

**CIHM
Microfiche
Series
(Monographs)**

**ICMH
Collection de
microfiches
(monographies)**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

© 1994

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

- Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
				✓							

The copy filmed here has been reproduced thanks to the generosity of:

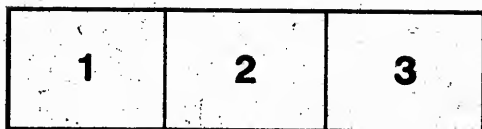
The United Church of Canada Archives
Victoria University Archives

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol \rightarrow (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

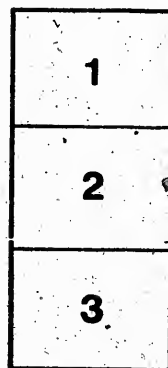
The United Church of Canada Archives
Victoria University Archives

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux, dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole \rightarrow signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.



MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



1.43

1.50

1.56

1.63

1.71

1.78

1.85

1.92

2.00

2.08

2.16

2.25

2.34

2.43

2.53

2.63

2.73

2.83

2.93

3.03



APPLIED IMAGE Inc

1653 East Main Street
Rochester, New York 14609 USA
(716) 482 - 0300 - Phone
(716) 288 - 5999 - Fax

K7

THE KING'S HIGHWAY,

OR
DIRECTIONS TO SEEKERS
OF
ENTIRE SANCTIFICATION.

BY
REV. RICHARD WILSON,
OF THE MONTREAL CONFERENCE.

~~~~~  
WITH AN INTRODUCTION

BY  
**REV. JOHN POTTS, D. D.**

~~~~~  
SECOND EDITION.
ENLARGED AND IMPROVED.



PRICE, 10 Cts.

Entered according to Act of Parliament of Canada, in the Office of the Minister
of Agriculture, by REV. RICHARD WILSON, in the year one thousand eight
hundred and ninety-four.

C. J. Pratt, Printer,
Owen Sound.

T
T. E
The
and
exp
they
L
seek
Wh
exp
high
will
L
adm
but
serv
as t
in t
of l
oft
doc
of
red
pec

INTRODUCTION.

The subject of this little booklet is what the late Bishop Jesse T. Peck well defined it to be "The Central Idea of Christianity." The Bible is full of it in the form of precept, prayer and promise, and the Holy Spirit influences all true believers to enter into the experience of the beatitude. "Blessed are the pure in heart, for they shall see God."

Literature on Holiness is of the greatest benefit to all who are seeking to be thoroughly consecrated disciples of the Lord Jesus. While the Bible is the great text-book of Holiness, intelligent expositions of the Scriptures on the subject are helpful in a very high degree. Many in all the churches are athirst for God and will hail with gratitude the guidance of this precious little volume.

Let it be remembered that Holiness is not only essential to admission to the society of the spirits of just men made perfect, but it is also a pre-requisite of the highest and best christian service on earth. It is as much needed to glorify God on earth as to enjoy God in heaven. No doctrine is more clearly taught in the Scriptures than that of "Holiness unto the Lord." Instead of looking at it in a controversial light, as, alas, it has been too often studied, let all the people of God contemplate this glorious doctrine of grace as one of the greatest blessings of the atonement of the Lord Christ, who "gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works."

The King's Highway is a safe book to recommend to seekers

of the higher life, and it will be found refreshing and comforting to all who are journeying through

“The land of rest from inbred sin,
The land of perfect holiness.”

May it prove a benediction to all who prayerfully ponder its pages.

This book cannot be read without the conviction that it is the fruit of the scriptural, diligent and sympathetic study of one who is no stranger to the King's Highway.

JOHN POTTS.

Good Friday, 1894.

THE KING'S HIGHWAY

—OR—

DIRECTIONS TO SEEKERS OF ENTIRE SANCTIFICATION.

By REV. RICHARD WILSON,

—OF THE—
MONTREAL CONFERENCE.

WE send forth this short treatise to all anxious inquirers about the highest type of religious life, with the prayer and hope, that it may prove helpful to all those who read its pages. We would point to the highway of holiness, as the direct, and only safe way to eternal blessedness. Thus saith the Lord, stand ye in the ways and see; and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. —Jer. vi. 16.

Our object is to reach and instruct busy men and women, who think that they have no time to devote to the study of a more lengthy, or elaborate treatment of this very important subject. Hence, we have been as brief, as a clear and full statement of our theme would allow.

Because, a large portion of this disquisition will be about the deliverance of the children of God from all *sin*: it may be well, at the beginning of our task, to give a definition of that term. "Sin is any want of conformity to, or any transgression of the law" of perfect love to God; and the consequent love of mankind. The moral law is explained in this way, by our Lord Jesus Christ, in Math. xxii. 37 to 40. The Apostle Paul says: Love is the fulfilling of the law. Rom. xiii. 10. The deliverance from sin in this sense, is the foundation upon which we build our superstructure in this little book. A person who constantly keeps this law of perfect love, is saved from all inward and outward sin. This love will manifest itself by an untiring and invariable observance of all the known will of God. If ye fulfil the royal

law according to the Scripture, thou shalt love thy neighbor as thyself, ye do well. James ii. 8.

We have tried to correct some mistakes about the subject of holiness which have prevented many christians from walking in this highway of the Lord, and trust that our treatment of it will make it clear to the understanding and attractive to the heart of every one of our readers. We have chosen the form of question and answer as the one which is most likely to secure the object we have in view.

Question I.—Is the doctrine of the Entire Sanctification of christians taught in the Bible?

Answer:—Yes it is. Every intelligent reader must admit this. Isaiah, the greatest of the prophets, when he beheld in vision, the grandeur of the Christian dispensation said: And a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there, Isaiah xxxv. 8, 9. Zacharias, one of the holiest men that ever graced the priesthood of Aaron, rapturously observed:—Blessed be the Lord God of Israel; for He hath visited and redeemed His people. And hath raised up an horn of salvation for us in the house of His servant David; as He spoke by the mouth of His holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember His holy covenant, the oath which He swore to our father Abraham, that He would grant unto us, that we being delivered out of the hand of our enemies, might serve Him without fear, *in holiness and righteousness before Him, all the days of our life.* Luke i. 68, 75, inclusive.

Paul the Apostle, who was a most eminent example of sanctity, says: Having therefore these promises, dearly beloved; let us cleanse ourselves from all filthiness of the flesh and spirit, per-

fecting holiness in the fear of God. II. Cor. vii. 1. Again: And the very God of peace *sanctify you wholly*; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you who also will do it. I Thess. v. 23, 24. And John, the "disciple whom Jesus loved," puts this subject before us, in the following inspiring words: But whoso keepeth His word in him *verily is the love of God perfected*: hereby know we that we are in Him. I John 11. 5.

The texts above, are sufficient for the answer to our question. However: a great number of passages besides these could be quoted; which—in one form or another—teach this great truth so plainly, and so fully, that it is matter of surprise that the subject is not more generally understood by the pious readers of God's Book. Moreover:—by the commands which it gives to all christians to live holy lives; by the noble examples which it holds up for imitation; by the provisions which it makes for the development of high religious character in every believer; and, by the "exceeding great and precious promises" upon which it expects all the godly to rely:—by these things, and many more that we do not mention, the Bible seeks to win, or to urge, all God's children to this blessed condition of spiritual life. The scriptures are full of this subject. In our estimation—so far as the Church of Christ is concerned—this doctrine is the ruling truth of Revelation around which all other truths revolve, like the planets around the sun. "Holiness to the Lord" is its leading thought.

Bishop Foster eloquently writes, that: "It breathes in the prophecy; thunders in the law; murmurs in the narrative; whispers in the promises; supplicates in the prayers; sparkles in the poetry; resounds in the songs; speaks in the types; glows in the imagery; voices in the language, and burns in the spirit of the whole scheme, from its Alpha to Omega, from its beginning to its end."

Ques. II.—Should the people of God press after the attainment of Entire Sanctification?

Ans.—Of course they should; until they are able to measure up

to the standard of the Bible. Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. Eph. V. 25, 26, 27.

We can scarcely estimate the grandeur of christian *privilege* that is found in the Gospel. It towers away above us, like mountain heights, its summit flooded with the light of heaven! God's people are "the children of light;" they are to be "full of light;" and they are to be "the light of the world." Divine radiance is to surround them at all times. They are to dwell in God. A poet anticipates all this as their portion:

"Now then my God, thou hast my soul;
No longer mine. but thine I am;
Guard thou thine own, possess it whole;
Cheer it with hope, with love inflame;
Thou hast my spirit; there display
Thy glory to the perfect day.
Thou hast my flesh, thy hallowed shrine,
Devoted solely to thy will;
Here let thy light forever shine;
This house still let thy presence fill;
O source of life—live, dwell and move,
In me, till all my life be love."

These people are to possess great liberty in their approaches to God in acts of worship. At the foot of His throne where: "bright with excessive blaze," Divine glory shines so attractively; they have the assurance of Christ, that: If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. John xv. 7. The right to pray to God—under these conditions—is a most marvellous thing.

"O wondrous power of faithful prayer!
What tongue can tell the almighty grace?
God's hands or bound or open are,
As Moses or Elijah prays!"

Now: we argue, that privilege—and we have been able to

touch, only the border of it in this brief space—ought to regulate, and bound christian *duty* in regard to the attainment of entire sanctification. This is blessedly possible: it should, therefore, be exemplified by all christians.

Ques. III.—What is Entire Sanctification?

Ans —It is that high state of grace, in which the child of God is perfectly cleansed from all outward and inward sin. The blood of Jesus Christ, His Son cleanseth us from all sin: I John i, 7.

It is to be so filled with the Divine life, that it becomes possible to freely and fully obey the Lord Jesus Christ when He says: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself."

This state of grace means also: to be set apart wholly to the Divine service, for this life and for that which is to come; so that the absolute ownership of God shall be fully acknowledged and honoured. Ye are not your own, for ye are bought with a price; therefore glorify God, in your body, and in your spirit; which are God's. I Cor. vi. 19, 20.

A person who is thus cleansed from sin, and filled with the life of God, and fully consecrated to the Divine service is entirely sanctified. This is our scriptural limit. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a *perfect man*, unto the measure of the stature of the fulness of Christ. Eph. iv. 13. This was typified by the sanctification of the priesthood of Aaron, and by that of the utensils which were used in the Jewish religious service.

Of it, the Rev. John Fletcher, vicar of Madeley, writes:—"It is that maturity of grace and holiness which established adult believers attain to under the Christian dispensation. * * * A spiritual constellation made up of these gracious stars—perfect repentance, perfect faith, perfect humility, perfect meekness, perfect self-denial, perfect resignation, perfect hope, perfect charity for our *visible* enemies, as well as for our earthly re-

lations; and above all perfect love for our *invisible* God, through the explicit knowledge of our Mediator, Jesus Christ."

The profound Rev. Richard Watson sets it before his readers in the following words:—"We conclude, therefore, as to the *time* of our complete sanctification, or,—to use the phrase of the Apostle Paul 'the destruction of the body of sin,'—that it can neither be referred to the hour of death, nor placed subsequently to this present life. The attainment of perfect freedom from sin is one to which believers are called during the present life; and is necessary to that completeness of holiness, and of those active and passive graces of Christianity by which they are called to glorify God in this world, and to edify mankind."

The Rev. John Hannah, D. D. states:—"Entire Sanctification, according to the principles of our lecture on the holiness of God should denote entire separation from sin, an entire preparation for God, and an entire dedication to his service." Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. Ezekiel xxxvi. 25, 26, 27.

Ques. IV.—Do the sacred writers use any other terms in describing the state of Entire Sanctification?

Ans.—They do. In this way the word *perfection* is sometimes used. When it is so employed it indicates the ripeness of the fruits of the Divine Spirit in those who are holy, and also the completeness of their christian character. And this also we wish even your perfection. II Cor xiii. 9. For by one offering He hath perfected forever them that are sanctified. Heb. x. 14.

Perfect love is used to describe this state. Herein is our love made perfect; that we may have boldness in the day of judgment: because as He is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment.

He that feareth is not made perfect in love. I John iv. 17, 18.

Entire Sanctification, Perfection, and Perfect love, describe the same blessed experience; and only cause us to view it from different positions. By observing this distinction—in our devout study of the Holy Bible—no confusion of mind is possible. We shall clearly see, that this important subject—so very intimately connected with the spiritual life of every christian—is very fully unfolded in its sacred pages.

Ques. V.—Is every child of God Entirely Sanctified at the same time that he is converted?

Ans.—“Certainly not, except in extraordinary cases.” From the almost uniform testimony of experience; from the widest observation in all the churches; and from the statements of Scripture;—it is manifest, that the spiritual condition and life, of those who have been fully regenerated, do not reach this standard. Bishop Peck, says:—“By the assumptions and requirements of the Bible, and by experience, it is settled that its commencement is simultaneous with regeneration, or the new birth; and with equal clearness that it is not completed at that time.”

We argue, that it is unscriptural, and therefore injurious to confound these two most distinct states of religious life. The one, is the pardon and regeneration of the sinner; the other, is the cleansing from all unrighteousness of the believer. One of them is the state of spiritual childhood; the other is that of spiritual maturity. One is the beginning of life in Jesus Christ; and the other is the perfection of that life—life developed and full.

On this distinction, we have seen, that the Bible utters no uncertain sound; and we therefore see the necessity for this deeper work of grace in the hearts of truly pious people. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection. Heb. vi. 1.

Ques. VI.—Is the experience of Entire Sanctification a very blessed one?

Ans.—It is a most blessed and happy state, both of heart and life. In it, all the graces of the christian character—in their

maturity—are so united, that they “illustrate each other like the colours in the rainbow.” A good writer calls it: “The christian’s secret of a happy life. It is to live constantly in the glory of the blessed Redeemer !

“The Saviour comes and walks with me,
And sweet communion here have we;
He gently leads me with His hand,
For this is heaven’s border land.”

It is looked upon in this way, by all those who live in its light and joy. They are so filled with the Spirit of Christ, that all the events of their life are regarded as the best things which could occur ; because God orders or allows them. They have—in their every day-life—reduced the advice of St. Paul, to a practical form:—“Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you.”

The happiness, or bliss, of the state of justification is often very great. It means, the forgiveness of all past sins; a new life unto righteousness ; and an introduction to all the blessings of the gospel of Christ. Sin is a conquered enemy. Satan is now no longer the master of the soul. “Old things are passed away.”

At the same time : we are bold to affirm that this blessedness—great as it confessedly is—cannot be properly *compared* with the greater blessedness of this higher state which we are trying to describe. Art has done much to paint in glowing colours “the beauty of holiness;” Poetry has sung in sweetest strains the richness of this “inheritance of the saints;” Philosophy has thrown out its longest line to sound the depth of this “river of God;” Theology has plumed its most vigorous pinions to reach the sublime height of this “mountain of the Lord;” and yet its full-orbed glory has never been presented for the admiration of the world. Well might a poet give expression to his rapture in the following graceful words :

“O’erwhelm’d with thy stupendous grace,
I shall not in thy presence move,
But breathe unutterable praise,
And rapturous awe and silent love.”

Ques. VII.—Does the experience of Entire Sanctification secure to the believer a great increase of *spiritual power* ?

Ans.—Yes it does. An almost unlimited amount of this power will result from its enjoyment. It means the strength of God, allied with the devoted christian, in all his requirements. He will find himself able to accomplish—to the glory of God—all things that he may be called upon to do, or to suffer for Jesus Christ his Lord. To keep himself “unspotted from the world;” he will soon learn that much spiritual power is *needed*; This will not be doubted for a moment, by any one who has engaged in this struggle. Failure is sure to follow in the train of weakness. He must therefore be strong in the Lord, if he would succeed.

Besides this: there are many duties which he owes to mankind, that he must discharge, if he would at last give a good account of his stewardship. He ought to strive, as far as lies within him to instrumentally save all those who come within the circle of his influence: and this will prove to him that this power is indispensable. If christians be not indued with this power when they put forth efforts to evangelize the world and thus bring it into subjection to Jesus Christ; it will be in vain for them to point at the splendid equipment with means for usefulness at the disposal of the Church of Christ; at the tens of thousands of learned and eloquent preachers of the word of life; at the large congregations that regularly listen to the sermons of this ministry; at the numerous and costly structures which are built for these congregations to worship in; and at the intensity of denominational love which these great gatherings of people often exhibit. All these things—and many more that might be mentioned—will not avail if this indument be not possessed. This is the baptism of power which the Holy Ghost alone imparts by His indwelling. Dr. Whedon says:—“Pentecostal sanctification is the normal privilege of the truly faithful for all ages.” But ye shall receive power after the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jersusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. Acts i, 8.

Look at this indument as *exemplified* by the disciples at the "dawn of The Faith." "Tarry ye in the city of Jerusalem until ye be endued with power from on high" was Christ's command to His followers. United, earnest, importunate and believing prayer was offered up to God for ten days, and then the promised baptism of the Spirit came. It filled every soul. What a wonderful change in the views, and feelings, and spiritual life, of those disciples, was effected by this baptism. They were fully transformed in the grandeur of their character. They became conscious of marvelous strength for the performance of their work; perfect assurance, both in the character and work of Christ, scattered all their doubts to the winds; and a true courage—equal to every emergency that might arise—banished all timidity and fear! They were starting in a course of universal triumph. They felt that through Christ, all things were possible to them.

So it will be in our case when we are perfected in love. Obstacles will melt away before us. Nothing will prevent our ultimate and complete success. Let us illustrate. There is a train of cars. Mechanical skill has done all that it could to make the proposed journey, for the eager tourists, as rapid, and as pleasant as it was possible to do; but it is stationary as the road upon which it lies. Look at the engine. It is a large and very heavy, and a strongly-built kind of thing. To make them move as they were designed to do, a hundred men may try their strength in vain. As they are, both train and engine can do nothing for the tourists. But: the requisite water is supplied—the fuel is put in order—the fire is kindled—the engine is fastened to the train; and with a full head of steam, away rush the engine and train as if they were instinct with life! What the steam is to them—that and more—is the indwelling Spirit of holiness, to all christians in every walk of life. How much then is this grace to be desired, because of the power it implies! We believe that this is the *great want* of the Church; and that God waits to bestow it plenteously upon those who hunger and thirst after righteousness. All may be, and ought be filled,

Ques. VIII.—Is there any possible *growth* in the state of Entire Sanctification?

Ans.—Of course there is. Instead of causing them to remain stationary—if indeed that were at all possible—it helps christians to advance in religion much more rapidly than they otherwise can do: as seed which is sown in a garden, when not obstructed or dwarfed by noxious weeds. In spiritual life; if you remove from the soil of the human heart, all “roots of bitterness;” then you will properly increase in every excellence. All the fruits of the Spirit, will abound in your experience and life. There can be no possible growth in the “*character*” of the blessing of entire sanctification: it is a perfect work of God wrought in the life of the believer; just as the pardon of sin is a perfect justification of the sinner. A person thus saved can be no more than entirely sanctified as long as he lives. But whilst this is true, there is the growth of “*development*” in this high state of grace, which will doubtless last forever. From the nature and capacities of the human soul, it is reasonable to conclude, that there will be enlargement and progress in every excellence when we shall be surrounded and glorified by the effulgence of the Deity in heaven.

Ques. IX.—Does Entire Sanctification free the believer from *mistakes* of judgment and practice?

Ans.—Certainly not. We should not expect deliverance from infirmity, long as we live. We are writing about deliverance from sin—evangelically considered—and not about deliverance from mistakes, which have no moral qualities in them.

The saintly Rev. John Fletcher furnishes the following examples:—Does a well meant mistake defile the conscience? You inadvertently encourage idleness and drunkenness, by kindly relieving an idle drunken beggar, who imposes upon your charity by plausible lies: is this loving error a sin? A blundering apothecary sends you arsenic for alum; you use it as alum, and poison your child; but are you a murderer if you gave the fatal dose in love? * * * St. Paul was perfect in love, which

casts out fear, and therefore he boldly reprov'd the high priest : but when he had reprov'd him more sharply than the fifth commandment allowed, he directly confessed his mistake, and set his seal to the importance of the duty, in which he had been inadvertently wanting. Then Paul said:—I knew not brethren that he was the high priest: for it is written, thou shalt not speak evil of the ruler of thy people. Acts xxiii. 8, 4, 5. St. John was perfect in the courteous, humble love which brings us down at the feet of all. His courtesy, his humility, and the dazzling glory which beamed forth from a divine messenger—whom he deemed to be more than a creature—betrayed him into a fault contrary to that of St. Paul: but far from concealing, he openly confessed it, and published his confession for the edification of all the churches: When I had heard and seen, says he, I fell down to worship before the feet of the angel who showed me these things. Then saith he unto me, see thou do it not, for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book; worship God. Rev. xxii. 8, 9." Examples of this kind of mistakes among the holiest of men, could be given almost without number. They mar the perfect symmetry of human religious character in its best estate; but they are not sins. We think that both scripture and reason clearly show, that mistakes are compatible with the most exalted state to which we can attain in the present world. We, therefore, claim no infallibility of judgment for entirely sanctified people.

Ques. X.—Are persons who enjoy Entire Sanctification ever tempted by Satan ?

Ans.—Yes. They are often troubled in this way just as other christians are. Indeed our Lord Himself was subjected to very great annoyance on this account. At one time—perhaps only a sample of His trials from this source—He was tempted for forty days. The servant in this matter could not expect to be above his Lord. In Paradise, when Eve was perfectly innocent, she was tempted by Satan. We should not look for deliverance from this peril, for even the most holy of her children in their fallen

and redeemed condition. All through our present life we shall be exposed to these attacks. Canon Farrar in his eloquent "Life of Christ," very properly says:—"No amount of temptation can ever *necessitate* a sin." Indeed these temptations—when properly resisted—will always be the means of greater grace, and brighter glory to fully devoted souls. God is ever watchful, to behold the measure of danger and suffering, which is caused by them. Blessed consolations flow from such assurances as the following:—There hath no temptation taken you but such as is common to man; but God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. I Cor. x. 13. Wherein ye greatly rejoice, though now for a season, if need be ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ. I. Peter, i, 6, 7.

Ques. XI.—Can Entire Sanctification never be lost—are its possessors *impeccable*?

Ans.—It may be forfeited through unfaithfulness. There is no scriptural assurance that we are out of all peril—even a peril that means this great loss—while we remain in this world. The whole course of our present existence necessarily implies trial, danger, and the possibility of failure. When therefore we are rejoicing in this "fulness of the blessing of the gospel of Christ," we are still only in a *probationary* state. All depends upon our fidelity. We must still walk by faith. We must be true to our convictions of privilege and duty.

We must never falter. We shall find that entire sanctification is the best possible preventive of falling into sin. No excuse for any degree of backsliding, is to be found in the Book of God. The grace of God is sufficient for every emergency, and for every condition of human life.

St. Peter gave the following sound and wise advice to the christians of his own time—and the advice is as needful now as it

was then:—Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. II Peter iii. 17. And, in order to give comfort to the tempted disciples of his precious Lord he says:—Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, *ye shall never fall*: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. II Peter i. 10, 11.

Ques. XII.—Have any christians ever lived in the enjoyment of Entire Sanctification?

Ans.—Certainly. Many shining examples of this state of grace have been seen in all the evangelical churches. They have adorned every age. All the disciples were thus saved on the day of pentecost. They were all filled with the Holy Ghost. Their love of God was perfected. Their whole nature was brought under the most powerful divine influence. Stephen was thus saved—his countenance beamed with holy radiance when he stood before the Jewish council—and when his murderers were doing their cruel work upon his innocent person, he prayed to God for their forgiveness. St. Paul, in writing to the Philippian church, professed, that not only himself, but also some of the members of that church were perfect. But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, *as many as be perfect*, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. Phil. iii. 13, 14, 15.

In the days of the Wesleys, there were many unexceptionable witnesses of God's power to save unto the uttermost. Rev. John Wesley says:—"In London alone I found six hundred and fifty-two members of our Society who were exceedingly clear in their experience, and whose *testimony* I could see no reason to doubt.

* * And every one of these (after the most careful inquiry,

I have not found one exception,) has, declared that his deliverance from sin was instantaneous." We will add to this statement of Mr. Wesley the experience of Mrs. Hester Ann Rogers:—"I now walked in the unclouded light of His countenance; rejoicing evermore, praying without ceasing, and in everything giving thanks. I resolved however; at first, I would not openly declare what the Lord had wrought; but it was seen in my countenance; and when asked respecting it, I durst not deny the wonders of His love! I soon found that repeating His goodness confirmed my own faith more. And so did the Lord bless me in declaring it, (yea, and blessed others also,) that I was constrained to witness unto all who feared Him,

'His blood can make the foulest clean,
'His blood avail'd for me.'

I durst not live above a moment at a time; and that moment by faith in the Son of God. I never felt till now the full meaning of those words, 'In Him we live, and move, and have our being; and again, I will dwell in them and walk in them, and be their God; I will put my laws into their minds, and write them on their hearts.' Glory be to my God, I felt it written there: It was I no longer that lived; but Christ that lived in me.

'Christ was all in all to me;
And all my heart was love.'

On the 22nd day of February, 1777, she wrote: "One year, this day, I have been wholly the Lord's, and he has kept sole possession of my willing heart. * * One year I have loved Thee with all my heart, and Thou hast reigned without a rival." At the present time some christians are walking in this blessed light of the Lord in all the churches. God has not left Himself without witnesses to His power to cleanse from all unrighteousness.

Ques. XIII.—Is the experience of Entire Sanctification common among God's people?

Ans.—We fear that it is not generally enjoyed. We believe that there is abundant cause for this fear. Yet it seems strange that any intelligent christian should live without this experience.

We have seen, how plainly the Bible makes it to be, both the privilege and duty of all christians to love God perfectly.

Dr. Geo. Peck says:—"And is there not a dreadful amount of apathy in the Church upon the subject of entire sanctification? Let us look around upon our own branch of the church, and make observation. We hold to the attainableness of this high state of grace; but, how large a proportion of us are anxiously seeking after it? We believe it, prove it, contend earnestly for it, but, alas! how many of us have attained it, or are restlessly pursuing it? Where is the evidence that we are 'hungering and thirsting after righteousness.'"

As far as history and observation go, upon the line of christian experience, they make sad confession about the defective piety of the Church. In private conversation "when friend holds fellowship with friend;" in the sick chamber, where eternal realities thrust themselves upon the view of the afflicted; and in meetings for spiritual improvement which are occasionally or regularly held: it is confessed by all those concerned, that their ideal of Bible religion is not fully reached. They often sigh and pray for a more perfect life.

Again: the *hymnology* of christian churches is burdened with the bitter plaint, that piety is very defective. We are aware that poets have a large measure of license in their use of language: but their lines would not be sung during a single year, if they did not properly voice the sentiment of those churches. We have often heard the following sad words sung in meetings

"O to grace how great a debtor
Daily I'm constrained to be!
Let thy goodness, like a fetter,
Bind my wandering heart to thee:
Prone to wander, Lord, I feel it,
Prone to leave the God I love."

This proneness to forsake God ought not be tolerated by any believer: for God waits to take it all away by the Spirit of Holiness. Entire devotion has "a vigorous pinion; by it the spirit

becomes buoyant; it spurns the earth and its allurements—rises with majestic ease, ability and pleasure—and soars, and sits with Christ in heavenly places.”

Ques. XIV.—What reasons would you assign why the majority of christians do not enjoy Entire Sanctification?

Ans.—We cannot look for any reason for this state of things, in the arrangements of God, for the restoration of mankind to His favor or likeness. It is our conviction, that the chief cause, or reason is to be found in the fact, that this subject is not as frequently—as lovingly—or as attractively *preached* as its position in the Bible demands. It will not be questioned, that the pulpit is very largely the educator of the people in matters of religion. True,—this great subject is “not all the gospel but the *grand result* sought in the gospel.”

Then, in some cases, when this subject is presented with all wisdom and fidelity for the acceptance of the people;—they are slow of heart to learn—or backward to practice, its weighty lessons. They should take heed how they hear what God speaks to them by the mouth of his servants. They should treasure up His most gracious words. They should not be indifferent to the claims of Christ upon their perfect service. At a most wonderful sacrifice He has opened up a way into this holy state for all His servants;—He has become their untiring and powerful Advocate with the Father in order that they might be fully prepared unto every good work;—He has commissioned them to witness to the efficacy of His blood to cleanse from all unrighteousness;—and, in one way He has placed His honour in their hands:—surely then, they ought to be entirely devoted to His service. Indeed, it is in this way only that they can properly represent Christ to the world; or secure for themselves the grandeur of their christian character. They should note, that they will be sure to lose much comfort—and influence—and spiritual triumph, by not living in the enjoyment of perfect love.

Ques. XV.—Should the doctrine of Entire Sanctification be often made the subject of pulpit ministrations?

Ans.—Without any hesitation we say that it should be. The great salvation of the gospel, is the pardon and regeneration of sinners,—and the purification and perfection of christians. Full salvation means this. The pulpit is charged with this grand, two-fold theme. Pardon and holiness should therefore, ring out their beautiful chimes in the brightness of the Sabbath morning;—and when eventide is flooded with the radiance of the setting sun. St. Paul said in his last message to the elders of Ephesus:—I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Acts xx. 26, 27. We need only to refer to the brilliant examples of a Bramwell, a Stoner, a Smith, and a Caughey; to see how wonderfully useful holiness makes men to be. These men were full of this theme. They frequently preached upon it. And the Lord set the seal of His approbation upon them. When the day of Christ's coronation shall come—when His welcome words of commendation shall be uttered concerning His ministerial servants—when His highest rewards shall be distributed to the most faithful among them: then will be seen in all its glory, the great esteem which He places upon men who have *fully preached* the gospel of Christ. They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. Dan. xii. 3. This subject should be presented, as an experience to be enjoyed, especially, when efforts are put forth to promote a revival of religion in any church. In revivals, we ought to look for a wide spread bestowment of this grace upon God's people. Nothing ought to hinder this. "All things are ready."

Bishop Peck says:—To set this before the world, and by all persuasions to induce them to seek, labor, and fight for it, is the *special province* of the ministry. * * * To hold out, with the clearness of light, to the Israel of God everywhere, the glorious privilege of perfect love; and urge it, not merely as a privilege and a probability, but as a duty,—as an attainment which we are in danger of missing, and which is indispensable

to our ultimate preservation in the favor of God, and our introduction to heaven."

Ques. XVI.—It will now be in order to ask,—By what means can we enter into the enjoyment of Entire Sanctification?

Ans.—As it is purely the gift of God to His children, it should be sought for by the exercise of *faith alone*. Just in the same way that we received the pardon of our sins, are we to receive this grace of the Holy Spirit. Some think that we ought to grow up into it. We think that this is both unphilosophical and unscriptural. Many of God's most precious gifts are suspended upon the exercise of our faith, and this most valuable one is no exception to this rule. To seek for it by any other way, therefore, is to simply lose time, or to utterly fail in the attempt. And God which knoweth the hearts, bear them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, purifying their hearts by faith. Acts xv. 8, 9. For by grace are ye saved—justified and sanctified—through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. Eph ii. 8, 9. We believe that it is a great mistake to teach that we must labor and strive for months or years before we can reach this blessed experience. "Behold now is the accepted time; behold now is the day of salvation;" not a partial, but a full salvation.

Ques. XVII.—In exercising faith for Entire Sanctification what are the successive steps usually taken by those who enter into its experience?

Ans.—First of all, they are led by the Holy Spirit to become deeply conscious of *indwelling sin* as the plague of their hearts—a terrible tendency to unbelief, and to backsliding from God. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. Heb. iii. 12. This consciousness of inward moral evil, will cause much real regret, and oftentimes deep sorrow. Of course it is not apprehensive of the wrath of God: but is accompanied by a loathing of one's self. This state of feeling is called by Mr. Wesley "the repentance of

believers." This repentance is often exceedingly deep and painful. Persons who are passing through this sorrow, sometimes get very clear views [of the "beauties, of holiness;" and thus are led to put forth vigorous efforts for their attainment. With such views, of sweet rest in Jesus—of communion with the Infinite One—of the complete mastery of all spiritual opposing forces—of the grandeur of all conquering faith—they feel, as if this high state is the great want of their existence. This is the goal toward which they aspire; to attain unto it they are willing to make any sacrifice; or to perform any service. With the poet they cry out:

"My behement soul cries out, opprest,
Impatient to be freed;
Nor can I, Lord, nor will I rest,
Till I am saved indeed."

They are then enabled by the grace of God, to make a *full consecration* of all they have, and of all they are, to the Divine service—their time, their talents, their finances, their influence, their friends, their life and death, their whole self: all these things they place in the hand of God, to be used by Him, as it shall seem good in His sight. They wish this consecration to remain binding long as life shall last. This may appear to be a great sacrifice; but it is the duty of redeemed creatures to be thus devoted to God. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Rom. xii. I.

The last step which they take in securing this blessing, is their *exercise of faith* in Christ for this perfection of love. They remember that salvation from first to last—as far as the human side of it is concerned—cometh by faith alone. This is their crowning act. All other things which they may have done, without this will be in vain. They believe, as individuals, that God has promised full salvation to them—that he is able and willing to bestow it upon them—that it is God's will concerning

them, that in the present life they should fully exemplify His grace—that He waits to do this thing for them now—and finally: they believe with all their heart that He *now does it*. Exercising faith in this way, the work of entire sanctification will certainly be accomplished. He is faithful that promised. Heb. x. 23. God will then come into His purified temple with all the fulness of His love. Of course, it is to be understood, that these steps—whether they occupy a long, or only a short time—or whether they be apprehended by the mind, in this order or not—are taken in the true spirit of prayer. Enlightened, earnest, importunate, mighty, believing, triumphant prayer is absolutely necessary.

“Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, it shall be done.”

Ques. XVIII.—By what evidence does a christian know that he is Entirely Sanctified?

Ans.—By the *testimony* of the Holy Spirit to the fact;—in the same way as that by which he was assured of the pardon of his sins. The Spirit of adoption came then into his heart, telling him that he was born of God. So now, the same Spirit witnesses to this further work of grace. All light upon our spiritual condition, as changed, and renewed, and purified creatures; must—in the first instance—come from the Holy Ghost. He is the great enlightener of men. This Divine witness is a most precious truth of the Bible:—

That “bright candle of the Lord.”

From it we see, that this comforting and establishing testimony is a part of the glorious inheritance of the saints. How important, in our life of faith, this assurance is! Without it we should walk in darkness and uncertainty. But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you,

ye shall abide in Him. I John, ii, 27. And hereby we know that He abideth in us, by the Spirit which he hath given us. I John iii, 24. Now we have received, not the Spirit of the world, but the Spirit which is of God, that we *might know* the things that are freely given to us of God. I Cor. ii, 12.

Added to this witness of the Holy Ghost, is the *testimony* of his own conscience or his own spirit, that he is fully saved from all sin. The christian knows this because he brings forth the fruits of the spirit in their perfectness. As soon as possible, after the Holy Ghost, has borne His testimony to the soul that the work is accomplished; his own consciousness will assure him that the work is done. Thus these two testimonies blend. They form one grand, clear light. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world. II Cor. i, 12. His freedom from all inward and outward sin will prove it to a demonstration. His life has become just what the Bible says it should be—peaceful and joyous and thankful; in a word, he has become fully transformed by the renewing of his mind, so that he now lives entirely to God. When this state of the religious life within him is reached, he cannot, will not doubt that God has given to him the great desire of his heart—a perfect salvation. Now his efforts to do good unto all those with whom he has any intercourse will be bounded only by his ability and opportunity. At the same time he will be abased in his own eyes; for perfect humility has taken possession of his soul. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. Gal. v, 22, 23. Now: with the assurance of this two-fold testimony—the witness of the Holy Spirit, and that of his own spirit—the sanctified believer may sing with the poet:—

“Cheer’d by a witness so Divine,
Unwavering I believe;
And ‘Abba, Father,’ humbly cry;
Nor can the sign deceive.”

Ques. XIX.—Ought those who enjoy Entire Sanctification to profess it?

Ans.—They should profess it on all suitable occasions. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Rom. x. 10. We would say to every one, that, as you have received the crowning bliss of your religious life—the perfection of your christian character—you will feel inclined to confess it to the glory of your precious Redeemer. Like the Psalmist you will be glad to say:—“Come and hear, all ye that fear God, and I will declare what He hath done for my soul.” Not indeed, to the thoughtless crowd who can have but little interest in this thing:—but to the truly pious wherever you have fitting opportunity, you ought to sweetly tell of this great salvation—in private conversation, in your class-rooms, in your meetings for christian fellowship, and in your love-feasts. Be always careful to magnify the grace of God. Be truly, and manifestly humble. Everything that would look like boasting, in your method of address, should be avoided. Your *manner* of professing this blessing will largely mould and bound your influence for good. Love vaunteth not itself, is not puffed up, doth not behave itself unseemly. I Cor. xiii. 4, 5, R. V.

Ques. XX.—What particular advise would you give to a professor of Entire Sanctification?

Ans.—*Be watchful.* Remember that, although God has wonderfully blessed you by bestowing upon your head, and heart, and life, this precious gift of perfect love, you are still in a state of possible danger. The eyes of all are upon you. You have great responsibility. You will be tried by the principles, the spirit, the fashions and the amusements of the world. Be on your guard with respect to all these things. Watch over your body: it is the temple of the Holy Ghost. Keep it pure from all defilement. St. Paul said:—But I keep under my body and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away. I Cor. ix. 27. Watch against Satan: he will try you in every possible way—but resist

him, and you will certainly conquer as Christ your Master always did.

Never be censorious. In the manifestation of christian character by those around you, there will be much that is faulty; but it will not do for you to be a fault-finding christian. Leave that work—if it must be done at all—for others to do. Pure love should shine in your face, and always season your speech. As you wish the sacred cause of holiness to universally triumph, you will shun this evil: for “it eats as doth a canker.”

Do not *confound this blessing* with “faith cure” theories, or with mis-called “Divine-Guidance;” or with anything of that kind. Against these things we say nothing, only, that they are not identical with entire sanctification. To confound them is an error. Do not allow your attention to be distracted in this way, but keep your mind clear upon this subject. Mr. Wesley, wisely says:—“The ground of a thousand mistakes, is, the not considering deeply that love is the highest gift of God; *humble, gentle, patient love*; that all visions, revelations, manifestations whatever; are little things compared to love. It were well you should be thoroughly sensible of this; the heaven of heavens is love. There is nothing higher in religion: there is, in effect, nothing else. If you look for anything but more love, you are looking wide of the mark, you are getting out of the royal way. And when you are asking others, ‘Have you received this or that blessing?’ if you mean anything but *more love*, you mean wrong; you are leading them out of the way and putting them upon a false scent. Settle it then in your heart, that from the moment God has saved you from all sin, you are to aim at nothing *but more of that love* described in thirteenth of the Corinthians. You can go no higher than this, till you are carried into Abraham’s bosom.”

Be *faithful* to your profession. Give no occasion for any one to stumble over you. Live holiness. Let this great grace beautify your spirit—let it adorn your conduct—and let it so fill you with all benediction, that you will always be a burning and a shining

light to all those who become acquainted with you.

Ques. XXI.—What books—written upon the subject of Entire Sanctification—would you recommend?

Ans.—Of course you ought to learn everything you can, from a constant and thorough study of the Holy Bible. It is the only *infallible* guide to the King's Highway. Make it "the man of your counsel." The riches of this inheritance will shine out brilliantly to the devout readers of this Book.

Mr. Wesley's "Plain Account of Christian Perfection" is an admirable book. It furnishes much valuable information on the subject. Bishop Peck says:—"The views of the great Wesley may be regarded as a clear, safe and full exhibition of the teachings of Revelation upon the great doctrine of holiness."

"Christian Perfection," by Rev. George Peck, D. D., is a learned and exhaustive book written in the form of lectures; it is very interesting, and will well repay careful reading.

"Christian Purity," by Bishop Foster is a charming book. It is the eloquent production of a very gifted writer, and it cannot fail to instruct and stimulate every inquirer after this life of faith.

"The Central Idea of Christianity," by Bishop Peck, is a grand and logical setting before the mind of the Church, of this important doctrine with the experience which is implied in it, so as to carry conviction to every unprejudiced reader.

"Love Enthroned" by Dr. Daniel Steele, is a rich treat. It is written in a very sweet spirit. It will inspire with lofty impulse every seeker after the higher life. Much good will result from a careful study of the truth as presented in its pages.

"Holiness with Notes by the Way," by Mrs. Phoebe Palmer is a precious contribution to holiness literature.

"The Experience and Spiritual Letters," of Mrs. H. A. Rogers who was a most saintly woman, will shed much light on this work of faith.

"The Life of William Carlosso" is a delightful study to the truly devout. From him shone out with peculiar lustre this grace of the Holy Spirit, in a beautiful and spotless life.

And now : dear reader, having carefully studied the subject of Entire Sanctification as it has been unfolded in these pages; permit the application of it to your own religious life. You are now a child of God. You love our Lord Jesus Christ. You have the witness of the Holy Ghost to the fact of your adoption. At the same time ; are you conscious of the remains of the "carnal mind" within you ? Do the roots of pride, and anger, and love of the world, and other evil things remain in your heart ? Is your piety not as perfect as you think it should be ? Do you perform the work of the Lord with less vigor and delight than you wish to do ? Do you feel that you have not fully explored the riches of your inheritance in Christ ? This Beulah land lies spread out before you. O enter it ! Why will you further delay ? Christian privilege incites you to a higher life—duty, looking in every direction urges you forward—swift-footed time utters the monitory words "the night cometh when no man can work"—hope inspires with great longing to reach the spiritual goal—and faith imparts fresh strength to your flagging spirit. Rest not as you are for a single day without this greatest boon on earth, and your only fitness for heaven.

For this cause I bow my knees unto the father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man ; that Christ may dwell in your hearts by faith ; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height ; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Eph. iii, 14 to 19. Now unto Him that is able to keep you from falling, and present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever, amen. Jude 24. 25.

t of
per-
now
the
the
rnal
e of
your
form
wish
es of
t out
stian
very
tory
pires
parts
for a
y fit-

Lord
th is
f His
nner
, be-
with
ight;
at ye
o 19.
esent
g joy,"
inion

