opened, and her Minister entered. "Out of the door, thou deceiver of men!" she again vociferated; fell back, and was no more!

XI.

MAN OR ANGEL.

I WOULD RATHER BE A MAN THAN AN ANGEL.

I WOULD rather be a man than an angel, because men may do what angels may not do. The angel could not tell Cornelius about salvation through Christ; he could only tell Cornelius to send for Peter. It seems to have been ordained in the economy of grace, that man should be saved by man; hence God will commission men to do what the highest archangel in heaven may not do. Christ left the bosom of His Father, and came from heaven to earth to save men. If Gabriel could have been commissioned to rescue and save the perishing sons of earth, he might have come down robed in angelic brightness, as when Daniel fainted

at his presence. And if such an embodiment of goodness as was found in Daniel, sank overwhelmed at his presence ; what would have been the consternation of a sinner, polluted and wholly estranged from God ? But Christ took not upon Him the nature of angels, He became in fashion as a *man*. As man, He conversed with men. Had He even been robed in garments of light, as on the Mount of Transfiguration, men would have been overawed with the majesty of His presence, and incapacitated to hear the gracious words which proceeded out of His mouth, and to listen to His offer of salvation. Verily He took not upon Him the nature of angels ; but, taking upon Himself the likeness of sinful flesh, He accomplished His mission of mercy, and ascended on high. But has His image for ever faded away from earth ? No ! He has left His image,—His representatives ; for as He was, even so are we in this world. He died to restore the image of the heavenly ; not the image of *angels*, but the image of *God*. And now He says to His once rebellious people, “ I will put *My Spirit* within you ; and I will *walk* in you, and dwell in you.” And thus it is with the believer who is saved from indwelling sin. Though still in the world, and inhabiting a human form, he is not of the world.

How wonderful the assertion, yet how true !
“ Ye are not of the world, even as I am not of

the world !” Then the Christian, who has been redeemed from earth by the blood of Christ, is no more of this world than Christ was of this world. His home is heaven; and he holds his conversation, his citizenship, there. While Christ, in glorified humanity, represents His redeemed ones before the throne of His Father, He leaves them here to represent Him. His redeemed family on earth is as truly the object of His love and saving care, as is His redeemed family in heaven; and He can just as truly save a soul on earth, and keep it free from the touch of pollution, as He can thus keep a soul in heaven. Who would dare to say otherwise, and limit the power of Christ which saves to the uttermost? If, then, we may as surely be saved and kept on earth, as though we were already in heaven, who would not rather inhabit a human form, and for a short space do the will of God on earth? How much more glorious to be a representative of Christ, than to be a representative of angels; and how much more efficient, in the work of saving souls, the services of a purified spirit inhabiting the human form, than the service of the highest archangel robed in celestial brightness! O yes! for a few short years, if the Lord will, I would rather do the will of God on earth, than exchange places with Gabriel. Gabriel may not go, in his form of unearthly, overwhelming glory, and carry the offer of salvation to that penitent sinner; but I

may go. He may not hasten to arrest the steps of that reckless sinner, whose ways take hold on death, who, with a few steps more, will plunge into everlasting burnings :—

“ On slippery rocks I see him stand,
While fiery billows roll beneath.”

I may go, and with entreaties and tears urge him to pause ; but the brightest form in heaven may not do this. If cleansed from all filthiness of the flesh and spirit, and filled with the constraining love of Christ, I shall be called and *empowered* to be a *worker together with God* in the great work of saving souls. God will work through me. If He wants to send a message of love and mercy to a praying Cornelius, a sinking Peter, or a doubting Thomas, He may send me. If He would have battles fought, He works not through angels or invisible agencies ; but He “ teacheth *my* hands to war, and *my* fingers to fight.” (Psalm cxliv. 1.) If He would have the armies of Israel prevail, and His foes brought willing captives to the foot of the Cross ; He will employ human agencies in bringing about the conquest. O the wonderful privilege of being a worker together with God in saving a world of sinners ; the work which brought the Lord of glory from His throne to earth ! Ah ! who can estimate the value of a soul ? Were a soul unsaved at the farthest verge of the universe, and were it impossible that that soul should be saved, unless every

Christian within the bounds of creation should go to its rescue, it were an expedition well worthy the enterprise, in view of the estimate the Saviour has placed on the soul. And may the Christian indeed be a *worker together* with God in saving souls? Surely this is a work which an angel might covet! and who would not rather be a man than an angel?

“Angels our servants are,
And keep in all our ways,
And in their watchful hands they bear
The sacred sons of grace;

“Unto that heavenly bliss,
They all our steps attend;
And God Himself our Father is,
And Jesus is our Friend.”

XII.

JOY OF CHRIST.

HOW TO OBTAIN THE JOY OF CHRIST.

“*THAT they may have My joy fulfilled in themselves.*” The privileges of the Christian have all been purchased by the blood of Christ, and are therefore high and holy, responsibilities. That is to say, the provision on God’s part of privileges for us creates the obligation on our part to attain to their enjoyment. And are you, reader, a joyful Christian? Have you

a Christ-like experience in this regard? I do not ask you whether you have joyous emotions under the exhilaration of an exciting tune, or some joyous recital by your neighbour; but, Is the *joy of Christ* fulfilled in yourself? Christ says, "That *My joy* may remain in you." *What was Christ's joy?* In what did it consist? The joy of Christ could not have stood in inseparable connexion with harmonious songs or blissful recitals; for these He might have enjoyed while resting in the bosom of His Father, but these were not sufficient to detain Him in the abodes of purity and blessedness. Spirits which might obey and adore were from eternity at His command; and had His joy been in these things only, He had never left those abodes of eternal and unmingled blessedness. What then was the joy of Christ? and how may Christians have *His* joy fulfilled in themselves?

It was the joy of Christ to *do* the will of His Father. "Lo, I come to do Thy will, O God." It was the will of God that Christ should be made a sacrifice for the sins of the world. It was the joy of Christ to humble Himself, and be found in fashion as a man, and to become obedient unto death, even the death of the cross. But how was the *joy* of Christ in this? Was He not "a man of sorrows and acquainted with grief?" Yes, but joy may consist with sorrow; as He said, "I *delight* to do Thy will, O My God;" (Psalm xl. 8;) and the Captain of our

salvation leads out His triumphal armies under the banner inscribed, "Sorrowful, yet always rejoicing."

Then it was also for the joy that was set before Him that He "endured the cross, despising the shame, and is set down at the right hand of the throne of God." It was for this that He "endured the contradiction of sinners against Himself." It was that He might bring many sons unto glory, that "the Captain of our salvation was made perfect through sufferings." Christians, then, may be joyful, and have joy in prospect also; though, in the work of bringing souls from under the dominion of Satan to Christ, sorrows, deep and heart-searching, have to be endured.

Though withstood by fiends and men, and by the seemingly pious or openly vicious, amid sufferings, mental and physical, the Christian may have the joy of Christ fulfilled in himself. Ay, he may have Christ Himself within, and then he will hear his indwelling Saviour say, "The works that I do shall ye do also; and greater works than these shall ye do, because I go unto my Father." With Christ dwelling within, the same Spirit that inspires Christ inspires the soul. The joy that inspires Christ is the inspiration of that soul. A conscious identification of interest in the work that brought the Saviour from heaven to earth, how blissful! O the privilege of partaking of the joy of Christ in the bliss of saving souls! For this joy the Saviour set Himself

apart, sanctified Himself: "For their sakes I sanctify Myself." And for this purpose is the believer sanctified, set apart, that he may be a worker together with God in the great work of saving the world. Sanctification professed, which does not inspire its professor with feelings and sentiments in regard to a perishing world similar to those the Saviour entertained in setting Himself apart, is not the sanctification of the Bible. We are not unmindful of the fact, that Christ set Himself apart as a vicarious sacrifice, and that there can be nothing vicarious in the sufferings of the Christian; but there is a sense in which the Christian is left to fill up "that which is behind of the afflictions of Christ." And the Christian, possessing the spirit of his Master, for the joy set before him, in prospect of saving souls and bringing many sons to glory, will be brought to know the fellowship of Christ's sufferings. But when he looks with an eye of faith down the vista of time, and, piercing the veil of eternity, beholds among the ranks of the redeemed those who, through his instrumentality, have been won from the ranks of Satan, who can tell the joy, the bliss of the inspiring vision? Then the joy of Christ may be, ay, *must* be, the joy of the Christian. Christians *must* be happy; and they will be happy, if the aims which inspire the heart of the Saviour inspire their hearts.

Is a joyless disciple now reading these lines?

Pause and ask yourself, "Wherefore joyless?" Have you yet put yourself in the way of attaining the joy of Christ? Have you set yourself apart, and placed yourself upon God's altar, to live not to please yourself, even as Christ lived not to please Himself, but to consecrate yourself to the work for which Christ consecrated Himself, that is, the salvation of precious souls? If you have not done this, you have not yet come to the point where you *can* have the full joy of Christ. Set yourself apart now, to live as it were out of yourself, in the will of God. What had Christ to do with merely human satisfactions, apart from the will of His Father? He took not upon Himself the nature of angels, but the nature of men, and was very man as truly as very God. But He lived not to please Himself.

Resolve that you will live no longer to please yourself, but that all your joys shall be Christ's joys. And with this resolve set yourself apart to work for God. After you have laid yourself, with your will on *every* point, upon the altar, you may know that God receives you; for the altar is God's altar, an altar *most holy*. The moment your offering is laid upon it, it is sanctified; for the altar *sanctifieth* the gift. Whatsoever toucheth the altar shall be holy. You present your sacrifice *through* Christ, and an offering presented to God THROUGH CHRIST IS *holy and acceptable*. While resting on this hallowed altar, even Christ, whose atonement taketh away the sins of the

world, let not your chief solicitude be about joyous emotion. What you need is *holiness*, the image of God. This you receive in resting your whole being on Christ. "For as many as touched Him were made whole of whatsoever disease they had;" and thus now, it is only to touch Christ in faith, and according to thy faith it is done unto thee. And is the offering now presented? Can you say?—

"'T is done: the great transaction's done;
I am my Lord's, and He is mine."

Then begin from this moment to *act* upon the principle that you are no more your own. You belong to Christ. Let Christ's work be your work. If He came from heaven to earth to save sinners, deem no journeying, no labours, and no exile from kindred spirits or blissful climes, too self-sacrificing. Think of your Divine Redeemer, your precious Saviour, "who, for the *joy* that was set before Him, endured the cross, despising the shame, and is now set down at the right hand of the throne of God." Then shall you have the joy of Christ fulfilled in yourself.

"Wouldst thou the mind of Christ possess?
Wouldst thou in joy abound?
Know, holiness and happiness
Are in one channel found!

"Be holy then, and Christ's own joy
Shall unto thee be given,
And God will all thy powers employ
In bringing souls to heaven."

XIII.

SAVED NOW.

SANCTIFICATION SIMPLIFIED TO A CHILD.

SAID a pious mother to a little daughter, who was on the eve of attending a special means of grace, "Daughter, you have been a professor of religion for some time, and you ought to expect to get much good in attending this meeting. Yes, you ought to expect to get much more religion. *I* do not see why you ought not to expect to be wholly sanctified."

The child listened attentively, and then rather earnestly exclaimed, "Why, Ma, I hardly know what you mean by that. If you mean to be so saved as never to sin again, that is what I *never could do!*" The latter was said with so much warmth, that the pious mother saw that her daughter had, like many other professors, imbibed the idea, that sin is not so exceedingly sinful as set forth in the Scriptures of truth. And though the mother imagined her daughter might not fully understand the meaning of the term "*sanctification,*" if merely spoken of as a doctrine, yet she was not prepared to see her shrink so instinctively from a state which she imagined might imply salvation from all sin. Said the mother in reply,—

"Daughter, God hates sin now just as much

as He hated it in the days of Adam. God is unchangeable in His nature. With Him 'there is neither variableness nor shadow of turning,' 'the *same* yesterday, to-day, and for ever.' Think of the effect of *one* sin in the days of Adam,—how it has been felt along down through time, even till the present hour! We are feeling it to-day, and its effect will be felt down to the end of time! Only think, all this the effect of *one sin*! And now think of Moses, what a good man he was, how God loved him; but he committed *one sin*, he spake unadvisedly with his lips. But O the displeasure of God! How greatly did Moses desire to go into the promised land! how he entreated the Lord to let him go over! But Moses had sinned, and the Lord would not be entreated. Now, my daughter, if you knew that with the very next sin which you commit you would be ushered into the eternal world with the guilt, the stain of that sin, upon your garments, would you not be very careful how you sinned? You know you *could* not be saved with the least stain upon your garments. You will remember the man that was found speechless!"

That little daughter stood mute with astonishment. Probably she had never before had such perceptions of the exceeding sinfulness of sin, and the certainty with which it banishes the soul endlessly from God. And still she stood gazing upon the face of that earnest mother, while that mother still waited and repeated her

importunate inquiry, "What would my daughter do if she *knew* that, while in the act of committing the next sin, she would be ushered into eternity?" At length that mother relieved her anxious daughter, by saying, "I can tell you, my dear daughter, what I think you would do. You would be *every* moment looking to Jesus. O how carefully you would be every moment watching against sin! and how truly you would this and every coming moment (just as you breathe) be casting yourself *on* Christ, and *trusting in Christ to save you from sin!* and while you are trusting in Him thus carefully to *save you from sin*, He *would* save you,—would He not?"

The child's eyes brightened, for her spirit was relieved. She saw that there was a way in which she might be saved from sin *every moment*. And the simplicity of the process relieved and delighted her. Will the reader, however young or old, begin to try the simple process *now*?

XIV.

MARRIED TO THEE.

COVENANT WITH GOD CONTEMPLATED.

"COME and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten."—Jer. 1. 5.

It is said of the beloved Summerfield, that on one occasion, before a large audience, he

announced a marriage ceremony about to be performed. The excited assembly, in almost breathless suspense, waited the introduction of the parties concerned, when the devoted one announced himself as one of the parties, and observed, in a manner solemn as eternity, that he was now about to be united in marriage covenant. He then, with a solemnity never to be forgotten, brought himself under bonds of eternal allegiance to Christ; to take Him as the bridegroom of his soul, the only and supreme object of his heart's adoration; and to have all his interests for time and for eternity in prominent, *entire*, and perpetual oneness with Christ.

“I have made a covenant with my chosen,” says the High and Holy One to His servant David. And now, precious lover of Jesus, thy Saviour only waits for thy well considered decision, and an avowal of perpetual and all-absorbing love on thy part, as preparatory to entering into covenant with thee. He is even now waiting for an entire surrender of thy whole being to Him, for an *explicit avowal* of thy purposes, in order to verify before all the hierarchy of His vast dominions the explicit declaration on His part, “I am married to thee.”

You may say, “I am fearful of thus solemnly engaging myself, lest, in an unguarded moment, I should violate my pledge; and is it not better to remain unpledged than to vow and not perform?” Can you conceive yourself so won with the love-

liness of a fellow-being as to venture in marriage covenant, without fearful forebodings of inconstancy? Were I, on this principle, to dissuade you from entering into the solemnities of the marriage contract with one worthy of your love, would you not reproachfully repel the suggestion, with the persuasion that I had but little knowledge of the strength of your affection, or the exceeding amiability of your friend? Would you not rather contemplate the blessedness of an enduring relationship, in confident expectation that a riper knowledge would but heighten your estimation, and increase the ardour of your love?

And now can you not, in expectation of corresponding results, contemplate an ever-during union with the Altogether Lovely? If thus taken into entire oneness in interest and design with Christ, may you not conclude that, looking upon Him, your mind will become absorbed in the contemplation of His infinite and ineffable attractions, and your spirit so captivated with new and ceaseless revelations of loveliness daily, that you will evermore be enabled to testify to the glory of your Saviour?—

“His loveliness my soul has prepossess’d,
And left no room for any other guest.”

“But may I not in affection and interest be as truly in oneness with the Saviour without taking upon me the responsibilities of a solemn covenant engagement?” On the same principle as in the alliance before referred to, I say, *No!* You

unhesitatingly concede that you would not wish to be left in this state of indefiniteness and irresponsibility relative to a union with one to whom your earthly affections were devoted ; and do you not need the same restraints in order to have your affections centred on the Saviour with permanency and definiteness, and beyond the reach of casualty ?

Will you not now contemplate the blessedness of an avowed and eternal union with Jesus, and take upon yourself, through His grace, the responsibilities of an everlasting covenant, to be wholly His for time and for eternity ? I do not ask that you assume the infinitely important obligations implied, without the most careful circumspection. Let it not be other than “a covenant in all things ordered and sure ;” so that in future your heart may not be tempted to say, “This and the other sacrifice were not contemplated.” But why do we thus imagine, when it is to the embrace of infinite love, wisdom, and power, that the surrender is made ? Can you anticipate requirements with which your spirit would hesitate to comply ?

Rather do you say, “Can it be that my condescending Lord will deign to enter into covenant with one so unworthy ? May I, after permitting the eye of my mind to rest on other objects which have in part usurped the place where my Saviour only should have stood, presume that He will look favourably upon me ? Will He not chidingly reprove, if now I venture

to lay hold upon His strength to make covenant with Him? Other gods have had dominion over me, and has He not declared Himself a jealous God?" True; but He also says, "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." (Isaiah xliii. 25.) Come, then, this moment with decisive feeling and action. He has promised not only to forgive, but to love you freely.

Surrender that heart in perpetual keeping to Him, and by the infinite virtue there is even in the touch (Mark vi. 56) of Jesus, the defilement of sin is taken away. Resting in His embrace, the hidden springs of the heart are so turned, that the tide of its affections flows out to Him, and *through* Him upon such objects only as His own compassionate heart would love and cherish. Thus alone can you be brought to love just what God loves; and by this process only can you, in heart and action, be brought to fall in spontaneously with all His designs, so that your interests will all be united with the interests of the Redeemer's kingdom.

If you ever thus take Christ as the Bridegroom of your soul, the decisive hour must arrive for the consummation of that union. It has only been delayed for want of an entire acquiescence on your part. The Heavenly Bridegroom even *now* is waiting with glorious attendants from the upper world to hear your decision, to bring on the consummation, and to ratify and record on

the pages of eternity the infinitely responsible act. He now presents the terms of the covenant, and invites you in His strength to lay hold upon it. Will you keep Him longer waiting, and subject yourself to the fearful probability of His taking a final departure? or will you signalize this eventful, solemn hour on the annals of eternity, as the specific period when you subscribed your name to a covenant which brought you under obligations never to be annulled, to a perpetual surrender of your being to Him?

“O happy day that fix'd my choice
 On Thee, my Saviour and my God!
 Well may this glowing heart rejoice,
 And tell its raptures all abroad.”

 XV.

A COVENANT.

“AND because of all this we make a sure covenant, and write it.....and seal unto it.”—Neh. ix. 38.

“O happy day that seal'd my vows
 To Him who merits all my love!”

IN the name and in the presence of the triune Deity, Father, Son, and Holy Ghost, I do hereby consecrate body, soul, and spirit, time, talents, influence, family, and estate,—all with which I stand connected, near or remote, to be for ever, and in the most unlimited sense, **THE LORD'S**.

My body I lay upon Thine altar, O Lord, that it may be a temple for the Holy Spirit to dwell

in. From henceforth I rely upon Thy promise, that Thou wilt live and walk in me ; believing, as I now surrender myself for all coming time to Thee, that Thou dost condescend to enter this Thy temple, and dost from this solemn moment hallow it with Thy indwelling presence. The union is consummated ! “ Hallelujah to God and the Lamb for ever ! ” With comminglings of intense yet solemn joy, and holy fear, I do at this eventful hour resolve, in the strength of the Lord Jehovah, on minute circumspection in the sustainment and adornment of my body, to indulge in only such things as may be enjoyed in the name of the Lord, and bear the legible inscription, “ **HOLINESS TO THE LORD.** ”

My present and my future possessions, in family or estate, I here solemnly yield up in everlasting covenant to Thee. If sent forth as Thy servant Jacob, to commence the pilgrimage of life alone, and under discouraging circumstances ; if, like him, homeless, with nought but a stone for my pillow ; yet, with him, I will solemnly vow, “ Of all that Thou shalt give me, surely the tenth will I give unto Thee. ” If Thou wilt, or hast already intrusted me with children, I hereby take upon myself the solemn obligation to train them for Thee. I resolve, that my training shall be in view of fitting them for the self-sacrificing service of God, and laying up treasure in heaven, rather than in view of fitting them to make a display in the world, and

lay up treasures on earth. And I resolve, if Thou givest "power to get wealth," I will still continue to regard this vow, in relation to my family, as sacredly binding as at the present hour, and will of my greater abundance "lay by in store" proportionately for charities, and the evangelization of the world, *according* as God hath prospered me.

Believing that the Scriptures are a sufficient rule for my faith and practice, because "*all* Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness;" I resolve that I will search the Scriptures daily on my knees, (unless circumstances of health altogether prevent,) as in the more immediate presence of God; and that my faith and my duties shall be regulated by the unadulterated WORD OF GOD, rather than by the opinions of men in regard to that word; and that no impressions in relation to doctrines or duties shall be regarded as coming from God, unless the said doctrine or duty be plainly taught in the Holy Scriptures.

And now, "O Lord, the great and dreadful God, keeping the covenant and mercy to them that love Him and to them that keep His commandments," confessing that I am utterly unable to keep one of the least of Thy commandments, unless endued with power from on high, I hereby covenant to *trust in Thee* for the needful

aid of Thy Spirit. Thou dost now behold my entire being presented to Thee a living sacrifice. Already is the offering laid upon Thine altar. I call heaven and earth, God the Father, Son, and Spirit, the spirits of just men made perfect, and the innumerable company of angels now encamped around me, to witness this solemn act of entire, absolute, irrevocable renunciation of sin and self! Yes, my all *is* upon Thine altar. O God, Father of our Lord and Saviour Jesus Christ, behold the offering! By the hallowing fires of burning love, let it now be consumed! Let the purifying, consuming energies of the Holy Spirit now penetrate soul and body, and cause every power of body and mind to ascend in ceaseless flames of love and praise, a living sacrifice. O Christ, Thou dost accept the sacrifice, and through Thy meritorious life and death, the infinite efficacy of the blood of the everlasting covenant, Thou dost accept me as Thine for ever, and dost present me before the throne of the Father without spot:—

“No more I stagger at Thy word,
Or doubt Thy truth which cannot move.”

Thou dost condescend to espouse me to Thyself in the bonds of an everlasting covenant in all things well ordered and sure, and from henceforth all my interests in time and eternity are blended in everlasting oneness with the Father and with His Son Jesus Christ, my fellowship is with the triune Deity, my citizenship in heaven!

And now, O Lord, I will hold fast the *profession* of this my faith before Thee, before angels, and before men. The exceeding great and precious promises upon which I have here laid hold, have been *given me* on condition of my complying with the terms thereunto annexed. Through the power of Thy Spirit alone I have complied with the conditions laid down in Thy Word upon which Thou dost promise to enter into these covenant engagements with me ; and now, before angels and men, I will declare my faith in Thee as my covenant-keeping God. And as I solemnly purpose that I would sooner die than break my covenant engagements with Thee, so will I, in obedience to the command of God, hold fast the *profession* of my faith unwaveringly, in face of an accusing enemy and an accusing world. And this I will through Thy grace do, irrespective of my emotions, resolved that my faith in God shall not depend on my uncertain emotions. Now, O God, my covenant engagements are before Thee. Thou hast registered them on the pages of eternity. Already have they been ratified before the throne in the name of the Triune Deity, Father, Son, and Spirit. Trusting in Thee to keep me that I may never break from Thee by violating this my solemn covenant, I hereunto set my hand and seal, on this — day of —, 18—.

XVI.

SANCTIFICATION RETAINED.

HOW ENTIRE SANCTIFICATION IS TO BE
RETAINED.

It is only by an entire and continual reliance on Christ, that a state of entire sanctification can be retained. The sacrifices under the old dispensation were sanctified by the altar upon which they were laid. Had the offerer resumed the sacrifice, to the degree he resumed it, to that degree it would have ceased to be sanctified; for it was the *altar* that sanctified the gift. Thus, under the Christian dispensation, the entire sanctification of spirit, soul, and body takes place the moment the entire being is laid believingly *upon* the Christian altar. And when the entire being touches Christ, that moment it is holy. For "whatsoever toucheth the altar shall be holy." As many as touched Jesus, when on earth, were made whole by the virtue that went out of Him.

The only way to *retain* the grace of entire sanctification is by *keeping* all upon the altar. As the soul progresses, increased knowledge and strength involve higher responsibilities. Proportionate to the light are the responsibilities, bringing into requisition yet more and more of the spirit of sacrifice. In order to retain a state of entire

sanctification, these responsibilities must be met. And through Christ, who strengtheneth, they can be met. The *strength of Christ* is imparted to the soul that relies wholly on Him. The soul that thus relies, has only to ask, "Could my Saviour have endured under such a trial? such a cross? or under any circumstances, however varied, in which I may be placed?—then I may endure." "I can do all things through Christ which *strengtheneth* me;" not only who did strengthen, or can strengthen, but who *strengtheneth* just now, and continually, for every emergency as it occurs. It is only by a careful, constant, and entire reliance on Christ, that holiness can be retained.

It is an important consideration, that the entire way to heaven is narrow. It is the way of the cross. We sometimes hear persons speak of going *around* the cross; but those who speak thus have not carefully acquainted themselves with the chart leading from earth to heaven. The cross covers all the way to heaven. He who would be a disciple begins to lift it, in the strength of Christ, the first step he takes in the heavenward course. Before he entered upon the way, the Spirit presented the *terms* of discipleship, and never could he have become a follower of Christ unless he had resolved on entire compliance with the conditions of discipleship, which, in the Saviour's own words, stand recorded thus: "IF ANY MAN WILL BE MY DISCIPLE, LET HIM DENY HIM-

SELF, TAKE UP HIS CROSS, AND FOLLOW ME." Yet we would not have it inferred that the soul will have occasion to say, "The burden of the Lord," while enduring the needful cross, in order to retain a state of entire sanctification; for love knows no burdens. Christ's yoke is easy and His burden light. The *strength of Christ* being imparted to the soul that trusts wholly in Him, how can the burden be otherwise than easy, and even delightful, when borne in *almighty* strength, and with the soul filled with the constraining love of Christ?

Yet we would have it known that the blessing of entire sanctification cannot be understandingly retained otherwise than by the most careful circumspection in *all things*. The walk of those professing this grace must not be such as rightfully to provoke the inquiry, "What do ye more than others?" The pursuits, the equipage, and the whole exterior, serve as an index to the mind; and to the degree conformity to this world is practised, is the default in regard to worldly renunciation evident; and to a proportionate degree would a profession of entire sanctification be questionable and uninfluential.

Perhaps some may say, "When I received the blessing of entire sanctification, my mind was not convinced that exterior things stand in such close connexion with deep internal piety." We would not suspect the sincerity of such, but would ask, Have you been faithful to all

the convictions you have *since* had in regard to these matters? As you have been going onward in the highway cast up for the ransomed of the Lord to walk in, has not clearer light been given, discovering further responsibilities and sacrifices, as connected with your vows of entire devotion? Did not the Spirit in gentle whispers tell you, that you might be more useful, if more evidently cross-bearing and self-sacrificing in your spirit? Now let me assure you before God, that unless faithful to this increase of light, you cannot retain a state of entire sanctification. Increasing light brings increasing responsibilities. You have already made the sacrifice of your time, talents, reputation—your all—to God. Unless you take your sacrifice from off the hallowed altar, you must conclude to be obedient in these higher duties. You were not insincere when you made the surrender of your whole being to God through Christ; but you may now see that more was involved in that sacrifice than your perceptions at that time apprehended; and surely you will not be guilty of the sacrilegious act of removing an offering from off God's altar; for it was indeed the *Lord's altar* upon which you laid your offering; and it became *His* property the moment you laid it there. If you shrink from any duty, you will take the offering from off the altar, and then you will *fall* from a state of entire sanctification. If you begin to fall, the Lord only knows how low your

fall may be. It will not avail you that you have had a high experience. The greater the height from which an object falls, the greater the *velocity* and the lower the depth to which it sinks! Think of Lucifer, how exalted his height, yet how sudden and rapid his fall!—as lightning he fell from heaven! It was because he was so high that he fell so low. Then *keep* all upon the Lord's altar, if you would retain a state of entire sanctification; keep ever in the spirit of sacrifice, and you will ever enjoy the transforming, soul-cheering presence of the Sanctifier. The Father Himself will love you, and come and make His abode with you, and, with the sustainings of Christ's blissful, hallowing communings, as your indwelling Saviour, you will prove His infinite ability to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy!

XVII.

POWER OF FAITH.

VOICE FROM THE EAST.

FACTS ILLUSTRATIVE OF THE PRINCIPLES PRESENTED
IN THE PRECEDING PAGES.

“ 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.”

A CONGREGATIONAL Minister, in addressing his friend, says thus: “ My mind was in a condition of perfect bewilderment. Like a vessel in a thick fog, I could not possibly ascertain my position, or satisfy myself that my course was either right or safe. I knew I had not lived for years that life of faith and obedience which the Scriptures clearly required. But how to reach that elevated position of a *divinely* wrought holiness, I knew not. That I was not right, I well knew; but how to get so was more than I knew. I read everything that came to hand on the subject, and corresponded with several individuals whom I supposed capable of rendering me assistance, but all to little apparent purpose. Not that I think all this really lost labour; I do not; but it seemed at the time that I was gaining nothing. I was ignorant, and God was leading me in a way I knew not. I was in the hands of a kind and skilful Phy-

sician, who gave His remedies adapted to my *wants*, rather than to my *taste*. But I now see that what the Lord does to save us from sin, or to reclaim us from our wanderings, is *just* the thing that is calculated to effect the object aimed at. He did not leave me to *my own way*; neither did He trust me with my own management. He undertook *for me*, and the way I have been led has *proved itself* to be right. The Apostle says, "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know." Of this declaration I have had some blessed experience. I have effectually learned the difference between *divine* and *human* light. We can understand human things, or earthly things, but 'the things of God knoweth no man.' For instruction in these things we are indebted to the Spirit of God. But the Lord did neither leave nor forsake me. He patiently endured all my stupidity and all my carnality; and, in so doing, verified the declaration of His own word, that His compassions fail not. But you will want to know where I am, and what has been done for me. And here, dear sister, I must proceed cautiously: we have, doubtless, the right to tell anything and *all* that the Lord really does *in* us or *for* us.

"In the first place, then, I can now say that I understand *most fully* the idea of having a BIBLE EXPERIENCE. The Lord has taught me by the WORD. This is a new field for me, but

the most glorious of any experience I ever had. When I first read your views, I did not see the *power* of the thing; but the Lord took *that very course* with me, and I was amazed at the result! It does seem as if I obtain a clearer knowledge of more Scripture in one day than I could before in a month. And then what conviction of the *truth!* I cannot describe it; but you know what I mean. The prophet says, 'All thy children shall be taught of God, and great shall be the peace of thy children.' Let him that hath a *dream* tell a *dream*, but I prefer the other method of instruction. And now, the Bible, O how inestimably precious! It is my meditation *day and night*. I can lean on nothing else now with any confidence. And again, how full it is! It meets my *every* want, answers *all* my difficulties, solves *all* my perplexities,—'profitable for doctrine, reproof, correction, and instruction in righteousness;' so that I am thoroughly furnished for every good work. If I ask the Lord for instruction on any point, I am sure to get my answer by reference to the WORD, and that in most instances *before* I rise from prayer! I do not wonder that the natural man does not understand the things of the Spirit; for they are spiritually discerned. I do not wonder that they are foolishness to him. My heart says, 'Praise the Lord;' and you will say so too, when you read this.

"Another experience I will mention,—what

you call 'the *rest* of faith.' Your term expresses the idea as I now apprehend it. I can enter right into your very idea, as it seems to me, and verify the Scripture declaration, 'We who believe *do* enter into *rest*.' This rest is truly a ceasing from our own work. For it is God that worketh in us, both to will and to do of His good pleasure. My labours, and toils, and struggles are over, and my soul *rests in God*. I am given up into His hands as His instrument, to be used by Him for the accomplishment of His purposes, whatever they may be. I deem myself no longer my own, but His, by purchase, and to be used wholly in His service.

"As respects the *extent* of holiness, I see no end to it. It is just as illimitable as the source from whence it proceeds. It is a life hidden in God. The term, when used as expressive of a state into which mortals through the blood of the everlasting covenant may enter, implies a life hidden in God. Without Christ we can do nothing. Through Christ, who strengtheneth us, we can do anything that He would have us do. And this leads me to say, that the Christian has no right to a will of his own. He must be *identified* with the will of God; an *instrument* with which God can accomplish His purposes. When John was asked what he said of himself, his reply was, 'I AM A VOICE.'

"God was using him to point out the Saviour.

This is my will, sister, to be a voice, and have the Spirit of God furnish the matter, and regulate the manner.

“What an idea does the Scripture present, when it declares, ‘Ye are the temple of the Holy Ghost!’ Again: God says by the Prophet, ‘I will *dwell* in them and *walk* in them.’ And are we *indeed* the *representatives* of God? Has the great God no better way of manifesting Himself than to take our bodies, and act out Himself in us? Surely, professed Christians do not realize the fact, or they could not exhibit such traits of character as many of them do! I do not wonder that the Spirit leaves so many. Surely they do not do honour to the Being they represent. But will GOD thus *dwell* with men? Most surely Christians are called to exhibit before the world an indwelling God; for the triune Deity takes up His *abode* with the disciple who loves Him and *keeps His words*. Yes, to the obedient, loving disciple, Christ, as one with the Father, says, ‘We will come and make Our abode with him.’ Then loving, obedient Christians must be God-like, Christ-like. ‘Be ye perfect, even as your Father in heaven is perfect.’ ‘I in them and Thou in Me, that the world may know that Thou hast sent Me.’ Christ was God manifest in the flesh, and the life also of Jesus should be made manifest in His people. (2 Cor. iv. 10.) Are we such? But I did not take up my pen to preach, but merely to relate some-

thing of what the Lord is doing with me. My desire, my all-absorbing desire, is to be *literally one with God*. No desire, no aim, apart from the will of God. *All—body, soul, and spirit—at the service of God*. This is my idea of *Scriptural Sanctification*.”

“Thy *soul*, thy *body*, and thy *every power*,
 Was purchased unto Him, and Him alone ;
 And not one day, no, not one passing hour,
 Canst thou by virtual right use as thine own.
 The Lord's free servant, thy Redeemer's claim
 Seal'd with His blood's deep traceless signature.
 Then go forth in His might—work in His name—
 Prove faithful until death, thy crown is sure.”

 XVIII.

POWER OF FAITH.

VOICE FROM THE SOUTH.

“OUT of the abundance of the heart the mouth speaketh.”
 —Matt. xii. 34.

“I FEEL an inextinguishable desire to communicate a knowledge of the unspeakable blessing which I have received through your instrumentality. My acquaintance with your writings commenced in 1846, at which time I read ‘Holiness, with Notes by the Way.’ It was the first book which gave me tangible views of the great doctrine of holiness. In that book I saw this blessing standing out before my hopes in a

substantial, practical form. I commenced seeking it in earnest, and, as I now see, was on the eve of embracing it; but faith staggered, and the blessing seemed to take a position at a vast distance from me, so much so that I sometimes almost lost my hope of ever attaining it. Still my determination was to direct my desires and efforts towards it as long as life should last, spurred on by the fear that if I failed to attain it, my soul would be lost. I preached it with all the power I had; my arguments and appeals on the subject lashing me all the time with terrible effect.

“In this state of things, and while the subject of constant and painful doubts as to whether I was really justified before God, my brother-in-law, the Rev. I. T. W., now stationed in N——, N. C., sent me, by mail, ‘Faith and its Effects.’ This, my dear sister, was made my Joshua, to guide and urge me into the promised land of perfect love. In that blessed state I have been living since last night a week ago. I commenced reading ‘Faith and its Effects,’ last Tuesday evening. The reading was resumed Wednesday night before the hour of retiring, with no settled plan of seeking the blessing which the book describes. I had read on through the sixteenth Number, when my soul became alarmed in view of the danger and awful consequences of delay. I went to my knees with a fixed purpose to make an effort, and extend it as far as my ability should reach, and could say, when I knelt down,—

“‘Already springing hope I feel,
God will destroy the powers of hell.’”

I commenced giving up all as best I could. My wife came up in my mind, and, after an earnest effort, I gave her up. Next came my library, which had often been a snare to me; this was also given up. Next came ——; he also was given up. Next, and last, my own *will*.

“Then passed before me various circumstances where I had resisted the will of God for my own gratification. Among other things, I had had, almost all through my Christian course, a stubborn opposition to praying all night long. I had been willing to pray two or three hours together, but to continue all through the lonely night seemed to be horrible. But, by the grace of God, I was *conscious* of giving up all without any reservation. The Holy Spirit then impressed upon my mind the duty and vast importance of believing the offering thus given up accepted and sanctified. God gave me grace, and this tremendous bar was passed. Next the Holy Spirit brought to my mind the duty of believing that God would keep by His power that which I had committed to Him, on condition that I would continue by faith to keep the offering in His hands.

“The exercise of this glorious faith, through the stupendous mercy of God, became a conscious reality. The solemn engagement was then made, and ratified between God and my soul, that His

Spirit would lead, and that I, assisted by His grace, should follow on till time with me should be no more. And now, my dear sister, I am 'kept by the power of God through faith unto salvation.' 'Satan cometh, and hath nothing in me.' Still he is permitted to tempt, but not to overcome. I had a terrible struggle with him last Saturday night. He had been whispering all day long that I ought to have a greater fullness and clearer light. I commenced my evening devotions before dark. Soon the cry of my soul was, '*Light!* LIGHT! LIGHT!' the words of my Saviour, meanwhile, sounding in my ear, 'If ye abide in Me and My words abide in you, ye shall ask what ye will, and it shall be done unto you.' The tempter, not questioning my sanctification, suggested that my request was within the limits of the promises, and that if I did not realize what I was praying for, my sanctification would necessarily die out. I was seized with horror at such an awful thought, and an agony ensued, calling into requisition every power of my mind, soul, and body. The roaring of the fiend, during this struggle, seemed to make heaven and earth tremble. But when the struggle was at the height of its terror, these words came as from the lips of an angel: 'Blessed is he that is tempted; for when he is tried, he shall receive the crown of life.' Immediately the battle was turned to the gate, and the tempter left me in the calm confidence of triumphant and unshaken

faith. Next morning, resuming my devotions at an early hour, I rejoiced in full and certain assurance that my name is written in heaven, and engraven on the palms of my Saviour's hands. Though your descriptions of this state are glowing, yet I can truly say, that the half was not told me."

"This perfect love, 't is perfect, perfect bliss :

All is well, all is well.

O what a happy happiness is this !

All is well, all is well.

To hear Him whisper, 'Thou art Mine,

And all in Me, My child, is thine,'

O, these are triumphs all Divine ;

All is well, all is well.

XIX.

POWER OF FAITH.

VOICE FROM THE WEST.*

"SAID I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God ?"—John xi. 40.

"READER, without fail read the letter, on the experience of perfect love, in this week's paper, and bless God that the administration of the Divine Spirit is still continued to the souls of those who 'believe in the Holy Ghost.' We trust the sister who wrote the letter, and the sister who furnished it for our columns, will be induced to write more on this subject, and favour

* The above is from the "Western Christian Advocate."

our readers with the perusal. In the meantime, those who have not read the communication which proved so useful to our itinerant brother, will now read it, and, like him, simply believe in the sufficiency of God the Father, Son, and Spirit, to accomplish this work in the hearts of men.”—*Rev. Dr. Elliott, Editor of the Western Christian Advocate.*

“PERFECT LOVE EXPERIENCED.”

“ON the 6th of December, the writer, like many others, tried to preach on the subject of holiness, without enjoying it himself. His heart was warm with the importance of the subject, as it frequently had been for a number of years. But he often felt much like the teacher who tries to instruct the pupil in lessons of which he himself is ignorant. But, thanks be to God, a change has been wrought.

“On reaching home, the evening of the 6th instant, the writer took from the office the last number of the ‘Advocate,’ which was published on the 3rd of December. About nine o’clock he read the article headed ‘HOLINESS.’ It was an extract of a letter written by the author of the ‘Way of Holiness.’ Before he had finished reading it, he saw and felt that he might then obtain the blessing. However, he continued reading till the article was finished. Then, pausing, he lay back in his chair, with his hat on his head, and the ‘Advocate’ in his hand, and prayed as follows: ‘O Lord! Thou art willing

and Thou art able to save me. O Lord! Thou hast saved me now from all sin. *Thou hast—I cannot doubt it! Thou hast saved me from all sin.* Then, in one moment, *perfect love filled his soul!* The paper dropped on the carpet, where it lay till morning, and he clapped his hands and cried, ‘Glory to God!’ This was all done in an instant. He then threw off his hat and fell on his knees, and then on the floor, where he remained until near midnight, crying, and praising the Lord.

“The depth of love was astonishing, but not so much so as the simple manner of obtaining it. It was just as simple and as easy as thought. He had sought for this blessing a number of years; but he now thought that he would try the Lord at His WORD, and see if He would receive him, if he would give himself up in this simple way. He formerly had thought that it required a great effort upon his part; but now he simply paused and sat still in his chair, without any distress of mind, or even shedding a tear, and whispered a simple prayer *in faith*, and the blessing was imparted. Unbelief is now the great temptation, but faith still retains her hold. The evidence is brightened every day. The faith that works by love, and purifies the heart, is the simplest thing that ever was conceived of.

“The writer daily thinks of the simple teaching of Bishops Janes and Hamline. This bless-

ing takes down a high spirit, and clothes it with humility. O that all the world could see its simplicity, and realize its joy! The Minister wants perfect love to show him his duty, and perfect love to prepare him to discharge it. This blessing is indescribable. To be brief, it is an entire change throughout soul and body. With a heart overflowing with perfect love, the writer felt it his *duty* to say something to the readers of the 'Advocate' concerning this great blessing, and the means by which it was made his; and he trusts Dr. E. will insert sister ——'s letter in the next paper. Behold what a blaze a little fire kindleth!"

“And wouldst thou now be sanctified,
From all pollution free?
Look *now* to Him who for thee died,
And purchased this for thee.

“Yes, look *just now*! The morrow's sun
Thy new-made grave may view!
And what remains that should be done,
With all thy might pursue!

“Now is God's time! the cleansing flood
Is open to thy sight;
O! just now wash in Jesus' blood,
And make thy garments white.”

XX.

POWER OF FAITH.

VOICE FROM THE NORTH.

“I RECEIVED the blessing on condition that I would profess it, and I dare not withhold my testimony.”

“DURING the last eight months I have been permitted, in the infinite love of God, to enjoy the rest of faith, the constant cleansing of the blood of Jesus, and the continual anointing of the Spirit, who worketh in me that love which is the fulfilling of the law. Feeling it my duty to declare, to the praise of our covenant-keeping God, what great things He hath done for me, and hoping that some seeker of full salvation may be encouraged to persevere by a narration of my experience, I will endeavour to tell how the Lord has led me into the highway of holiness. ‘He leadeth the blind by a way which they know not.’ Surely thus has He led me; for very blind was I, as to the way by which I was to obtain that holiness which my soul for many years craved as its life.

“I received in childhood faithful religious training; and at the age of thirteen, by the blessing of God on the labours of a devoted teacher, was converted. I made a public profession of faith, with a deep sense of the responsibility resting upon me, and a determination to

be a consistent Bible Christian. For a few years my attention was chiefly directed to the outward duties of my profession, while the need of a deep inward work was unfelt. At length it pleased God, through the labours of a devoted brother, who experienced and preached holiness, to awaken me to the necessity of having a clean heart. I had known Christ as a Saviour without me, to whom I had gone daily for pardon ; but I now desired to have Him an indwelling Saviour, having full possession of my soul, and making it His fit habitation, by a thorough cleansing and an entire subjection of every thought and desire to Himself. My views of the exceeding sinfulness of my nature were so clear, that had it not been for the precious promises applied by the Spirit, at the moment of my utmost need, I should have despaired of obtaining salvation.

“ For hours I would plead some promise, feeling that the life of my soul depended upon its fulfilment. The immediate result of this experience was a clearer witness of my justification, and a conviction that holiness was attainable before death. I even argued this point, from Scripture, with others ; but when I found this doctrine was accounted heresy by the church with which I was and am still connected, and that the profession of it would expose me to reproach and disgrace, I shrank back, and began to doubt the truth of this view of sanctification.

The consequence was, I lost the light already given, and for ten years longer continued under the bondage of sin, dishonouring my profession, and defrauding my Saviour of the entire devotion of all my powers to His service. I am sad when I think how much I might have accomplished for the good of souls in those ten years, if I had been wholly the Lord's. Still my desires for holiness remained, and were strengthened by reading Upham's Works. I entreated the Lord to sanctify me by any means, even the severest, if necessary. He took me at my word, and, by a succession of sore bereavements and trying dispensations, stripped me of all in which I had sought enjoyment or satisfaction. My dearest idols were removed, one after another, until I lay before the Lord with a crushed and desolate heart. Bless the Lord, I murmured not, but recognised in all these dealings of my Heavenly Father the answer to my prayer. As the streams of earthly happiness dried up, my thirst for the ever-flowing Fountain increased. Formerly I desired holiness for the sake of the peace and happiness connected with it; but now I desired it that I might live for the glory of God, feeling that my own enjoyment was a thing of small consequence in comparison with the honour of Him who had loved me and given Himself for me.

“One evening, in February, 1852, I attended a prayer-meeting in the Dutch Reformed Church

in Haerlem, where God was pouring out His Spirit. During the whole evening my desires for perfect union of soul with Christ were intense ; and I entreated the Lord to show me before I left the room what hindered me from enjoying this union, promising Him that if a right eye or right hand was in the way, it should be sacrificed. Just before the close of the meeting I was led solemnly to vow, that if the Lord would convince me of the truth of the doctrine of holiness, as held by the Methodists and some others, and give me the experience of it in my own soul, *I would profess it*. I was amazed at the step I had taken ; for I had verily believed that I was doing God service in rejecting this view of sanctification ; but I felt that this vow was an answer to the wrestling prayers of the evening, and was determined to be honest with God.

“From that moment I felt that all controversy between God and my soul was at an end. I was willing to be anything and to do anything which He required. For several weeks I studied the Scriptures in reference to sanctification ; the Holy Spirit gave light, and I became again convinced that holiness was the duty and privilege of each believer. But how to get it I understood not. I had no Christian friend to instruct me, being a stranger in this city, and the only Protestant in a family of Roman Catholic relatives. At last I ventured to call upon a dear sister, who, by her writings, prayers, and efforts,

has been the instrument of leading many into the 'way of holiness.' She showed me that the blessing was received through faith,—that, after I had made an entire consecration of myself to the Lord, I was bound to believe that He, faithful to His promise, accepted the sacrifice, and sanctified it for His service. Praise the Lord! I was enabled to '*believe with the heart unto righteousness, and with the mouth to make confession unto salvation!*' I received the blessing on condition that I would profess it; and I dare not withhold my testimony to the power of Jesus to 'save His people *from* their sins.' 'Bless the Lord, O my soul: and all that is within me, bless His holy name: who forgiveth all thine iniquities; who *healeth all thy diseases.*'"

"My heart believes, my tongue shall tell,
 And far and near my faith profess;
 My soul in rapturous strains shall swell
 The fame of Jesus' faithfulness.
 He saves His people from their sin;
 He saves me now! O bless His name!
 He sets His kingdom up within:
 And shall I not His praise proclaim?"

XXI.

THE ALTAR.

WE HAVE AN ALTAR.

“ BOUND on the altar of Thy cross,
Our old offending nature lies ;
Now for the honour of Thy cause,
Come, and consume the sacrifice.”—WESLEY.

GOD has so constituted the human mind, that it seems to require that truth should be made obvious to its perception. The Old and New Testament Scriptures are strikingly adapted to meet this necessity. The types of the Old Testament prefigured the good things developed in the New. In proportion to the magnitude of the truth to be developed, is the type kept in imposing attitude before the mind. Hence the importance of the Divine admonition, “ Comparing spiritual things with spiritual.” (1 Cor. xi. 13.) The God of the Bible never gave one unmeaning type ; and the pious Bible reader should not be satisfied, until all the great leading truths of the Bible are made tangible to his mind. No one subject was so prominently kept before the mind under the old dispensation, as the altar and its sacrifices. From this we may infer that some truth of remarkable magnitude is involved and prefigured. And now the question with every one earnestly desiring to know of the most important truths connected with his salvation should be, “ What

great truth does God intend to illustrate by the altar and its sacrifices?"

Has a Christian an altar answerable to the type so continuously kept before the mind under the old dispensation? Let an inspired Apostle answer: "*We have an altar* whereof they have no right to eat who serve the tabernacle." If the first was taken away in order that the second might be established, *where* then may the *Christian's* altar be found? CHRIST says, "For their sakes I sanctify *Myself*, that they may be sanctified through the truth." "Sacrifice and offering Thou wouldst not, but a body hast Thou prepared Me." "By the which will we are sanctified through the offering of the *body* of Jesus Christ once for all." Paul, immediately after declaring the fact, "We have an altar," directs the attention to Christ, and says, "Let us therefore go forth to Him," &c. Benson, in his Commentary, says, "CHRIST, who also is the only Christian altar, to which we bring all our sacrifices and our services." Dr. Clarke says, "The Christian's altar is the Christian's sacrifice, which is Christ Jesus, with all the benefits of His passion and death." All true Christians belong to "a holy priesthood, to offer up spiritual sacrifices acceptable to God *by Jesus Christ*." Dr. Clarke says, "In all metaphors there is something in the natural image that is illustrative of the chief moral property in the thing represented." And how strikingly and tangibly has the thing prefigured

by the altar and its sacrifices been apprehended by Christians of all ages ! Where is the earnest believer who has not, in the exercise of his holy vocation, exclaimed, "I lay all upon Thine altar, O Lord ;" "I present myself to Thee a living sacrifice?" These utterances were not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth ; and were the spontaneous effusions of the gracious soul, in the legitimate language of the heart, accustomed to compare spiritual things with spiritual. After the comer unto the Christian's altar has been constrained by the mercies of God to present himself a living sacrifice, and from the fullness of his heart exclaims, "I now lay all upon Thine altar," where is the lover of Bible phraseology who would chide him, and have him substitute some other language ? Where should a sinner present his sacrifice but upon the altar which God has erected, whereunto the polluted may come, and be made clean,—the unholy, and be made holy ?

THE GIFT.

"For whether is greater, the gift, or the altar?"

AND in what was the foolishness and the blindness of the Scribes and Pharisees displayed, so justly calling down the denunciations and "woes" of the Son of God ? They made far greater account of their poor puny offerings than they did of the sanctity and claims of the *altar* upon which their offerings were laid. The Jewish

altar, after being subjected to various symbolical cleansings, the offering of a bullock upon it by way of atonement, &c., seven days in succession, was anointed and sanctified, and was ordained to be ever after "an altar most holy." "Whatsoever toucheth the altar shall be holy." This altar was now the Lord's altar in such a peculiar sense, that whatsoever touched the altar became holy by virtue of the touch. From the moment the gift touched the altar, it became virtually the Lord's property. These Scribes and Pharisees were comparatively unmindful of the great sanctity of the altar, thinking much more of the gifts which they brought to the altar, than they did of the altar and its claims. The claims of God for the altar had been clearly described, which were to be the choicest of the kinds designated. When that which was blemished was offered in sacrifice to God,—the lame, torn, sick, or blind,—it was an abomination to Him, and, however earnest or tearful in importunity the offerer might be, his offering was not regarded, and those that attempted to present such were charged with the awful, sacrilegious act of polluting God's altar! But these Scribes and Pharisees were not here rebuked for sinning after this similitude. It was because they lightly regarded the sanctity of the altar upon which their offerings were laid, and said, "Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the *gift* that is upon the

altar, he is guilty;" as though the *gifts* they brought to the altar were a matter of greater consideration than the altar upon which their gifts were laid, which God had ordained to be an altar *most* holy.

ESTIMATE TESTED.

Do you regard the gift as greater than the altar?

Do you set a lighter estimate upon the altar than upon the gifts which you bring to the altar? Thousands sin after this similitude, and bring such woes upon themselves as those pronounced upon the Scribes and Pharisees. Christ, who has redeemed you wholly unto Himself, now has, and ever has had, an all-commanding claim upon all your ransomed powers. Body, soul, time, talents, influence, and reputation, already belong to Him. Have you rendered all up to Him? or are there points of reservation in relation to one or all of these gifts, with which God has intrusted you? God has given you that body which now enshrines your spirit. Do you think more about that gift than the claims which Christ has upon it? Have you said in your heart, "How can I give up my body as a whole burnt-sacrifice, to be so laid upon God's altar as to preclude my ever again regarding it as at my own disposal?" or have you said, in relation to other gifts,—your time, reputation, or talents,— "How can I devote my every gift so exclusively to holy service?" To the degree you have been

shrinking from the surrender of these gifts, and thinking more about them than about the altar upon which they ought long since to have been sacrificed, to that degree you have been sinning after the same similitude as the Scribes and Pharisees. And yet more surely will you bring down the displeasure of God than they did; for the *altar* to which you come is *infinitely* holy, and its demands on *all* your redeemed powers are *infinite*.

“THOU God that answerest by fire,
On Thee in Jesu’s name we call ;
Fulfil our faithful hearts’ desire,
And let on us Thy Spirit fall.

“Bound on the altar of Thy cross,
Our old offending nature lies ;
Now, for the honour of Thy cause,
Come, and consume the sacrifice !

“Consume our lusts as rotten wood,
Consume our stony hearts within !
Consume the dust, the serpent’s food,
And dry up all the streams of sin.

“Its body totally destroy !
Thyself *The Lord, The God* approve !
And fill our hearts with holy joy,
And fervent zeal, and perfect love.

“O that the fire from heaven might fall,
Our sins its ready victims find,
Seize on our sins, and burn up all,
Nor leave the least remains behind !

“Then shall our prostrate souls adore,
The Lord, He is the God, confess:
He is the God of saving power!
He is the God of hallowing grace!”

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