

bounds of charity, but we are confident that his example ought to be copied by most, if not all of those who puff the fumes of that weed from the same lips that call sinners to Jesus.

A new and higher phase of character now begins to shine in his career. In the words of our author, "Heart-purity was from this time to the close of his life the *distinctive theme* of his ministry, not however to the exclusion of other topics, but as comprehending all phases of Christian truth, penetrating and vivifying all with its light. It absorbed his best thoughts, it was the burden of his best sermons; it was that which was best in him as a man; his whole being was penetrated with its unction: the instinct of his soul, the atmosphere of his life was, 'Holiness to the Lord.'" Two hundred and eighty pages of the latter part of the book glow with the records of his seraphic experience, emphatic tributes to his extraordinary excellences of character by competent witnesses, or accounts of his great success. His patriotic boldness during the American war of slavery, the wonderful results which seemed invariably to follow his preaching at camp-meetings, distinguishing him above many mighty ones, reports of some of his addresses and sermons, make this part of the book rich in those materials which stimulate and refresh religious feeling, and become a means of grace to the pious reader. At one of those camp-meetings—the Shrewsbury, 1866—in which Mr. Cookman seems to have been the leading spirit, the following scene, almost rivalling the "upper room" of Pentecost, took place:—

"At half-past nine on Tuesday night the preachers, by arrangement, assembled in their own tent for an interchange of views respecting this great doctrine. There were about twenty-five brethren present. The expression of sentiment was frank and full. Questions were asked; difficulties stated; experience was referred to. About half-past eleven, while some of us, greatly concerned and earnestly prayerful, were wondering what might be the effect of the interview, it was proposed that we have a season of devotion before we separated. Kneeling together, the presiding elder of the Carlisle District led in prayer. While yielding himself more fully to God, and accepting Jesus as his Redeemer from all sin, salvation came in all its fullness to his soul, and he was overwhelmed with emotion. In a few moments he gratefully and definitely testified,—'Brethren, Jesus saves me now; saves me so fully that I am assured if I should die at this moment I would certainly go to join the blood-washed around the throne in heaven.' A hymn of praise was then sung. Then another presiding elder stepped into the Bethesda of perfect love. Directly a third presiding elder arose and said,—'Brethren, I will honestly state that, theorizing on this sanctification for the last eleven years, I had well nigh theorized my heart out of all belief of the doctrine. To-night, however, I give my theories to the winds, and I want to testify that God is giving me light—not heat; not a special experience, but simply light.' A little after, this same brother rose again, and with a face all aglow said,—'Brethren, glory to God! I have both now, the light and the heat. Oh I know for myself that the blood of Jesus Christ cleanseth me from all sin!' So the meeting proceeded, one after another stepping into the full liberty of the sons of God. Young ministers were rejoicing in Christ as their perfect Saviour. Superannuated brethren were coming out more clearly into the