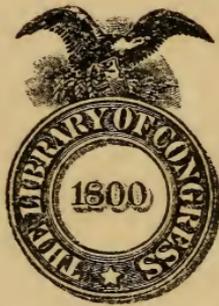


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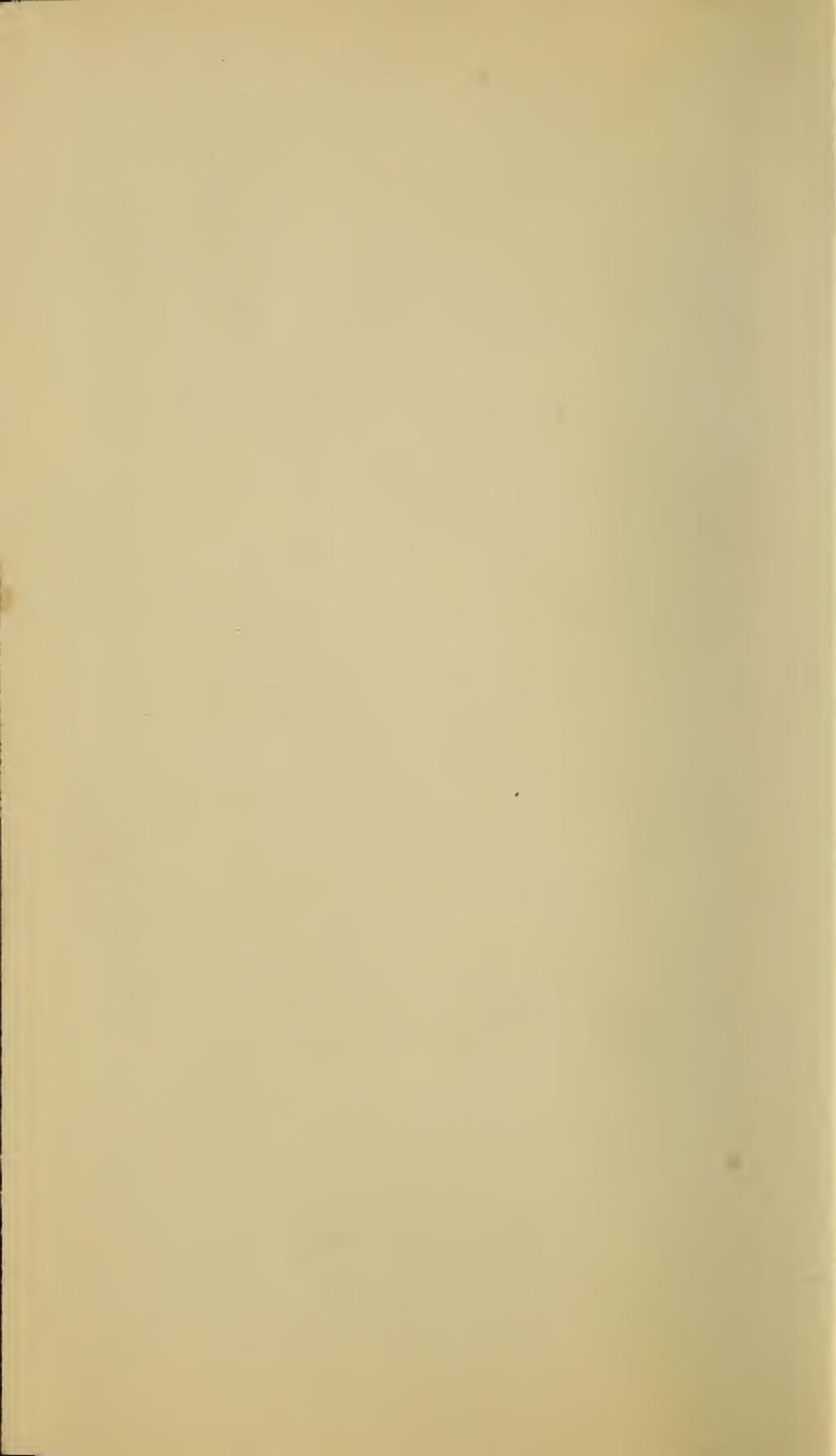


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By REV. E. DAVIES,

AUTHOR OF "HE LEADETH ME," "THE GIFT OF THE HOLY  
GHOST," "CHOICE HYMNS," &c.

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HOW TO ENTER AND HOW TO DWELL

IN THE

CANAAN OF PERFECT LOVE.

*Edward*  
BY REV. E. DAVIES.

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"Let us go up at once and possess it; for we are well able to overcome it." CALEB.

"Let us labor, therefore, to enter into that rest." PAUL.



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## Dedication.

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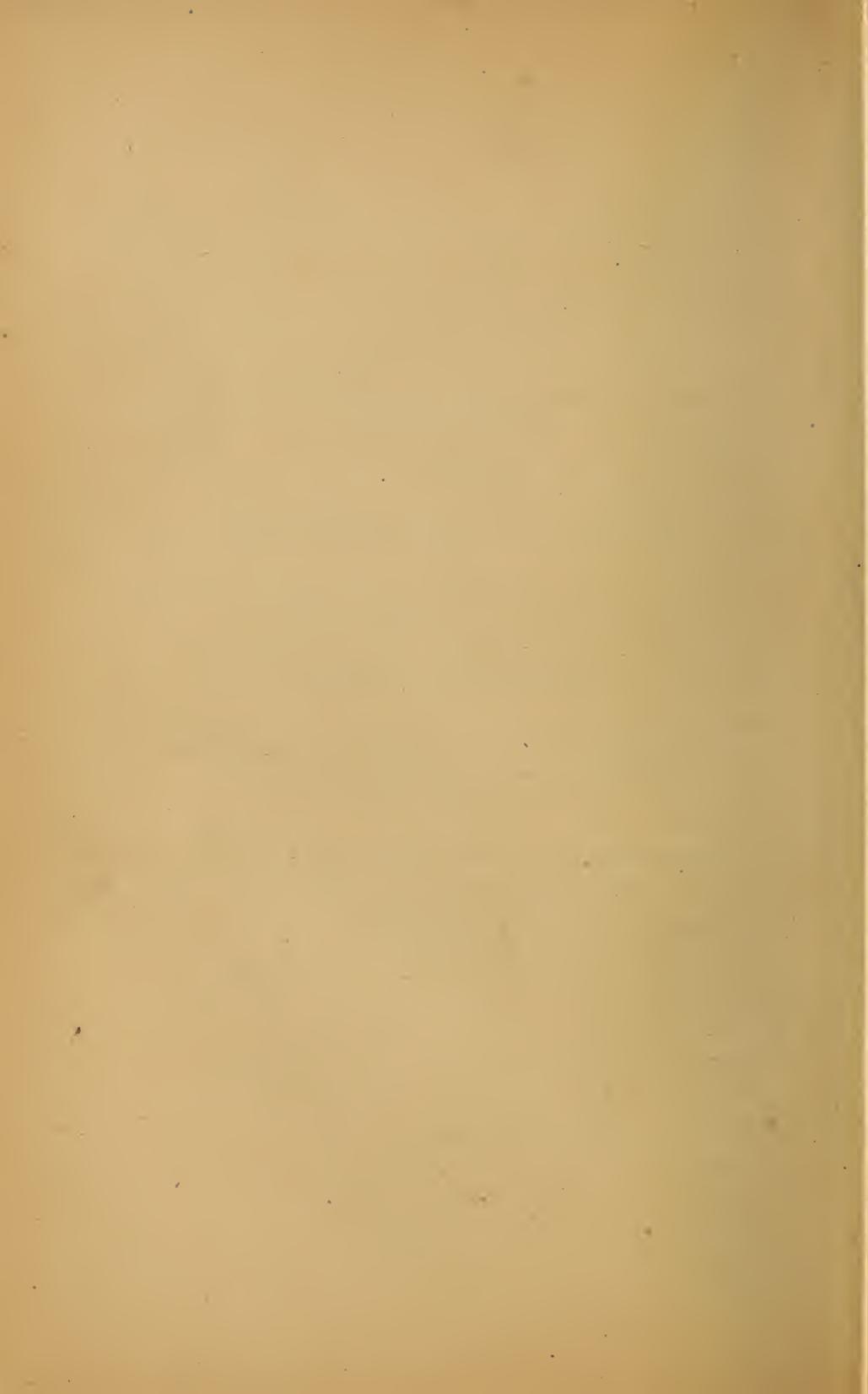
TO

MY PRECIOUS AND WORTHY SISTER

Mrs. Phebe Palmer,

WHOSE HOLINESS MEETINGS, HOLY EXAMPLE, AND NUMEROUS  
WRITINGS HAVE BEEN SANCTIFIED TO MY GOOD  
FOR TWENTY YEARS.

MAY SHE LONG LIVE TO PUBLISH THE GREAT SALVATION,  
AND TO "CONTEND EARNESTLY FOR THE  
FAITH ONCE DELIVERED TO  
THE SAINTS."



## INTRODUCTION.

---

### CHRISTIAN READER :

I HAVE long had it in my mind to write and publish the following pages. They contain the substance of a course of sermons on Holiness, which I have preached with both pleasure and profit to myself, and I trust to others.

My design is to make the whole matter so plain, that any true Christian may see just where he stands in his religious experience, and just how to advance into that glorious state called Perfect Love, or Christian Holiness. And then, having gained this blessed experience, the great thing is to retain it, and advance therein "from glory to glory, even as by the Spirit of the Lord." I have endeavored to show how this can be done.

Read, study, and digest, and may the God of all truth sanctify you through his truth, and make you perfect in every good word and work.

As God is the great fountain of holiness, I have thought it well to fill up the first chapter upon the holiness of God. "Multum in parvo," is the motto, and not "magnum opus;" much in little, rather than a great book. May the Holy Spirit guide you into all truth!

E. D.



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## LECTURE I.

### THE HOLINESS OF GOD.

“ I AM HOLY.”

“There is a God — all nature speaks  
Through earth, and air, and sea, and skies ;  
See — from the clouds his glory breaks,  
When earliest beams of morning rise.”

THE mighty fact of the Divine existence the Book of Revelation never undertakes to prove, but simply takes it for granted ; for, as we open the sacred treasure, we read, “In the beginning God created the heavens and the earth.” So God was before the beginning, before angels and archangels, cherubim and seraphim, before the existence of the starry heavens and the flowery earth. His mighty fiat spake them all into being. For he “spake, and it was done ; he commanded, and it stood fast.” I stand and look, when, behold ! God stretches out his omnipotent hand, and I see dropping from his fingers those vast orbs that bestud the vault of heaven. I look again, and I see arising from the chaos of matter a beautiful earth, all fitted up and furnished for the abode of man. I look again, and light springs out of darkness, and order out of confusion.

But what is the character, and what are the attributes of this mighty First Cause of all creation?

"I am holy," says this great Jehovah, and this attribute stands out in bold relief, the all-essential attribute of his nature. The Hebrews called him "*Elohim*," gods, or adorable ones; "*El*," strong, powerful; "*Ehiah*," I am, I will be, self-existence; "*Shadie*," almighty; "*Rochum*," the merciful being; "*Chanum*," the gracious one.

If we inquire as to the nature of God, we read, "God is a spirit;" as to the duration of God, "he is from everlasting to everlasting;" and while he is inflexible in justice, almighty in power, infinite in goodness and love, he is spotless in purity, the *Holy, holy, holy, Lord God of hosts*.

Holiness in the creature is the outward and inward conformity to the immutable laws of God; but when we speak of God, we speak of a being who is a law unto himself. He has no higher authority by which his conduct may be tried. It accords, therefore, with his own self-existent justice.

Holiness in God is an essential attribute of his nature, it is a part of his existence, and we cannot think of God without associating the idea of holiness with the thought. And with our present constitution, we cannot think of offering worship to a supreme God who is not holy.

God's holiness is manifest in the laws of the moral universe, in which he has enjoined certain affections and actions upon moral agents, and prohibited their

contraries. And, as we look around, we see that those who observe these precepts, promote thereby their moral and spiritual well being; yea, their present and eternal interests. While those who will not obey them, according to the constitution of nature, are miserable; for happiness flows from rectitude, and misery from vice, and all this shows that the God of nature is a holy God.

We shall reach the same conclusion if we look at it from another standpoint, for the very gospel itself is instituted to establish, or set forth, God's moral purity, showing his eternal abhorrence of sin, and his infinite love of purity. To save him from moral pollutions a fountain is open, in the blood of his only Son; then there is a sanctifying influence extended to follow him from the ever-blessed Spirit. The mission of the spotless Lamb of God is to "destroy the works of the devil," and purify unto himself "a glorious church, without spot or wrinkle." All this shows that "the Lord loveth righteousness, and hateth iniquity."

Again, this holiness in God is the fountain from whence all our holiness flows. Thank God, it is an infinite fullness, and cannot be exhausted. Well has the poet said, —

“ Holy as thou, O Lord, is none ;  
Thy holiness is all thine own ;  
A drop of that unbounded sea  
Is ours, — a drop derived from thee.  
And when thy purity we share,  
Thine only glory we declare ;

And, humbled into nothing, own,  
Holy and pure is God alone."

We hardly need observe that this holiness belongs equally to each person of the adorable Trinity, Holy Father, Holy Son, and Holy Ghost, One in Three, and Three in One, —

"Thou, holy Father, we confess ;  
Thou, holy Son, adore ;  
And thou, the Holy Ghost, we bless,  
And worship evermore.  
Hail! holy, holy, holy Lord,  
Our heavenly song shall be ;  
Supreme, essential One, adored  
In co-eternal Three!"

This is the attribute that God ascribes to himself, — "*I am holy.*" And angelic choirs, as they chant their heavenly lays, in the vision of the prophet exclaim, "Holy, holy, holy, is the Lord God of hosts, the whole world is full of his glory." And mortals, catching up the strain, cry out, "Who shall not fear thee, O Lord, and glorify thy name? for thou art holy."

From this fountain of holiness in the Deity there flows two mighty streams, Justice and Truth, which are sometimes treated as separate attributes.

"Justice, in its principle, is holiness." It may be legislative justice, which has its foundation in God's right to govern his creatures. It may be "distributive justice," which has its foundation in God's right to reward or punish. In all respects it is impartial,

for God is no respecter of persons; he "regardeth not persons, neither taketh reward."

The *truth* of God, by the sacred writers, is set forth in "two great branches, veracity and faithfulness." "His mercy is great to the heavens, and his truth to the clouds." "The strength of Israel will not lie." God is at the utmost distance from all possible unfaithfulness. "He keepeth truth forever."

#### OBJECTIONS.

1. "If God is so infinitely holy, and so utterly opposed to sin, why does he suffer so much sin to be committed by individuals, states, and nations, without apparent punishment? Yea, we find that great offenders often have much temporal prosperity."

First. This is a state of probation, not of destiny, and the justice of God is appeased by the constant offering of the great Sacrifice for the world's redemption, and the sprinkling of his own blood upon the mercy-seat. Hence God can melt hardened sinners by his goodness, and can reserve the impenitent to the day of judgment to be punished.

Secondly. The administration under which man is placed is one of justice in harmony with mercy, and admits of great variety; to some he gives five talents, to others two, to others one, according to their several ability, and holds them responsible for the use and improvement of the same, and this perfectly harmonizes with his holiness.

Thirdly. We find in the history of the world that

God has always vindicated his holiness and justice, for he drowned the world with a flood; destroyed Sodom and Gomorrah with fire and brimstone; destroyed Jerusalem, and scattered the Jews to the ends of the earth; and made Babylon and Nineveh a habitation for wild beasts. For as nations and states have no existence, as such, in the world to come, God metes out their punishment in this world, for he has fully declared, "Sin shall not go unpunished."

2. Others say, "If God is holy, how is it that the saints suffer so much in this life?"

First. Their suffering may arise from hereditary causes, from the violation of natural law, before or after they are converted, and they must suffer the natural consequences, although they are Christians, or God must work a miracle to save them therefrom. God is not pleased to work a miracle, and so they are left to suffer.

Secondly. Though their afflictions remain, God gives them strength to endure them. The thorn may not be removed from the flesh though they pray thrice, but God gives them strength to endure it; so they can say, "When I am weak, then am I strong."

Thirdly. God may see that they need afflictions to make them humble, to exemplify his grace, and to magnify his name.

Fourthly. Their short-comings may need his chastisements, for "whom he loveth he chastiseth, and scourgeth every son whom he receiveth."

Reader, if God is so infinitely holy, surely we ought to study his character more fully. And if through the atonement it is possible for you to become holy, ought you not to esteem it your highest privilege to bear this impress of divinity? If God is so holy, it is impossible, in the nature of things, for the wicked to dwell in his presence.

If God is so holy, then he must love those most who are most like himself.

“Blest are the pure in heart,  
For they shall see our God:  
The secret of the Lord is theirs;  
Their soul is his abode.  
Still to the lowly soul,  
He doth himself impart,  
And for his temple and his throne  
Selects the pure in heart.”

## LECTURE II.

### HOLINESS AS IT PERTAINS TO MAN.

“BE YE HOLY.”

WE have seen what holiness is, as it pertains to God; now let us consider it as pertaining to man, and our first consideration will be

#### THE NATURE OF HOLINESS.

1. It is the conformity of heart and life to the law of God. His moral law is the standard of rectitude to moral agents in all parts of the universe, and it pertains to the thoughts and intents of the heart, as well as the acts of the life, great or small. The state of heart which holiness implies will, of necessity, lead to a holy life, for if we make the tree good, the fruit will be good also.

2. This holiness is not experienced at the time of conversion, though the principle is then implanted. The seeking sinner has not learned the plague of his heart. He is chiefly concerned to secure pardon, not purity; he is weighed down under a load of guilt, and seeks its removal, and when God, for Christ's sake, forgives his sin, the Holy Spirit renews his heart, and he becomes “a new creature,” a heavenly

peace pervades his soul, and he fondly supposes that all his conflicts are at an end; that, because sin does not *rule*, that therefore it does not *exist*. But in time he finds the rising of pride, anger, or lust, showing him that although the power of sin is broken, it is not destroyed; that, though the man of sin is wounded, yet he is not slain; that, though the tree of sin is cut down, there are yet the roots of bitterness which spring up and trouble him. This was the experience of Bible Christians, as the epistles of Paul plainly show. And this is the experience of Christians in the present day; inbred corruptions still remain and must be cast out, or constant war must be kept up, sometimes conquering and sometimes conquered, and this is the very state in which the mass of believers live, and alas! many of them have never heard that there is any Holy Ghost that can sanctify them from all sin. They have yet to prove by experience that

“There is a fountain filled with blood,  
 Drawn from Emmanuel’s veins,  
 And sinners, plunged beneath that flood,  
 Lose *all* their guilty stains.”

Now this is a work that must be carried on *after* conversion. It is a *second* blessing, in harmony *with*, separate *from*, and subsequent *to*, the work of conversion. If there are any exceptions, those only establish the rule.

3. The holiness in question is the casting out of those inbred sins, the purification of the moral na-

ture, and the restoration of the image of God, so that the soul is all glorious within, having all the fruits of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

4. In this state, love is the ruling principle. Perfect or supreme love to God, and equal love to man, becomes the habit of his soul. The supreme affections find their center in God, so that as I gaze upon the celestial host I can say, "Whom have I in heaven but thee." And as I gaze upon the dearest ones of earth I can say, "There is none upon earth that I desire beside thee."

5. The will is brought into blessed harmony with the will of God. This ruling faculty of the soul is the last to submit to the full claims of God, but in this state of holiness it must submit. "Not my will, but thine be done."

"Prince of Peace, control my will;  
Bid this struggling heart be still.  
May thy will, not mine, be done;  
May thy will and mine be one."

6. The conscience — "God's vicegerent in the soul" — becomes quick and tender, the slightest touch of sin to feel; just as the apple of the eye has no rest, when some foreign element is inclosed therein, just so the sanctified conscience will give the soul no peace in the presence of the least sin.

7. The imagination, the creative faculty, will be filled with holy pictures, and pervaded by holy influences. And we never can tell the blessedness

of a sanctified imagination. This is manifest in the night-watches.

8. We must ever maintain that holiness is the conformity of the heart and life to the law of God, given to men in Eden and from Mount Sinai, and this law pertains to his physical, intellectual, and moral nature. But all these powers have been weakened by sin, so that we have not the capacity for virtue and piety that we should otherwise have had. But how can we harmonize these positions? The law will not compromise with sin or lower its claims, and yet the best of Christians are defective in judgment, word, or work. Here "the law is our schoolmaster to bring us to Christ," and for all these defects, known or unknown, we are dependent upon the merits of Christ. So that the holiest saint may always say, —

"Every moment, Lord, I need  
The merit of thy death."

9. The law of progression applies to this as to all other states, so that I can never be so holy as to admit of no increase; through all time and through all eternity we may become more and more assimilated with the divine image.

"Changed from glory into glory,  
Till in heaven we take our place —  
Till we cast our crowns before thee,  
Lost in wonder, love, and praise."

10. This holiness implies an entire consecration.

The whole body, the whole soul, and the whole spirit must no longer be devoted to sin or self, in whole or in part, but to *God* and his *glory*, with every penny of our property, and every portion of our time. "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." This is the scriptural injunction and declaration. Now listen to the language of the soul fully athirst for this great blessing:—

"Take my soul and body's powers,  
 Take my memory, mind, and will,  
 All my goods, and all my hours,  
 All I know, and all I feel;  
 All I speak, or think, or do;  
 Take my heart, but make it new."

11. It includes and implies a *perfect faith*. Every degree of evangelical faith is saving, but the faith that brings this fullness must be *perfect*, an implicit trust and reliance on the promise of God. In a state of partial sanctification, how much doubt and unbelief is found, how much distrust of God and his providences, how much fear that all things will not work together for good, what a lack of the full assurance of faith; but in a state of holiness this is all removed. We can then fully trust in the atoning merits of the Redeemer's blood, and the unerring wisdom of Christ, our elder brother. "All God's plans and providences are right,—

“He doeth all things well.”

In the quiet confidence of this faith the soul may say, —

“Calm on tumult’s wheel I sit,  
Midst busy multitudes, alone;  
Sweetly waiting at thy feet,  
Till all thy will be done.”

12. While in this state, faith, love, and consecration are perfect with humility, and the other graces of the spirit. Yet “we have this treasure in earthen vessels,” for we are yet imperfect in judgment, and the error of judgment may lead to an error of practice; but though, in fact, I violate the moral law, yet in spirit I keep it, for my heart is filled with pure love, and “love is the fulfilling of the law.” And I can still say, “There is, therefore, now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit.”

13. This blessed state of grace brings the soul into its proper elements, where all its powers can find suitable employment, where God is the center and sun, and his word and works are our delight. This must of necessity be a happy state. There is a *rich, exalted, and heavenly* happiness pervading the whole soul; ’tis heaven below.

“How blest are they who still abide,  
Close sheltered in thy bleeding side;  
Who thence their life and strength derive,  
And by thee move, and in thee live.”

Reader, is this happy portion thine? "Have ye received the Holy Ghost since ye believed?" Can you call to mind the time when you forsook the last idol of your heart, and made an entire surrender of yourself to do the will of God! When peace, passing all understanding, possessed your heart? Or are you still "*wandering round and round the mountain, battling with your own inward corruptions?*" Are you yet in the hands of your enemies, — pride, passion, unbelief, and love of the world? Are you still wandering in the wilderness, or lingering on this side of Jordan, and afraid of the sons of Anak? Oh, listen to your heavenly Joshua! who says, "You are well able to go up and possess the goodly land," or say, with the poet, —

"Oh, that I might at once go up,  
No more on this side Jordan stop,  
But no, the land possess;  
This moment end my legal years;  
Sorrows and sins, and doubts and fears,  
A howling wilderness."

Oh, will you not at this moment "give to the wind your fears," and enter into that blessed country? —

"A land of corn and wine and oil,  
Favored with God's peculiar smile,  
With every blessing blest;  
There dwells the Lord our righteousness,  
And keeps his own in perfect peace,  
And everlasting rest."

## LECTURE III.

### THE NECESSITY OF HOLINESS.

“BE YE HOLY.”

HAVING considered the subject of holiness as it pertains to God and to man, and seen what it implied in that exalted state, we would now inquire, not if it would be *convenient*, but if it is *necessary* for those who have experienced pardoning mercy, to go on to Christian perfection? Can they not fold their hands, and sit still and sing psalms after they are converted? or must they fight “the good fight of faith,” and have that fellowship with the Father by which they may prove that “the blood of Jesus Christ his Son cleanseth from all sin?”

1. Let us more fully consider the fact that we are not made holy when we are converted. This has been the opinion and experience of the Church for 1800 years. It is a settled fact, that sin has been found in believers in all these years. By sin in believers, we mean unholy tempers and passions, as pride, self-will, lust, anger. These are the seeds of sin, the remains of the carnal mind, the latent depravity that is left in the heart, “the roots of bitterness” that spring up to perplex the child of God.

The question is not whether they fall into actual

transgression or no, for he that *committeth* sin is of the devil; but whether they still have these enemies of God seeking for mastery in their heart, after their sins have been forgiven?

We are fully satisfied that it is a glorious thing to be a child of God, an heir of heaven, a temple of the Holy Ghost, and to have victory over inward and outward sins, and this we must have to retain our sonship.

Still sin may lurk in the soul, and only seek a suitable opportunity to gain the mastery. When the apostle writes to the church at Corinth, he calls them sanctified in Christ Jesus; he says, "Ye are washed, ye are sanctified," that is, from fornication, idolatry, and drunkenness, etc. Still he says he could "not write unto them as unto spiritual, but as unto carnal, as unto babes in Christ; ye are yet carnal, for whereas there is among you envying and strife, are ye not carnal?"

Now here we have the pen of inspiration recording the fact that the believers at Corinth were sanctified on the one hand, as compared with their former state, and yet they were carnal on the other, as compared with what the holy law required them to be, and as to what the gospel provided for them. And this passage is in strict accordance with the tenor of the Scripture. "Having, therefore, these promises, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." "The very God of peace sanctify you

wholly," was the prayer of the apostle for the church at Thessalonica. And the church at Ephesus had works, and labor, and patience, and for Christ's sake they had labored, and had not fainted, and yet they had "left their first love." And the church at Sardis was exhorted to "strengthen the things that remain, that are ready to die," for their "works were not perfect before God."

But we need not go to past ages for proof; we can find it nearer home. Does not the experience of all Christians testify to the same fact. While they know that they love God, yet they do not love him supremely. The love of God is not perfected in them.

"Prone to wander, Lord, I feel it,  
Prone to leave the God I love."

Still they feel the Spirit of God

"Carrying on his work within,  
Striving till he cast out sin."

The same fact is implied in the commands of the Bible to the Christians "to be holy," "to be perfect," "to cleanse themselves." These would be useless if they had obtained the fullness at conversion.

2. Holiness is a necessity, not only because we are not made perfect in love when converted, but also to fit us for the faithful discharge of every daily duty, to God, to ourselves, our families, and to the world around. We never can discharge these duties in a becoming manner, acceptable to God and becoming to men, without holiness. This is manifest to all.

3. We must possess this holiness, or we can not maintain perfect peace and submission to God, amid all the trials, losses, and crosses of life. Otherwise there will be murmuring and misery.

4. We need holiness, that we may present a fair exhibition of our holy religion to the gazing multitude. Alas! alas! that so many that name the name of Christ, fail to depart from all iniquity, and to show the "beauty of holiness," the excellences of the religion of Jesus to those among whom they live. A fond mother, amid the cares of her family, gave way to a peevish temper, till her son was led to exclaim, "If that is religion, I don't want it." Her prayers for her son were unavailing, because her life contradicted her profession.

5. Holiness is necessary, that we may answer the great end for which we were created. Was it not to glorify God on earth, and live with him for ever? Now we all know that sin interferes with the glory of God on earth, and disqualifies us from meeting God in heaven.

When the pure flame of perfect love burns in our hearts, our lives are all in harmony with God, and profitable to men, and we are ready at any moment "to depart and be with Christ, which is far better."

6. Nothing but holiness will satisfy the nature and demands of the law of God. "The law is holy, and the commandment holy, just, and good. It emanates from a pure source, and cannot make an unjust claim. The God of eternal rectitude has placed man under

these laws as he came out of his hands, and every fact of his character must be tested by these laws, *passions, thoughts, motives, and acts*. The law will not compromise with sin in a believer or unbeliever; all sin is condemned by this perfect law of purity. This law applies in full force to every sin, within or without. It is gloriously true, that we live now in a reign of mercy, while Jesus is on his mediatorial throne, and here remaining depravity may be pardoned, and man, who feels the risings of "self against God, lust against purity, pride against humility, doubt against faith, and of anger against pity, and fear against love, may check them, and seek pardon for them now, through repentance toward God, and faith in our Lord Jesus Christ, till *God, purity, humility, faith, pity, and love* shall have the ascendancy. But there is no pardon for such in the eternal world, — yet if these sins are not removed, they will exist forever."

In that world we have the reign of justice and the final judgment, and sin and reigning justice can not exist in heaven. Hence it is in this life that we must walk in all the ordinances of the Lord blameless, and walk in the light as God is in the light, and attest that "the blood of Jesus Christ his Son cleanseth from all sin." So that the law of eternal rectitude cannot be satisfied by any other method than by perfect obedience, or by a perfect faith in him who died to atone for sin, with a fixed purpose to sin no more. The law is holy, and demands holiness, and this can be obtained only in this life.

7. The mission of the Church demands holiness in its members. It is true, God is pleased to use the labors of men, who are not fully consecrated, to some extent. But we know also that, other things being equal, *the most holy will be the most useful.*

(1.) Without the light that holiness affords, the vision of the Church will be dim, and it will be impossible to see the awful state of the world around. Millions are marching on the verge of eternal destruction, yet without holy light she cannot realize their fearful state. Neither can she diffuse the saving light of the gospel among men in darkness of spiritual death, without the glorious light of perfect love. This may enable her to send forth her healing rays into the world's dark chaos.

(2.) The mission of the church is a mission of purification ; it is her province to diffuse the cleansing power of the gospel, for the sanctifying of the souls of men. But this she can never do without holiness. The great heart of the human family is chilled till spiritual death prevails, and it is for the Church to have that baptism of *fire*, that will enable her to melt away this coldness, and diffuse the light of life and the fire of love.

(3.) The world is in darkness and the shadow of death. "Darkness hath covered the earth, and gross darkness the people." Now it is the mission of the Church to become the "light of the world ;" a "city that is set on a hill can not be hid ;" but it is only when the Church shines forth in the beauty of holi-

ness, that she can scatter this hellish gloom, and illuminate the world.

(4.) God has given the Church to accomplish *the conversion of the world*. This is the grand ultimate for which the judgment fires linger, and the judgment day is postponed. But how can the Church arise and fulfill this great mission, unless she can shake off the sloth and weakness of inbred sin, and gird herself in the strength and majesty of holiness, till his testimony shall sway the world as though the breath of the Almighty was in it. Then "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose!"

8. This holiness is an absolute necessity as a preparation for heaven. That holy place, the palace of our heavenly King, and the abode of "elect angels" that have "kept their first estate," can never be defiled with the "filthiness of the flesh or spirit" which inbred sin implies. "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie;" all sin defiles, and therefore all sin is excluded. But if none but the holy can enter heaven, what will become of that portion of the Church on earth that do not "go on to perfection" before they die?

(1.) When they were converted they promised to "forsake all sin," and "serve God faithfully for life;" and on this consideration they secured pardon for past sin, having believed upon Christ.

(2.) If they have faithfully kept that promise, they

have forsaken every sin within and without, and have thus maintained a conscience void of offense, retained their justification, and pressed on to the fullness, and they are fit for the kingdom of heaven.

(3.) If they have broken their vows, by falling into sin, they have forfeited their justification, and are not fit for the kingdom. It is to be feared that too many are in just such a place, sinning and repenting, promising and breaking their promises, trying in vain to follow Christ, and yet maintain the friendship of this world, and live after its fashions and follow its vanities. One of these pitiable members of the Church, was so fond of show in dress that she had her shroud made and put on while she was sick, that she might see how she would look when laid out in death, and dressed up for the grave.

Is it not awfully possible that ministers of the holy gospel should render themselves unfit for heaven by seeking the praise of men rather than the praise of God? O, for that perfect humility that sinks us into the dust before God, and gives all the glory to that Saviour, who is blessed for evermore!

“Wash me, and make me thus thine own;  
Wash me, and mine thou art;  
Wash me, but not my feet alone —  
My hands, my head, my heart.  
The atonement of thy blood apply,  
Till faith to sight improve,  
Till hope in full fruition die,  
And all my soul be love.”

## LECTURE IV.

### HOLINESS POSSIBLE AND DESIRABLE.

“FAITHFUL IS HE THAT CALLETH YOU, WHO ALSO WILL DO IT.”

HAVING seen what holiness is, in its nature and necessity, let us now inquire, —

First. Is it possible to be holy in this life?

It would hardly seem necessary to consider this point, but for the encouragement it will afford to all those who sincerely desire to have this “pearl of great price,” and that all doubt may be removed from those who are skeptical upon this doctrine. Can it be, that I, a worm of the earth, may become so holy as to become a resident of heaven? who am so unworthy, so frail, and liable to err in judgment and practice? Yes; thank God, I may! The question is not if I can be saved from these and many other infirmities which pertains to the best of men on earth. No; these infirmities will follow us to the tomb, as constitutional, and as the natural effects of the fall. But can I be cleansed from all inward corruptions, the sources of unholy thoughts, feelings, and words, which have so often troubled me? Can I be saved from the love of the world? Can I

have my will subdued, my affections sanctified, my conscience clean, and my body and all its powers sanctified to God? *Yes, glory to God, I may!*

1. The commands of the Bible imply this. "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength, and thy neighbor as thyself." This embraces the whole, and God would never require what could not be done. He does require this; therefore it can be done. There are many other passages that teach the same, but let this suffice.

2. The prayers of the Bible teach the possibility of holiness. "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." Now how could an inspired apostle pray for this entire sanctification if it could not be obtained? And if the church at Thessalonica could be wholly satisfied, so may any church, and so may any member of the church. *It can be done: glory to God!* And as though the apostle feared that some would doubt the possibility of such a great blessing, he says, to sweep all fears away, "Faithful is he that calleth you, who also will do it." He has called you to holiness, and will sanctify you fully. Can we want anything more to the point? Again, the Psalmist prays, "Create in me a clean heart, and renew within me a right spirit."

3. The promises of the Bible attest the same fact. "From all your filthiness, and from all your idols

will I cleanse you." "The Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul." Who can doubt such "precious promises," made by him that can not lie?" *Holiness is possible.*

4. Holiness is possible if God is *able* to accomplish this work. Now, who will doubt the *ability* of the Great Jehovah to fully save the world? If he made the soul, can he not fully save it from all sin? Who will cherish for a moment a lingering doubt on this point?

5. Holiness is possible if God is *willing* to accomplish it. And do we not know that he is *infinitely willing* that all his children should be fully restored to his blessed image? That all his children should become, in holiness, like himself? "This is the will of God, even your sanctification." As God hates sin and loves holiness, so is he willing that we should all be holy.

6. We may be holy, for the scheme of redemption aims directly at this very result, — to bring this sin-cursed world under the saving and sanctifying influences of the blood of Christ, and the Holy Spirit. For this cause, Deity was shrouded in humanity. "God was manifest in the flesh," the second person of the adorable Trinity "bare our sins in his own body on the tree, and opened a fountain in his own blood for sin and uncleanness. And that precious blood cleanseth from all sin," "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.

“ Dear dying Lamb, thy precious blood  
 Shall never lose its power,  
 Till all the ransomed Church of God  
 Are saved, to sin no more.”

But, again, it is the office of the Holy Spirit to begin and carry on to its full completion this work of renovation. And here it is an infinite power, an unlimited efficiency, able to save the soul to the *utmost*. What a reflection it would be on the wisdom or goodness of Jehovah to suppose that he would provide for the salvation of the soul from a part of its sins, from a great part, but not from the whole. That man must always be left to grapple with his inbred sins and latent depravity. Nay, it never can be! God’s scheme of mercy *can save from the least and last remains of the carnal mind*.

O, reader! can you doubt for a moment the possibility of this glorious blessing, when you have the infinite virtue of the blood of Christ on the one hand, and the almighty power of the Holy Spirit on the other, engaged to accomplish this great work? Nay, it can not be, — you may be saved from every sin. *Doubt no more.*

7. There is nothing in the nature of man to prevent this glorious change. He who made man holy at the first, can make him holy again. Let any trembling believer cast himself, without reserve, upon the merits

of Christ, and his scarlet sins shall be as wool, and though they may be red like crimson, they shall be whiter than snow.

“ My flesh that cries, It can not be,  
 Shall silence keep before the Lord,  
 And earth and hell and sin shall flee,  
 At Jesus’ everlasting word.”

8. The history of the Church in all ages establishes this point, for multitudes have already “ washed their robes, and made them white in the blood of the Lamb.”

Even in the days of the patriarchs, “ Enoch walked with God three hundred years,” till he became so perfect before God that “ he was not, for God took him ;” “ for he had this testimony, before he was translated, that he pleased God.” And what was it but full salvation that made Job a perfect man, that feared God and eschewed evil? Zachariah and Elizabeth “ walked in all the ordinances of the Lord blameless.” Paul was crucified unto the world and the world unto him, so that “ to live was Christ, and to die was gain.”

But what shall we say of the humble Wesley, the seraphic Fletcher, the sainted Payson, the faithful Cavosoo, and a host of others who have gone to heavenly rest? who walked in holy love? Of the many ministers and members of the churches, who walk in this glorious light in the *present* day, I will not speak; their record is above, and their heavenly influence is felt all around. This class of witnesses all declare “ we may be holy in this life.”

Second. It is *desirable* to be holy. Who can for a moment doubt this?

1. Holiness makes us like God. Is not this desirable?

2. Holiness makes us enjoy much of heaven on earth. Is not this desirable?

3. Holiness makes us live useful lives, and win souls to Christ. Is not this desirable?

4. Holiness gives us a meetness *for*, and a foretaste *of*, heaven. Is not this desirable?

5. Holiness saves us from the power and dominion of sin. Now just think what sin is! "In fact and principle it is rebellion." Obedience to God's law is the principle upon which the harmony of the moral universe depends. Yet sin strikes against this harmony, and destroys it. Is it not desirable to be saved therefrom? Think of the eternal misery of the lost amidst the regions of despair! Think of the influence of sin upon man in this world! How it darkens the understanding, hardens the heart, stupefies the will, and alienates the affections; and would you not think it desirable to be saved from sin, in the fullest possible sense?

6. It is not only desirable to be saved from sin some time before death, but to be saved therefrom as far from death as possible, as soon in our probation as may be; for after we have attained this great blessing we may, (1.) Grow in grace more rapidly, having obtained perfect health. (2.) We may become more profitable to the Church and the world.

(3.) We may secure a more complete conformity to all the will of God, than though we had deferred this work later. (4.) We may thereby secure a richer felicity, a brighter crown, and a higher seat in eternal glory.

O, is it not desirable to be wholly cleansed from sin, and be "filled with all the fullness of God," as soon, in our mortal career, as we can? When we think how short is life, how few our days or years for usefulness! Reader, if you have not yet attained this "pearl of great price," seek it now; the fountain is open, the sacrifice is slain. "All things are ready."

"Sink into the purple flood,  
And rise to all the life of God."

Rest not till you are arrayed in "the beauty of holiness," and exhibit its loveliness to the gazing world, that multitudes of others may be led to admire, and secure this robe of celestial beauty, till among the heavenly host you can exclaim, —

"O, thou God of my salvation,  
My Redeemer from all sin,  
Moved by thy divine compassion,  
Who hast died my heart to win,  
I will praise thee;  
When shall I thy praise begin?"

## LECTURE V.

### HOLINESS TO THE LORD — THE MEANS OF ATTAINING IT.

“BE YE HOLY.”

WE have calmly considered this subject of holiness as it pertains to God, and as it pertains to man. We have found it an absolute necessity. We have seen it gloriously possible, and exceedingly desirable. Now we are led to inquire, What means we may use to secure this blessing?

It has been well said, “Holiness is not an outside or accidental appendage of Christianity; it is the very centre of it; the grand element of its power; the essential fact of its value.” Yet it is generally neglected, so that a large portion of converted men are but sanctified in part, and the Church comes very short of accomplishing her mission.

Now how may these masses of converted men attain the holiness in question?

1. It will be manifest to all that there must be a *deep and abiding conviction of the need of it*. This is fundamental, and we can not proceed without it. As long as Christians can quiet their consciences and settle down at ease in a state of partial sanctification, they will never secure entire sanctifi-

cation. If they do not see the holiness of the law, and the want of conformity to it, and the necessity of an entire consecration, they will wander still in the wilderness, and never enter the Canaan of perfect love. Look at the absolute holiness of God; and of his strict requirement of us to be like him — to be holy in our nature and capacity, as he is holy in his. Then look at the many roots of bitterness in the heart; at that which dwells within, that is not like him, and at the want of the example before the world, that holiness implies and affords; and at the blessed fullness of the gospel; and there will arise a *conviction* that this blessing not only *may*, but *must* be attained. This conviction will be deepened by considering the purity of all the heavenly host, with whom we hope to spend our eternity; for if we would live *with* them, it is evident we must be *like* them.

Observe, it is not the conviction that a backslider has, that we are talking about. The justification must be maintained, in the same way that it is obtained, by a simple and implicit faith that brings salvation and power to keep the commands; and if this is forfeited by falling into sin, that sin must be repented of, and a fresh application made of the blood of Christ; but this is a very different thing from the conviction for perfect love. Now it is only when we are living in close communication with God, that we can discover our want of holiness, or have a hungering and thirsting after it. There is often a great

shrinking from this conviction, — an unwillingness to come to the light, — to give up the “easily besetting sin,” and to crucify self; but these will never walk in the highway of holiness, or the streets of the New Jerusalem, if these inbred sins are not the cause of a deep and abiding conviction of the need of holiness.

2. But suppose this conviction is produced, and keenly and constantly felt; the next means must be, to form a settled resolution never to rest till this blessing is obtained, to secure this exalted state by all and by every means. Never mind, though you have broken many of your former resolves. Make this, not in your own strength, but

“In the strength that God supplies,  
Through his eternal Son.”

Make the resolution in the *sight of God*, calling upon him for a witness. Make it in full view of all the consequences, with no mental reservation. Remember, this is not a resolution to live nearer to God only; to enjoy more religion, or to do some long-neglected duties for a little time. Nay, this is not the point. You are to resolve to be fully and for ever the Lord's, — to do his will, and glorify his name at all times. I once heard the son of a minister pleading with God for a clean heart, in the tent on the camp-ground, and he kept consecrating one thing after another, and at last he cried out, “Yes, Lord, and I will preach also, if you wish me to.” This

had long been the trouble with him ; the last thing he was willing to do ; but he accepted the blessing and its consequences, and has been a traveling and an acceptable minister for a number of years.

Some are afraid to make this resolution, lest they should receive the blessing in some unusual manner, with the loss of their physical strength, or with shouting and excitement. This would show that all was not given up, for we must leave the manner of obtaining the blessing with God, and fully purpose to have it in whatever way he is pleased to give it, *in a hurricane, or in a mighty calm.*

3. If we would obtain this blessing, we must seek from God the blessing of a *contrite heart* and a *broken spirit*. This tenderness of soul will help to humble us before the Lord, and prepare us for the blessing, and lay us low at the feet of Jesus. "The sacrifice of God is a broken spirit, a broken and a contrite heart, O Lord, thou will not despise."

4. There must be a humble and hearty confession.

(1.) To God. In the dust before him, tell him all the plague you have had with a heart that was not right in his sight, and that was prone to wander ; how many evil thoughts have troubled you ; how many unholy feelings have striven within for the mastery ; how much unbelief, pride, love of the world, anger, and envy have rankled in your bosom ; and how much these things have marred your peace, hindered your faith, and stopped your prosperity ;

how impossible it has been to fully exemplify the Christian character while you have thus been, Samson-like, shorn of your strength. Lay your heart fully open before him; tell him all that is in your way, though he knows it all beforehand, yet he is pleased to have you thus confess it. And you will find that this will be a most humbling and profitable exercise. It will give you a great victory over those sins, for when they have thus been exposed in the light of God, they will not so easily show themselves again.

(2.) You must confess your want of holiness before your brethren. These are fellow-members of the same church, and you want their charity and their confidence. You need their counsel and prayers, and you must be willing to humble yourself before them; to confess in the very dust, that since you have named the name of Christ, you have not fully departed from iniquity; that you have not attained that perfect love that casts out fear; that you have come short of that perfect faith

“That will not shrink;”

and that now, by the grace of God and their prayers, you will fully dedicate yourself to the Lord. This will fully commit you to the cause, and draw out their prayers and sympathies in your behalf. Yet there may be some lukewarm ones that will treat you coldly. This must be meekly borne, — it is an unavoidable consequence, — yet let the confession

be fully made, and it may serve to stir up even their hearts.

5. If you would ever obtain this great blessing, you must make an *entire consecration* of yourself, and all you have, to the service of God. You must be like the vessels of the temple, — separated from a common to a sacred use, — set fully apart, not to do your own will, but the will of Him than sent you ; not to glorify self, but to glorify God in your body and spirit, which are his ; to use your natural or acquired talents for his honor, and not your own. “ God must fully reign in your heart, while you reject everything of honor, pleasure, or profit which is not for his glory.” Your property, in whole and in part, must be subject to the will of God, — to be sacredly used for his glory. The sainted Fletcher had one question for self-examination, which would be a good one for all that would be wholly the Lord’s, as he was. At the close of each day, he would ask himself, “ Have I laid out any money this day to please myself, when I might have saved it for the cause of God ? ” I am fully satisfied that *right here* is the grand difficulty with many who seek for a full salvation, — they will not consecrate their property to God ; they seek for the fullness, and yet follow after vanities, and keep back a part of their earthly substance to be spent on their excessive love of finery, and to follow the worldly fashions. And thus their money is used for their pleasure, and not for God’s glory. They will give up everything else

but their money to God. Meanwhile, the world is perishing for lack of these sinews of holy war, and missionary and other enterprises are not sustained.

Your time must be fully consecrated to God; your precious moments must be used and improved according to your best ability. You have no time for needless self-indulgence, but you will spend it in doing or receiving good.

The members of your body must be fully dedicated to God; your hands must labor for godly purposes only; your eyes must be closed against all sinful objects; your ears must not listen to the tongue of slander; your palate must be gratified in that degree only that will be for your bodily health; your natural passions must be kept within the bounds of reason; a guard must be put upon your tongue, that it speak no guile. To place all these upon the altar of consecration will require much of the aid of the Holy Spirit; but, thank God, he giveth the Holy Spirit to them that ask him. Will you now, by this Spirit's aid, make this entire transfer of yourself and all to God? *O, do it now!* "Now is the accepted time, and behold now is the day of salvation." Do you *now* make the consecration, — this *moment*?

6. Having felt the conviction, — made the resolution, — sought the contrition, — made your confessions, and completed your consecration; now you will find the need of *earnest, fervent prayer*. You must plead with God on your bended knees, — if

need be, *hour after hour*, — till the blessing comes. I remember well the sacred Friday night when I fully resolved never to retire to rest till the blessing was mine. I continued in prayer till about eleven o'clock, when the heavenly blessing came, and the direct witness of the Spirit, that I was fully saved.

If you will make a similar resolution, after the preceding steps have been taken, and will wrestle with God in fervent prayer, the blessing will be yours. David prayed, "Create in me a clean heart." The Apostle said, "The very God of peace sanctify you wholly." So your prayers must be *definite*, — *ask for just the blessing you want*, and in the *simplest* language, and it may be well to use the language of inspiration, — that which the Holy Ghost teacheth. Pray! O, pray! till your heart is filled with holy fire, and your whole sprit is illuminated with heavenly light.

7. There is just one step more for you to take. In the midst of your earnest prayers, you must exercise an *implicit faith*. Your whole soul must rely upon God's faithful word; every step you have taken has been a step of faith; but they are all in vain if you do not still believe. Now, having renounced all dependence upon yourself, place your whole confidence in him, who, upon the cross, laid down his life to save you from all sin. You can not doubt his *ability*, and surely you will not doubt his willingness. He is able and willing just now. The work may be done in a moment; while you, by faith,

touch the hem of his garments, virtue flows from him; it can not be otherwise. Do you not feel it now? Does not the divine influence pervade your whole soul? Have you not now

“The sacred awe that dares not move,  
And all the silent heaven of love?”

Hallelujah! He saves me now, — this instant, —  
*now I dare, I do believe?* Praise God!

“Faith, mighty faith, the promise sees,  
And looks to that alone, —  
Laughs at impossibilities,  
And cries, It shall be done!  
The thing surpasses all my thought;  
But faithful is my Lord,  
Through unbelief I stagger not,  
For God hath spoke the word.”

If you seek the blessing by works, you will always have something to do, and will never obtain it; but, if you seek it by faith, you may have it now, — a free gift, without money, and without price.

## LECTURE VI.

### HOLINESS TO THE LORD—THE EVIDENCES OF ITS POSSESSION.

“BE YE HOLY.”

IT is supposed, dear reader, that you have followed the order laid down in this book. And that you are now in the possession of this blessing which you have just received. You have just begun to live in the Canaan of Perfect Love.

“A land of corn, and wine, and oil,  
Favored with God’s peculiar smile,  
With every blessing blest.”

For your confirmation in this exalted state now, and in years to come, we will seek to find out, and fully and simply express, “the evidences of having attained this holiness;” or, to answer the question, “How may you know now, and at all times, that you enjoy the blessing of holiness?” This is a question that you will often want to answer, as you travel on to glory; and it may be well to have at hand a simple answer, that you may refer to at any time, — to have a standard by which to test yourself at pleasure.

1. It will naturally be supposed, that as the Spirit of God witnesses to our regeneration, so it will to our entire sanctification, and so it is. I shall never forget

the sweet and heavenly impression, or testimony, of the Holy Spirit to my heart the night that I found the blessing; it was like "a spirit-voice to the Spirit-ear." I could not hear the sound with my bodily ear, but I could, nevertheless, hear in my soul the spirit testifying that "my prayers were answered, that the blessing of a clean heart was mine." Praise God! I feel it now. It is the office of the Spirit to testify our state to us, whatever that state is. And this Spirit is fully qualified for this work; "for he searches all things, yea, the deep things of God." "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, and is the truth, and is no lie. How fitting this is, that the same Spirit that does the work, should testify of the same to the Lord, in which it was wrought. "There is a spirit-voice to the spirit-ear, and the communication is intelligible."

"I would not, Lord, my soul deceive,  
Without the inward witness live —  
That ante past of heaven."

Have you now the blessed witness? that heavenly anointing!

2. There is a blessed sense in which this blessing bears its own witness. When the soul is filled with God, there will be such a sacred devotion, — a holy and hallowed simplicity, and godly sincerity; such a meekness and humility; such a fervor of spirit; such a blessed union of all our powers of soul and body

with God, that we shall be fully assured the work is done. "The confictions of thought, and antagonisms of feeling, have all subsided into a heavenly harmony." There will be a sweet sinking into God, such a sense of security, while we abide under "the shadow of the Almighty." We have no fear of harm while we dwell in "the secret place of the Most High." He who rules the universe, rules our hearts. And we know his kingdom stands secure. He will keep that which we have committed to him. When all this change has taken place in our experience, we have the testimony of our own spirit that the blessing is ours. We know it, — we feel it. It has become a glorious fact in our history that can not be denied. And our consecration has become a settled experience, or state. So that we reckon ourselves as dedicated wholly to God, from hour to hour, and the Holy Spirit continues the gracious work within. Still we must be on our guard, for we are not out of danger. "Moral freedom will still be an essential element in our nature; but should the tempter gain the mastery, and self rise up again, by the consent or negligence of the soul, then this entire consecration is forfeited, and its evidence would depart," and we must fly at once to the blood

"That makes the wounded whole."

3. As a matter of course, in this state there is a heavenly consciousness of purity, not merely that sin is gone, but that God's purity fills the soul. "As the soul bathes in the ocean of love; as it lies humbled

at the foot of the cross ; as it meekly kisses the rod with which it is afflicted ; as it stands firm against the shock of temptation ; as it recognizes the presence and in-dwelling power of the Holy Spirit, — it feels that it lives in purity.”

4. In this heavenly state of grace there is a blessed *fullness of love*, of perfect love that casts out all (slavish) fear. Love fills the heart, pervades the understanding, regulates the will, and rules and fills the whole soul. Love is the main spring of every action, beaming out of the eyes, and sweetly guarding the whole life. And this love expands the heart, and fills it again and again, through all time, and through all eternity. Glory be to God !

5. Humility fills the soul of the entirely sanctified. Self is crucified, sets up no claims, seeks no honors but those that come from God, and are in harmony with him. This humility will show itself in everything ; in the transaction of business ; in its deportment in the family ; in the class-meetings, and in the prayer-room. It will be seen in the very aspect of the countenance ; it will be heard in the tones of the voice. A humility that lies low at the feet of Jesus, and

“Brings forth the royal diadem,  
And crowns him Lord of all.”

6. I need scarcely say, that a sanctified soul will have a holy and heavenly happiness. It has now formed a communication with the fountain of all

happiness. Its fellowship is with the Father, and with his Son, Jesus Christ. This holy bliss may sometimes swell to an exultant shout, and sometimes it may sink even to heaviness, through manifold temptations, and, in either case, the soul is happy, and can not be otherwise while it maintains its consecration.

“How blest are they who still abide,  
Close sheltered in Thy bleeding side!  
Who thence their life and strength derive,  
And by Thee move, and in Thee live.”

A soul in this state can rejoice evermore, for, in the worst possible circumstances, there is always cause for gratitude. And in the midst of physical suffering and mental conflict, there may be a heavenly calm and a holy joy; yea, and in the midst, much grief and sorrow of heart. “Nay, the mind itself may be deeply distressed; may be exceeding sorrowful; may be perplexed and pressed down by heaviness and anguish even to agony, while the heart cleaves to God by perfect love, and the will is wholly resigned to him. Was it not so with the Son of God himself? Wesley tells of a woman, in his pastoral care, who was in the extremity of pain, rotting away by piecemeal, by the king’s evil, full of sores from head to foot, with several of her bones appearing through her skin; yet so complete was her resignation, and so firm her faith in God and the realities of the eternal world, that she was constantly

praising God, with tears of joy, for dealing so mercifully with her.

Yet you must remember that *feeling* is not the true index of a sanctified soul, for this may vary at different times. The cable that holds the Lord in this fullness is *faith*. Lady Maxwell says, "The Lord has taught me that it is by *faith*, and not by joy, that I must live."

7. Another evidence of a full salvation is a large effusion of the spirit of prayer, by which the soul may pray without ceasing; so that a prayer may always lie uppermost in the soul, ready to be presented; so that while you always feel your dependence upon God, he always gives you the spirit of prayer, by which your wants may be always presented at the throne of grace. You may not only pray always, but you may pray with confidence; for if you do the will of God, you will have near access to him. "Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." These are some of the evidences of entire sanctification. *Have you now this blessing? Are you wholly the Lord's? Have you the evidences?*

## LECTURE VII.

### HOLINESS TO THE LORD.

“PRESERVE YOU BLAMELESS UNTO THE COMING OF OUR LORD  
JESUS CHRIST.”

*How may we retain this blessing of entire sanctification?* This is a question of infinite importance, and should be answered as in the sight of God. Supposing that you have now the exalted happiness, the perfect humility, the perfect love, and the witness of your own spirit, and the direct witness of the Spirit of the Lord, that you are fully saved from all sin; that Christ fills and rules your heart; it is of eternal value to know how you may keep this heavenly treasure. Alas! that so many lose it and become slain witnesses.

1. *You must always cherish a spirit of watchfulness.* Holiness is like a garden without weeds; but if we do not watch, Satan will sow tares that will spring up and trouble us. Holiness is like a well-regulated house; it requires constant care to keep it in perfect order. It is like a beautiful white robe, that must be constantly and carefully watched, lest it become spotted and defiled in this filthy world. It is like a sharp-edged instrument, that will soon be blunted without much care. It is like a well-defended city, with the enemies all outside; but every

avenue must be constantly guarded with vigilant care, for the wily foe will seek to retake it.

“Leave no unguarded place —  
 No weakness of the soul:  
 Take every virtue, every grace,  
 And fortify the whole.”

Watch your thoughts, that no evil thought shall find a lodgment in the soul. This may lead to an unholy desire, and this may lead to a sinful volition, and then the sin is completed, and the result is a sad defeat; a wounded conscience, a blushing face, and sad cause for repentance.

Watch the first ruffle of the feelings, and stay your mind at once on God, that he may keep you in perfect peace. Watch the first temptation to speak an *angry, fretful, peevish, or unkind* word; for all these little things will have a great influence. “Trifles make perfection,” said Napoleon, “but perfection is no trifle.”

2. Steadfastly set your soul against the shadow of a doubt as to your acceptance with God. Satan will shake your confidence if he can, for he knows full well that you can stand only by faith, and that as soon as you give way to doubt, you fall from your steadfastness, dishonor God, and forfeit his smile.

3. On the other hand, cultivate a *spirit of faith*. Not only believe steadfastly on God, and so keep open the communication between your soul and God, but *cultivate, cherish, and foster* the spirit of faith; believe with all the faith you have, and cry out, “Lord,

increase my faith." Believe when you read, when you pray, when you lie down—and when you rise up, when you go out or when you come in. Yours must literally be *a life of faith*, morning, noon, and night, and in all the spaces between, you must fully rely on the covenant-keeping God. Lady Maxwell says, "The Lord teaches me that it is by *simple faith alone*, that I can either *obtain, retain, or increase* with regard to any gospel blessing."

Satan may tell you how unfaithful you have formerly been, and how unworthy you now are, and how presumptive it is in you to think that you may have so large a blessing. This is a subtle temptation, and you must be on your guard, and put up your "shield of faith," which will surely quench this fiery dart of the enemy. Tell him you are not blessed because you have been faithful, or because you are unworthy, but because you have fulfilled the conditions of this great blessing, and that you have received it as *a free gift*. Let your faith be so steady and constant that you can say, "The life that I now live in the flesh, I live by faith in the Son of God, who loved me and gave himself for me."

4. Your works must accord with your faith. "Faith without works is dead, being alone," says the apostle. If you have given yourself up to serve God fully, you will ever be asking, "What wilt thou have me to do?" And you will hold yourself ready for any post of duty in any part of the world, for any portion of time. "Not my will, but thine be done," at all times, and

in all places ; in the choice of your occupation, in the style and quality of your wearing apparel ; yea, even in eating and drinking, you will do the will of God ; and in all things you may have "a conscience void of offense toward God and toward man," and so you shall never be brought into condemnation.

This will often call for the exercise of self-denial. You will see others indulging themselves in various ways, but *you can not do it!* You have engaged to belong to "a peculiar people, zealous of good works." Self-indulgence would at once sap your strength and destroy our confidence. Wesley says, "Be exemplary in all things, particularly in outward things (as in dress) ; in little things ; in laying out your money (avoiding all needless expense) ; in dress, steady seriousness, and in the solidity of your conversation."

Your whole life must be filled up with labor for God's glory, "for grace flies a vacuum as well as nature, and the devil fills what God does not fill." Keep yourself fully engaged in doing good, and so will your works help your faith, and when you go to God for a favor, you may have confidence that he hears you. "Be always employed ! Lose no shred of time ; gather up the fragments, that nothing be lost." Thus —

"By holy life and temper show,  
That you your heavenly Master know,  
And serve with heart sincere."

5. *Live as in the presence of God!*

It is said of the sainted Chrysostom that "he

preached as though he was surrounded by God and holy angels." This gave him an inspiration which you need, to help you retain the fullness; this will help you to act aright; this purity of heart will help you to God, and to obey him as the angels do in heaven.

6. Another indispensable requisite to maintain this blessing is, that you *make a timely and prudent profession of it*. You can never eat this precious morsel alone. "Come near, all ye that fear the Lord," says the Psalmist, "and I will tell you what great things he hath done for my soul." You must not only tell the truth in the case, but the *whole truth*, all that God hath done for you. You need not fear to use the very language of Scripture in making this confession, "that you love God with all your heart," or that "the blood of Jesus Christ, his Son, cleanseth from all sin," or that you feel that "perfect love that casteth out fear. These are expressions none too strong to use in proclaiming this great salvation.

But whatever language you use, let it be in the spirit of meekness.

"Speak of it when called thereto in the most inoffensive manner possible. Avoid all magnificent, pompous words," says Wesley. In the deep humiliation of your soul, and with a single eye to his glory, publish this fullness to the world. Self congratulation is out of the question, Christ is all in all.

"His only righteousness I show,  
His saving truth (power) proclaim."

Sound discretion must be used as to the time and

circumstances of this confession. Pearls are not to be cast before swine. What is proper at one time is improper at another. "I will keep my mouth with a bridle while the wicked is before me." Yet, sometimes, God may call upon you to speak of this fullness in the great congregation, that sinners may hear, and fear, and trust in the Lord. "And this testimony will often sway the multitude as though the breath of God was in it."

Still, the loudest profession of holiness is the *daily* godly deportment, the deadness to the world, in its spirit and customs. "A calm and heavenly frame amid all the provocations of life, and a deadness to the charms and fashions of the world, will be a loud profession of holiness.

If, at any time, your conduct or spirit has been inconsistent with this exalted state, and candid men have had reason to doubt your state, a sudden profession of the blessing may prejudice their minds against you, and the profession you make, and the blessing you profess, take a new plunge into the purple flood,

"And rise to all the life of God."

"And if, at any time, you fall from what you now are, if you should feel again pride or unbelief, or any temper from which you are now delivered, *do not deny, do not hide, do not disguise it at all*, at the peril of your soul. At all events, go to one in whom you can confide, and speak just what you feel. God will enable him to speak a word in season, which

shall be health to your soul. And surely he will again lift up your head, and cause the bones that have been broken to rejoice." — *Wesley*.

7. If you would retain that degree of perfect love that you now have, you must seek after more. You must *grow in holiness, or decline in it*. This is too plain to need argument, and yet this is the secret of so many backsliding from it. *They try to stand still, and soon go back*. It is your blessed privilege to be

"Changed from glory unto glory,"

till in heaven you take your place.

"Till you cast your crowns before Him,

Lost in wonder, love, and praise."

Wesley speaks of Mrs. Parsons, "As a glorious witness, full of salvation, showing how *impossible* it is to retain pure love without *growing therein*."

8. If you would keep this blessing you must *daily renew your consecration*. Lay your all anew on the divine altar, "that sanctifieth the gift." Yea, let it ever remain there. Still say, —

"High heaven that heard the solemn vow,

That vow renewed shall daily hear,

Till in life's latest hour I vow,

And bless in death a Lord so dear."

9. You must labor to persuade others to secure this same blessing. This we shall do as long as we maintain it ourselves, and it will be a sad sign of decline when we do not labor in this direction. *Scatter the holy fire*, that it may burn more and more!

10. *You must foster and cherish a spirit of con-*

*stant prayer.* This praying spirit comes with the blessing, and must be cultivated as long as we would retain the blessing. Holiness *implies* it and *requires* it.

“Pray, without ceasing, pray,  
 (Your Captain gives the word),  
 His summons cheerfully obey,  
 And call upon the Lord.  
 To God your every want  
 In instant prayer display ;  
 Pray always ; pray, and never faint,  
 Pray, without ceasing, pray.”

11. If you would retain this fullness you must abide the consequences of its profession.

(1.) Satan may tempt you far more severely. You know he tempted Christ forty days and forty nights, and he will harass and perplex you if he can, and all who bear the blessed image of Christ. Thank God, you need not fear the conflict.

“By all hell’s host withstood,  
 We all hell’s host o’erthrow,  
 And conquering through Jesus’ blood,  
 We on to conquer go.”

(2.) You will meet with opposition from that part of the Church which is not in sympathy with this subject. They may say you “are zealous overmuch ;” that “you make yourself peculiar ;” “attract attention ;” “why not be like the rest of the professors ;” “why make so much ado about religion ;” “why not take it easy, — it will be just as well in the end.”

You must be ready to meet and withstand these Laodicean cries, from well-meaning, but lukewarm

professors. Reply, like Nehemiah, "We are doing a great work, and can not come down. Why should the work cease, while we leave it, and come down to you?" These things will exercise your charity, but this heavenly virtue will bear the trial, if you instantly look to God. You will feel a love for your weak brethren, and will, by no means, cast them away.

(3.) *Your faith will be tried.* You may think, when you first obtain the blessing, that you can persuade any one to seek and obtain it, and you begin to labor for it; but you may find, after much toil, that you have but little fruit, and you will be tempted to be discouraged and cease to labor, and so cease to maintain the blessing. Mark the word of the Lord to you, "Be not weary in well doing, for in due season ye shall reap if ye faint not." Let your faith grow stronger in the trial, and you shall see the desire of your heart.

(4.) Your patience will be put to a severe test. There are many petty annoyances in every-day life. Many things pressing upon you at the same time, and the temptation will be to become fretful, but this can never be allowed, not even in feeling, so long as you keep your soul full of the *calmness of perfect love*. "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." There is the cure for worldly cares; let the mind be stayed on God; let the heart be lifted up in instant prayer—"Lord, help me! Lord, keep me!" Natural disposition is no excuse for impatience, for *grace* can

conquer *nature*. "Sin shall not have dominion over you, for ye are not under the law, but under *grace*." Dear reader, "The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless until the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

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## LECTURE VIII.

### UNIVERSAL HOLINESS.

"HOLINESS TO THE LORD."

"IN that day there shall be upon the bells of the horses HOLINESS TO THE LORD." The inspired prophet who framed these lines had had many visions of the triumphs of the gospel, and with prophetic eye he could see the blessed Redeemer going forward from conquering to conquer. And it was well becoming such a prophet that he should close his prophecy with the glorious declaration of the text. Making known to the world that the time is coming when holiness shall be so prevalent in the world, that it shall not only be inscribed upon the forehead of the high priest, but even upon the bells or bridles of the horses. That it shall not be confined to ministers

and to the temple, but that it should enter into the affairs of common every-day life. Even the horses used in battle shall not go against the will of God, but shall be used for the furtherance of gospel holiness. Yea, upon the very bells that are put upon them to quicken their speed shall be inscribed "*Holiness to the Lord.*"

But, further, he goes on to show, that the furniture of their houses shall be used in the same holy manner; so that the common drinking-cups used in the houses of the priests — which were near the temple — should be used as sacredly as the bowls before the altar; so that holiness to the Lord should be manifested at their tables. One has well said, "In ministers' families common actions should be done after a godly sort."

But beyond all this, holiness should reach to the furniture of all the houses of the common people. "Yea, every pot in Jerusalem and in Judah shall be holiness to the Lord." So that in eating and drinking they shall have reference to God and his holiness. Yea, the time cometh when the priesthood shall be abolished, and every man shall be his own priest, and offer his own sacrifices. They shall boil the flesh of their sacrifices in their own pots, and not carry them to the priest. Yea, the service of God's house shall become so select and sacred, that a Canaanite or an unconverted person shall not be found therein. Blessed period! May God hasten thy coming! When all shall know the Lord, from the least unto the

greatest, and when the glory and knowledge of the Lord shall cover the earth, as the waters cover the sea; when

“Jesus shall reign where'er the sun  
Doth his successive journeys run;  
His kingdom stretch from shore to shore,  
Till moons shall wax and wane no more.”

I. Holiness is the grand and glorious ultimate of the gospel.

For this the scheme of mercy was devised. For this the precious blood of Christ was shed. For this the Spirit of God is poured out upon the world. For this the lamp of revelation shines. For this the gospel is preached. For this the probation of the race is prolonged. For this the judgment day is deferred, and the judgment fires delay their burning. For this God employs the various agencies of the church. “For he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of faith and a knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.”

II. This holiness pertains to the smallest as well as the greatest acts of a moral agent.

It is one of the fatal errors that cleaves to our souls, that we can perform little things without reference to God. In any great matter we know we ought to ask counsel of God, and secure grace to

help us, but in little matters we go alone to our certain loss.

Is not the great Creator of the universe as careful in adjusting the mechanism of the body of an animalcule, as in regulating the movements of the planets? Is he not as careful about his conduct toward the feeblest child of earth, as he is toward the highest archangel in heaven? And in the economy of redemption in which we live, is it not plain that all our conduct has reference to moral law? Hence the divine injunction is, "Whether ye eat or drink, or whatsoever ye do, *do all* to the glory of God." Surely this commandment is exceeding broad, covering the whole conduct of all intelligent agencies. So that we may well say, that every act of a moral agent has reference to moral law.

1. His thoughts are either right or wrong. They are often considered of little account because they are hid from the eyes of men, but they are of momentous interest, for they are constantly under the piercing gaze of the Almighty God, who at once sees how they agree or disagree with the standard of moral law. These thoughts should be the more guarded because they are the springs of our outward actions. How careful must that man be of his thoughts who would live a holy life. One evil thought indulged is enough to destroy your repose in Christ, and make you forfeit, for the time, the blessing of a clean heart. Cherish right thoughts toward God, his plans and providences, toward your friends, and especially to-

ward your enemies; think of them in pity and in prayer. Set a special guard against every murmuring, angry, or lustful thought. O, how many have fallen by not watching these beginnings of evil! Was not this the beginning of the fall of the angels?

“Those first-born sons of light.”

2. Our feelings are subject to moral law, and are closely connected with our thoughts. How soon an evil thought in the mind will excite an evil feeling in the heart. To be holy in heart, we must have feelings of reverence, submission, and confidence toward God. We must have feelings of love and pity toward all mankind; even toward those that hate us, and despitefully use us, and say all manner of evil against us, falsely, for Christ's sake; being like Christ, ready to render good for evil, blessings for curses.

We must guard against all idolizing feelings toward our children, or special friends, for God is jealous of our affections, when we set up idols in our hearts. We must love all in subordination to him.

We must carefully watch our feelings under the various dispensations of Providence.

In times of severe trial, when it seems as though all things are working against you, yield not to a feeling of depression, but fly to God in instant, confiding prayer, and cast upon him your every care, “for he careth for you.”

In times of prosperity, when Providence seems to bestow nothing but favors, guard against proud feel-

ings or worldly affections. God has said, "If riches increase, set not your hearts upon them." If, like Jeshurun, we wax fat and kick against God's commands, we may expect that God will surely take measures to humble us. If, like Jehoshaphat, we take undue pleasure in making known what great things we, by our power and wisdom, have accomplished or required, we may expect that God will expose our folly and punish our weakness. "For thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord."

In times of temptation, we must set a double guard upon our feelings. The sweet singer of Israel, from the roof of his palace, saw an object of beauty, and gave way to a sinful feeling, the gratification of which caused him to become an adulterer and a murderer, and brought the sword upon his house forever.

It is an inspired injunction — "Flee youthful lusts." And why flee them? Because your only safety, in many cases, is in flight. And the blessed Jesus has told us that to look, without a proper control of the feelings, is to lust; and this, of course, is to sin. Hence, to save ourselves from evil feel-

ings, we must often make "a covenant with our eyes," that we may not behold iniquity.

3. Our words are subject to moral law, and they must be right, or they will be wrong. A peevish, fretful, covetous, envious, or idle word may be enough to bring a measure of condemnation that may be the beginning of a downward tendency that may end in perdition. A double guard must be placed upon our lips in the presence of the unconverted, for one unholy word may be like a spark, to set a whole family of society on fire. "Behold, how great a matter a little fire kindleth!" O, how precious are right words; spoken at the right time and in a proper manner! They are more precious than gold; yea, than much fine gold.

What an influence it would have upon our moral character, if we would remember the words of Jesus on this point, — "That every idle word that men shall speak, they shall give account thereof in the day of judgment."

4. After saying so much upon thoughts, feelings, and words, it is hardly necessary to say much about our actions; for if our thoughts, feelings, and words are right, our actions can hardly be wrong; for the state of the heart is the state of the man. Still, as to our actions we may say, —

(1.) That to be holy, they must spring from right motives. For it is hardly possible to do a good act from a bad motive, for the motive gives character

to the act, and we know that God marks not only *what* we do, but also *why* we do it.

(2.) A good act must be performed, not only from a good motive, but in a proper manner. Otherwise, in some cases, the thing had better not be done. Let a lovely thing be done in a lovely way, and so please God and profit man.

(3.) If we would live holy lives, we must not only do the right work in a proper manner, but also at the right time. For instance, we must not only pay a debt, but we must pay it, as far as possible, when it is due. A good motive may prompt me to support public worship by pecuniary aid, but it would be wrong for me to withhold that support till the minister and his family are suffering, and the officers of the church were sent out to secure relief. This would be a cruel neglect, and yet it is often done by those who profess better things.

(4.) We must ever remember that what would be perfectly right to do at one time, would be perfectly wrong at another. David, and those that were with him, ate the shew-bread from necessity and hunger, which it was lawful only for the priests to eat. Mrs. Palmer tells us of two young ladies that were seeking the blessing of holiness, but were unable to obtain it till they had given up the company of two unconverted young men. This rule is applicable to every-day life. I knew a fine young lady who was keeping company with a young man before her conversion, who stood right in her way to heaven after

her conversion. She refused to give him up, left the church of Christ, lived in misery about two years, and died partly of neglect. Her best friends were fully satisfied that she threw her life away.

I need not say that holiness implies the right use of our property; that we must dispose of our money in a religious manner, — so that while by industry we *get* all we can, by economy we *save* all we can. So, also, by benevolence we must *give* all we can.

## REFLECTIONS.

1. This will serve to show why many persons do not flourish in religion. They fail to have "*holiness to the Lord*" written upon the bells of the horses, or on the transactions of every-day life.

2. This divine carefulness in little things will do much toward turning earth into heaven.

3. This constant holiness to the Lord will help us to stand ready, at any time, to exchange words, and join the spirits of the just made perfect.

“When God is mine and I am his,  
Of paradise possessed,  
I taste unutterable bliss,  
And everlasting rest.”

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