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"this is the will of God, even your sanctification." I had doubts about this doctrine once: but I was convinced of the truth of it one day, while going through a wood. I saw two trees which had been felled. One of them had been cut away to make a ship, or a coffin, or something else; but the stump was left in the ground, and young trees were again growing out of the old one. Ah, thought I, this is like a man who is justified. stump of his evil nature remains, and fresh evils spring up and trouble him. Well. Sirs, I came to the other tree. It was laid upon the ground, but the roots were stubbed up, so that it could not grow again. I said to myself, this tree is like a man in a sanctified state; the strings are cut which tied him to the world; and the earth is no longer about his roots; "the world is crucified" to him, and he "unto the world." I got a fair view of the doctrine of sanctification that day; and it was the Lord himself, that made use of these two trees to teach me what I desired to know. I sometimes compare religion to the best coin of the realm. First, there is repentance: this may be compared to a seven-shilling piece; though there is but little of it, still it is good. Then comes pardon: this is like half a guinea. Next comes sanctification: this is like a guinea. Now, who would be content with seven shillings, or even with half a guinea, when he might just as well have a whole guinea, by applying for it?

What a blessed world this will be, when the Christian church zealously contends for the doctrine of Christian holiness! Nearly the whole of our natural disorders are owing to our sins. If people were more religious, there would not be so much need of doctors; and, when the Millenium comes, they may get a fresh trade,—for, as there will then be no more sin in the world, so there will be no more pain or sickness. This state of noliness is not without its trials. As you got into it by faith, you may get out of it by unbelief. You must not think that the battle is ended, or the work is done,