

the pastorate of Rev. E. B. Harper. That conversion was clear and decided. No doubt of the genuineness of the work ever troubled my mind, and for some time with other young converts I walked with joyfulness in the light of justifying grace. About two years after, the late Mrs. Palmer's work, "Faith and its Effects," fell into my hands. I read and prayed over it, compared it with the Bible, and after varied exercises of mind obtained the blessing of holiness. I look back over upwards of thirty years to those early experiences with mingled emotions. Oh that I had walked in the clear vivid experience of the fulness that is in Christ during all these years! I remember with what fear and trembling, and yet sturdy boyish loyalty to my Sanctifier I stood up again and again in the church and bore my testimony, and how gradually but crushingly the feeling came, you a boy in your teens profess what minister and members without exception profess to be seeking after as if they had not obtained; how no one of experience took me by the hand to lead me along the King's highway of holiness; how no word of counsel, no word of congratulation concerning the profession I had publicly made ever reached my ear. In loneliness I fought the battle, and in bitterness of spirit gradually allowed myself to be beaten back by the enemy, and by giving up my testimony lapsed into a kind of religious experience that I cannot exactly describe. Now, there were men and women in that church who lived near to God, who have since died in the Lord and whom I expect to greet in Heaven, but from some cause they seemed to shrink from definite experience on this subject. But oh! what infinite longings come upon me that they had at least made the effort to establish me in this grace, it might have been so different with me. I remember afterwards how I made it a point to suppress the "amen" when prayers were made in the church for the blessing of sanctification, arguing to myself that they could not be sincere. But I pass over such things, for when astray ourselves our thoughts and reasonings on this subject are necessarily out of joint. But one good result came from this early experience—it prevented skepticism on the subject. Often in after years I attempted to unite with the opponents of holiness as a distinct, separate blessing, and would I believe have succeeded but for that early experience, that would ever confound all my fine spun sophisms and leave me in spite of all I heard or read against it, a profound believer in the blessing of holiness as distinct and subsequent to justifying grace.

During the next fifteen years I retained my connection with the