

same poor pagan sorcerer—like the baptized infidel, a little the worse for mending. Christians who seek for ecstatic joys, or showy gifts of the Spirit, or any thing else rather than the pure love of God, make the same mistake. Hence the importance of giving earnest heed to Wesley's admonition: "let no one be satisfied with the direct witness of the Spirit without the *fruits* of the Spirit."

Application: In the words of Wesley, watch and pray, lest you fall into so great an evil. It easily besets those who fear or love God. O, beware you do not think of yourself more highly than you ought to think! Do not imagine you have attained that grace of God which you have not attained. You may have much joy; you may have a measure of love; and yet not have living faith. Cry unto the Lord that he would not suffer you, blind as you are, to go out of the way—that you may never fancy yourself a believer in Christ till Christ be revealed in you, and till his Spirit witnesses with your spirit that you are a child of God."

In conclusion, this question arises: In view of the possibility of such an unlovely character coming into existence under the preaching of entire sanctification, would it not be wise to abstain from inculcating this high doctrine, lying as it does on the borders of an infatuation so dangerous? Just as wise as it would be to suppress Christianity, because its abuse has bred fanatics, bigots, and persecutors. Just as wise as it would be to burn up all our banknotes because they have been counterfeited, and to withdraw all gold and silver coin from our currency because of the worthless imitations. Yet this is the way many are treating entire sanctification. A superior practical wisdom did the great founder of Methodism evince, when, notwithstanding the outburst of religious madness and folly which had beslimed his London societies, he insisted on preaching this truth, and enjoined on all his preachers to set forth "perfection to believers, constantly, strongly and explicitly," and exhorted them "to mind this one thing, and continually to agonize for it." His brother Charles, constitutionally much more conservative, thus expressed his sympathy with this doctrine in this fiery ordeal:—

"Set the false witnesses aside,
But hold the truth forever fast."

Many years after the great work of sanctification, which was wrought so powerfully in the Wesleyan Societies, beginning in Otley about 1760, and spreading rapidly through the connexion, and in some places running into extravagances requiring excision, Wesley calmly reviews that great outpouring of the sanctifying Spirit, and adopts the prayer of a devout Scotchman in a similar case: "O Lord! if it please thee, work the same work again, without the blemishes. But if this cannot be, though it be with all the blemishes, *work the same work.*"—*Abridged from Advocate of Holiness.*

FALSE PEACE.—Your peace, sinner, is that terrible prophetic calm which the traveller occasionally perceives upon the higher Alps. Everything is still. The birds suspend their notes, fly low, and cower down with fear. The hum of bees among the flowers is hushed. A horrible stillness rules the hour, as if death had silenced all things by stretching over them his awful sceptre. Perceive ye not what is surely at hand? The tempest is preparing; the lightning will soon cast abroad its flames of fire. Earth will rock with thunder-blasts; granite peaks will be dissolved; all nature will tremble beneath the fury of the storm. Yours is that solemn calm to-day, sinner. Rejoice not in it, for the hurricane of wrath is coming, the whirlwind and the tribulation which shall sweep you away and utterly destroy you.