

and duty of present holiness, I consecrated myself to God, body and spirit, deliberately, voluntarily, and for ever. I had communicated my purpose to no human being. There was nothing said; nothing written. It was a simple volition; a calm and unchangeable resolution of mind; a purpose silently but irrevocably made, and such as any Christian is capable of making. But simple as it was, I regarded it as a crisis in my moral being which has, perhaps, affected my eternal destiny. I acknowledge that I took this important step in comparative darkness; that is to say, clouds were round about me, and I went by faith rather than by sight; but I had an unwavering confidence in God, that he would in his own time and way carry me through and give me the victory. This important decision was made in the summer of 1839, and about the middle of July. Two almost immediate and marked results followed this act of consecration. The one was an immediate removal of that sense of condemnation which had followed me for many years and had filled my mind with sorrow. The other result which also almost immediately followed, was a greatly increased value and love of the Bible. It required no great effort of reasoning to perceive that in doing the whole will of God, which had become the fixed purpose of my life, *I must take the Bible for my guide*. As I opened its pages from day to day, its great truths disclosed themselves to my mind with an impressiveness and beauty unknown before. And this result, independently of the aid implied in the biblical promise that those who do the will of God shall understand his communications, was what might have naturally and reasonably been expected. Before this time, reading everywhere my own condemnation, I had insensibly but voluntarily closed my eyes to the doctrine of present holiness, which shines forth so brightly and continually from the sacred pages. But now I found holiness everywhere, and felt that I began to love it.

2. I now proceed to mention some other changes of mind which I soon passed through. In December of the year 1839, I visited the city of New York on business, which brought me into communication with certain persons who belonged to the Methodist denomination. I was providentially led to form an acquaintance also with other pious Methodists, and was exceedingly happy in attending a number of meetings which had exclusive reference to the doctrine of holiness and to personal holy experience. In these meetings I took the liberty, although comparatively a stranger, to profess myself a believer in the doctrine of holiness and a seeker after it. And I found myself greatly encouraged and aided by the judicious remarks, the prayers and the sympathies of a number of Christian friends. As I now perceive, the great difficulty at this time in the way of my victorious progress was my ignorance of the important principle, that SANCTIFICATION as well as justification, is by FAITH. By consecrating myself to God, I had put myself into a favorable condition to exercise faith; but I had never felt and understood the imperative necessity of the exercise, viz: of Faith as a *sanctifying* instrumentality. My Methodist friends, to whom this view was familiar, gave me, in the spirit of Christian kindness, much instruction and assistance here, for which I desire to be grateful to them. I found that I must give up the system already too long cherished, of walking by signs and manifestations, and sensible experiences, and must commit everything, in light and in