

confessed Christ as the sanctifying Saviour. Years of alternate doubts and fears, struggles and triumphs ensued, in which much of life was wasted for the lack of true and steady inspiration.

About ten years ago some Americans were in this country, whose one theme was "holiness by faith." They invited all the Primitive Methodist ministers in London and neighbourhood to meet them at breakfast, and entreated them to be true to the doctrines and design of Methodism, and not belie the whole genius of our Church and the claims of Christ. He was greatly moved, and earnestly sought that God would sanctify him wholly. One morning he had risen early, had lighted the fire and was sitting musing by it with his heart lifted to God for the blessing, when that passage was applied with peculiar force, "Behold now is the accepted time, behold now is the day of salvation." God abundantly blessed him there; the tears flowed and his face glowed, and when Mrs. Lamb came down she asked him what was the matter, only God had richly baptized his soul. It was now his pleasure to testify that the blood of Jesus Christ cleansed him from all sin, and he was conscious of growth in grace. He was conscious, too, of many infirmities and ignorances, but he was learning more day by day, and was glad of all the help he could get from the prayers of God's people.

There were some good men who did not exactly agree with this form of experience. They said they "did not like this doctrine of a second blessing, that when they were converted it was done well, and that they knew of nothing subsequent but a growth in grace." An aged man so spake to a retiring young brother who was an advocate for holiness on the old Methodist lines. The timid brother simply said, "Mr. Wesley and Dr. Clarke believed that God could sanctify wholly at the same time He justified freely; but neither of these men of extensive experience and observation ever met with such a case. Now, if I have found in you a case neither of those men ever knew, I may think myself exceptionally favoured. It resolves itself into a matter of personal experience, and if you have been preserved blameless from the time God spoke peace to your soul we will have no contention as to time, because the earlier the better." He began to confess that he was conscious of much that was wrong in speech, life, and heart, and of his need of much that he had not attained and the matter was pressed no further. Honestly this was the case with a great many. There were roots of bitterness and things in temper that needed to be destroyed—there was pride, anger, a worldly spirit, and a seeking of our own rather than Christ's, which must be abolished. He knew this from his own case on the low levels of Christian life and experience; but God had fully saved him and the blood cleansed and kept him clean. He had been highly privileged; he was intimately acquainted with Bourne and Clowes, and knew their estimation of the grace of holiness. He had frequent and intimate intercourse with Clowes for six years, and he knew that his power in prayer arose from his holiness of life.