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THE
SECOND BLESSING DEMONSTRATED;
OR,
SANCTIFICATION
FROM THE WESLEYAN AND SCRIPTURAL STANDPOINT.

BY REV. B. P. GASSAWAY.

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INTRODUCTION.

This work is little else than a compilation. I desire in its publication to furnish a concise statement of the doctrine of entire sanctification from the Wesleyan and Scriptural standpoint, chiefly for the benefit of those who have not access to the authorities quoted. The italics in some of the quotations are my own.

May God's blessing attend this humble effort to advance His cause.

B. F. G.

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SECOND BLESSING DEMONSTRATED.

CHAPTER I.

The doctrine of entire sanctification is to-day the subject of serious inquiry on the part of many Christians. Various and conflicting theories regarding it are abroad. The doctrine has been fully exhibited in Methodist theology, and illustrated in the experiences of Methodist men and women; but of late years some dispute has existed as to what constitutes the Methodist view of the subject. In these pages we shall endeavor to establish the following propositions:

I. The Methodist Church, by her standards of doctrine and her leading writers, teaches the doctrine of entire sanctification as subsequent to regeneration, and distinct therefrom, and receivable by faith.

II. The Scriptures teach the same.

III. This teaching harmonizes with Christian experience.

Let us see if the first proposition can be proved. In order to get at the issue fairly, we may inquire, what are the Methodist standards
of doctrine? This is certainly an important question, considered in the light of the first Restrictive Rule (see Discipline, p. 39), which reads as follows: "The General Conference shall not revoke, alter or change our Articles of Religion, or establish any new standards or rule of doctrine contrary to our present existing and established standards of doctrine." In the Manual of the Discipline, p. 131, Bishop McTyeire, referring to this rule, says: "Some of the leading and characteristic doctrines of Methodism are not mentioned in the twenty-five technically called 'Articles of Religion;' and these 'established standards of doctrine' the Church is as fully pledged to, and as much obliged to maintain, as the Articles. Usage and general consent indicate these standard expositions of the Bible to be Wesley's Sermons and his Notes on the New Testament, Watson's Theological Institutes and Wesleyan Methodist Catechism, and the Hymn Book."

With the "standards" before us let us test the validity of our first proposition. We begin with Wesleyan Methodist Catechism, No. 2, p. 16. We quote:—

Ques. — What is justification?

Ans. — Justification is an act of God's free grace wherein He pardoneth all our sins, and accepteth us as righteous in His sight, only for the sake of Christ.
Ques. — What other benefits do we receive at the same time with justification?
Ans. — Adoption and regeneration.

Ques. — What is regeneration, or the new birth?
Ans. — It is that great change which God works in the soul when He raises it from the death of sin to the life of righteousness. It is the change wrought in the whole soul by the Almighty, when it is created anew in Christ Jesus, when it is renewed after the image of God, in righteousness and true holiness.

Ques. — What follows from our regeneration, or being born again?
Ans. — Then our sanctification being begun, we receive power to grow in grace and in the knowledge of Christ, and to live in the exercise of inward and outward holiness.

Ques. — What is entire sanctification?
Ans. — The state of being entirely cleansed from sin, so as to love God with all our heart and mind and soul and strength, and our neighbor as ourselves.

Now, then, "let us reason together." Does not this "standard of doctrine" sustain our first proposition?

The concurrent blessings of justification and regeneration are shown to bring "pardon for all our sins," "acceptance" with the Father, and
“that great change which God works in the soul when he raises it from the death of sin to the life of righteousness.” It is shown that sanctification, which follows from our regeneration, is then begun, and that entire sanctification cleanses the soul from all sin, enabling us to love God perfectly. Does not this standard show that after regeneration and “sanctification begun” there is sin remaining?—the sin which regeneration does not extirpate? the inherent depravity of the heart called “sin” in the singular number?—and that entire sanctification cleanses all this away? Following after regeneration, and cleansing away the indwelling sin which regeneration leaves behind, is it not shown to be a second blessing?

We come now to our Hymn Book, another designated “standard.” We find in Sec. VII., under the general head of “Christian Experience,” thirty-six hymns devoted to Justification and the New Birth. Following these we find sixty hymns devoted to Entire Sanctification and Perfect Love. Many of these hymns illustrate the second-blessing phase of the doctrine, vide the following:—

“Speak the second time, ‘Be clean!’
Take away my inbred sin;
Every stumbling-block remove;
Cast it out by perfect love.”

—C. Wesley.
"Refining fire go through my heart,
Illuminate my soul;
Scatter thy life through every part,
And sanctify the whole."
—C. Wesley.

"Watson's Institutes" are among the "standards of doctrine." We quote, Vol. II., p. 450:

"We have already spoken of justification, adoption, regeneration and the witness of the Holy Spirit; and we proceed to another as distinctly marked and as graciously promised in the Holy Scriptures. This is the entire sanctification, or the perfected holiness of believers... That a distinction exists between a regenerate state and a state of entire and perfect holiness will be generally allowed. Regeneration, we have seen, is comitant with justification; but the apostles, in addressing the body of believers in the churches, to whom they wrote their epistles, set before them, both in the prayers they offer in their behalf, and in the exhortations they administer, a still higher degree of deliverance from sin, as well as a higher growth in Christian virtues."

This "standard of doctrine" makes a distinction between regeneration and entire sanctification, and represents the latter as a "second blessing," in that the author applies the promise of the blessing to "believers in the churches," and represents it as "a still higher degree of deliverance from sin" than regeneration.
The author of the "Institutes," Richard Watson, illustrates the points at issue in our first proposition so fully, in a letter written to his dying father, that we quote: —

"I trust that you are satisfied as to your acceptance with God; nay, that you can rejoice in the full assurance of His love revealed to you by His Holy Spirit. Be determined to obtain this; for there is no other ground of safety and happiness than an application of the blood of the atonement to our consciences, taking away the guilt of sin and the condemning power of the law. It is to be received by an act of faith. Be persuaded that Christ is able to bless you with this full and glorious comfort now, and venture your whole upon Him; wait every moment for the evidence that the work is done, till faith and joy and praise spring up in your heart. This would be necessary were you in health; but now the time is short, and more than commonly uncertain. Oh, wrestle, like Jacob, till you obtain the blessing! In like manner proceed to obtain the full sanctification of your nature. It is not death but grace that must destroy our sins, and make us meet for Heaven. Have faith in the promise of the Father to send the Holy Spirit in all the power He exerted on the day of Pentecost, to burn up the very root of corruption, and fill you in a moment with all the love and
power of God, making you one with Christ, and an entirely new creature.” (Life of Watson, p. 96.)

In these words to his dying father, Mr. Watson has clearly stated the doctrine of Methodism: (1) A thorough work of regeneration witnessed to by the Holy Ghost, and accompanied with “joy and praise;” (2) a “full sanctification” following, in which “the very root of corruption” is burned up, and the heart is filled “in a moment with the love and power of God;” (3) and all by faith! Hallelujah! Reader, have you been cleansed from all sin? Have you received the second blessing—the entire sanctification of your heart and soul? If not, seek it with all your heart. It is for you.

We now come to Mr. Wesley’s Sermons, and find material to spare. Sermons, Vol. I., p. 124, Mr. Wesley says:—

“From what has been said we may easily learn the mischievousness of that opinion, that we are wholly sanctified when we are justified; that our hearts are then cleansed from all sin. It is true we are then delivered from the dominion of outward sin, and at the same time the power of inward sin is so broken, that we need no longer follow or be led by it; but it is by no means true that inward sin is then totally destroyed,—that the root of pride, self-will, anger,
love of the world, is then taken out of the heart,—or that the carnal mind and the heart bent to backsliding, are entirely extirpated. And to suppose the contrary is not, as some may think, an innocent, harmless mistake. No; it does immense harm. It entirely blocks up the way to any further change, for it is manifest, 'They that are whole do not need a physician, but they that are sick.' If, therefore, we think we are quite made whole already, there is no room to seek any further healing. On this supposition it is absurd to expect a farther deliverance from sin, whether gradual or instantaneous. On the contrary, a deep conviction that we are not yet whole; that our hearts are not fully purified; that there is yet in us a 'carnal mind,' which is still in its nature 'enmity against God'; that a whole body of sin remains in our heart, weakened indeed, but not destroyed; shows beyond all possibility of a doubt the absolute necessity of a farther change.

"We allow that at the very moment of justification we are born again. In that instant we experience that inward change from 'darkness into marvelous light;' from the image of the brute and the devil into the image of God; from the earthly, sensual, devilish mind to the mind which was in Christ Jesus. But are we then entirely changed? Are we wholly transformed
into the image of Him that created us? Far from it. We still retain a depth of sin, and it is the consciousness of this which constrains us to groan for a full deliverance to Him that is mighty to save. Hence it is that those believers who are not convinced of the deep corruption of their hearts, or but slightly, and, as it were, notionally convinced, have little concern about entire sanctification."

Again, Vol. I., p. 388: "I have continually testified, in private and in public, that we are sanctified as well as justified by faith. And, indeed, the one of these great truths does exceedingly illustrate the other. Exactly as we are justified by faith, so are we sanctified by faith."

Surely comment is not necessary to establish the fact that Mr. Wesley teaches a distinction between regeneration and entire sanctification, and that he represents the latter as a "second blessing," with faith as the only condition.
CHAPTER II.

Having heard from the "standards of doctrine," we now insert a few extracts from some of the leading Methodist writers and theologians. Dr. A. Clarke, the eminent scholar and author, says, in his Commentaries, from which we quote (vol. vi., 904): "Sin exists in the soul after two modes or forms: (1) In guilt, which requires forgiveness or pardon. (2) In pollution, which requires cleansing. Guilt, to be forgiven, must be confessed; and pollution, to be cleansed, must be also confessed. In order to find mercy, a man must know and feel himself to be a sinner, that he may fervently apply to God for pardon; in order to get a clean heart a man must know and feel its depravity, acknowledge and deplore it before God, in order to be fully sanctified... Reader, it is the birthright of every child of God to be cleansed from all sin, to keep himself unspotted from the world, and so to live as never more to offend his Maker. All things are possible to him that believeth; because all things are possible to the infinitely meritorious blood and energetic Spirit of the Lord Jesus." Can words be clearer or more to the point than these? We next quote from Smith's Elements of Divinity, revised by the late Dr. T. O. Summers.
Says the Doctor in his preface to the work:
"The well-established reputation of Dr. Smith for learning, patient research and orthodoxy, renders unnecessary any recommendatory observations." The book is in the course of study for the itinerant preachers M. E. Church, South. On page 296, Dr. Smith says:

"Regeneration, or the new birth, is that work of the Holy Spirit in the heart of man by which his nature is renewed in righteousness, and man is restored to the moral image of God, and made a partaker of spiritual life... By this great change the power of sin is broken, and the renewed soul is enabled to live under the influence of a faith working by love, and thus to maintain a good conscience toward God. Not that by the measure of sanctification thus obtained, all sin is destroyed; this is not the case; but the new man has power over it, so that while his seed remaineth and his faith continues, it cannot obtain the mastery." So far as to regeneration, or the new birth. We quote again, page 303: "When born again at our justification, a new nature was implanted in the soul, and spiritual life began its course of action. Perhaps, indeed, the results of that change were so glorious that for a season we were not conscious of any indwelling enemy to our peace. At length, however, roots of bitterness sprang up and troubled us. We became
sensible of the existence of pride, anger, unbelief, envy, worldly mindedness, or other similar evils. But now the clearly observable distinction is felt to exist, that the mind has power over these corruptions, restrains their action, and looking to Jesus by faith, does not, even under their influence, commit sin. Yet the existence of these remains of corrupt nature is painful and dangerous. They are sources of pain, as they are felt to be contrary to the will of God, by a mind that pants to do His will. They are dangerous, inasmuch as many under their influence have fallen into a snare of the devil. Few, indeed, have fully escaped being drawn into condemnation under their influence, and have consequently had again to apply for pardoning mercy through faith in Christ Jesus. From these evils we teach that it is the privilege of all believers to be delivered. This blessing is sometimes called entire sanctification.” After giving Scripture proof to sustain his positions, he proceeds, page 306:—

“The important question presents itself: If the blessing is thus fully exhibited to us in Holy Scripture, what are the appointed means for its attainment? We will endeavor briefly to answer this enquiry. It may be observed, then, that although there is a very great difference in the two states of mind, there is a remarkable analogy
between the requisites for obtaining this grace and those necessary to the securing of justification. For, as in that case, it is necessary for the sinner to have a clear, deep sense of his sinfulness, before he can repent and obtain mercy, so here it is necessary that he should have a full sense of the existence in his heart of these remains of natural corruption. Without this there is nothing to rouse the soul into action, and move it to seek deliverance. More than this is necessary: not only must we have a deep consciousness of the existence of evil in our hearts, we must also have a firm conviction of the evil nature and offensive character of these inbred impurities. We are not, of course, to entertain any opinion adverse to the glorious doctrine, that 'there is no condemnation to those who are in Christ Jesus.' We may, however, with the full enjoyment of peace with God, feel deeply sensible that the remains of sin in our hearts are contrary to the Divine will, and mar the sacrifice which we are called upon to present without reserve to God. If, as we know is the fact, a person in clear possession of the Divine favor may feel the risings in his heart of pride, unbelief, self-will, or any similar evils, although he may have power to keep these in check, so that he is not brought into condemnation, can we wonder that he should feel that he has yet within him enemies
to God, and to his own peace? that he should often cry out:—

‘But worse than all my foes I find
The enemy within,
The evil heart, the carnal mind,
My own insidious sin.’

Ought he not in these circumstances to feel the intense evil of these impurities? Further, it seems necessary that the spirit should so deeply feel this corruption as to regard its continuance to be intolerable. For as no person is likely to obtain mercy who can be persuaded to rest short of it, so, in like manner, if we live in a state of grace so low that we can reconcile ourselves to the existence of inbred sin, we block up the way to its attainment. If, however, we are deeply sensible that this body of sin remains in us, that it exists in our hearts contrary to the will of God, and is, even in its existence, displeasing to Him; and, further, if our love for Jesus, and desire for His honor, and anxiety to glorify God, be so great, that we really feel

‘’Tis worse than death my God to love,
And not my God alone;’

then we are prepared to ask for and receive this great salvation. And as we obtained pardon by simple faith in Jesus, so must we obtain purity.
We are no more able to work out the latter in our own hearts than the former. One is as fully purchased for us by the blood of Jesus, and as freely promised us as the other. We must come, then, to the great and precious promises, and exercise a faith precisely analogous to that by which we are justified."

How fully this author sustains our first proposition: (1) He shows the nature and extent of regeneration. (2) He points out the corruptions, which, though under control, still remain in the heart of the regenerate. (3) He points out deliverance from these corruptions in a second blessing, called entire sanctification. (4) He shows plainly that it is all of faith; that as we were justified by faith, so we are sanctified by faith.

In the pastoral address of the General Conference of 1832, we find these words: "When we speak of holiness, we mean that state in which God is loved with all the heart, and served with all the power. This, as Methodists, we have said is the privilege of the Christian in this life; and we have further said that this privilege may be secured instantaneously, by an act of faith as justification was . . . Only let all who have been born of the Spirit, and have tasted of the good word of God, seek with the same ardor to be made perfect in love as they sought for the pardon of their sins, and soon will our class-meet-
ings and love-feasts be cheered by the relation of the experiences of the higher character as they now are with those which tell of justification and the new birth.” (Bangs’ Hist. Meth., vol. iv., p. 81.) Here this large body of representative men, the foremost men of the church in that day, represent holiness or entire sanctification as the privilege of all Christians; say that it may be secured instantaneously by an act of faith as justification was; and urge those who have been “born again” to seek the second blessing.

We urge the members of the church of Jesus Christ to investigate these points for themselves. In these days of “advanced thought,” when so many are departing from the “faith which was once delivered unto the saints,” it behooves us to take our bearings and to try ourselves by the Word of God, and the teachings of the fathers.

We could fill a volume from leading Methodist authorities in support of our first proposition; but we desist. “If ye hear not Moses and the Prophets, neither would ye be persuaded though one rose from the dead.”
CHAPTER III.

We come to consider our second proposition, to wit:—

II. The Scriptures teach a distinction between regeneration and entire sanctification, representing the latter as a subsequent, or second blessing, and, like regeneration, to be received by faith.

In support of this proposition we append a few passages from Paul, 1st Thessalonians. He begins:—

"Paul unto the Church of the Thessalonians, which is in God the Father, and the Lord Jesus Christ . . . Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; knowing, brethren beloved, your election of God. For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance . . . And ye became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Ghost; so that ye were ensamples to all that believe in Macedonia and Achaia." In chap. ii. 13, Paul again says:—

"For this cause, also, thank we God without
ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.”

If the persons thus addressed and thus described by the Apostle Paul were not regenerated, converted, born again, we certainly fail to understand what it takes to constitute such an experience. Paul (chap. iii.) having heard that they were in great “affliction” (verse 3), and fearing lest some of them should be moved thereby, sent Timothy to “comfort” and “establish” them in “the faith.” Timothy, returning, brought “good tidings” of their “faith;” whereupon Paul says (verse 7), “Therefore, brethren, we were comforted over you in all our afflictions and distress by your faith; for now we live, if ye stand fast in the Lord.” So we see they had “fast” even in the midst of persecution, and still stood “fast in the Lord.” Were they not born again, the children of God? Yet Paul continues (verse 9), “For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith.” Why, Paul, are not these men regenerated? Have they not all been born again?
Do you not say of them (chap. i. 8), "In every place your faith to Godward is spread abroad," and that they were "ensamples to all that were in Macedonia?" Had not Timothy just brought tidings of their "faith" under persecution? and that through it all they still stood "fast in the Lord?" And yet you want to "perfect that which is lacking in their faith?" What can it be that is "lacking" in the "faith" of these brethren? Says Paul (verse 12), "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end He may establish your hearts unblamable in holiness before God."

So, then, here is the missing link. They were regenerated, but were not "unblamable in holiness," and for this cause Paul prayed "exceedingly, night and day," that he might see their face, and might perfect that which was lacking. Surely Paul favors the "second blessing" idea. But hear him again (chap. iv. 3), "For this is the will of God even your sanctification;" and (chap. v. 23), "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."

Here Paul assures these brethren, who were certainly regenerated, that God willed their sanctification, and prayed that they might be sanctified
wholly, thus proving beyond successful contradiction that the Scriptures do “teach a distinction between regeneration and entire sanctification, representing the latter as a subsequent or second blessing, and, like regeneration, to be received by faith.” To strengthen the last clause of this proposition, you will remember that that which was “lacking” was in their “faith.” Now, assuredly, there was no lack with them in that faith which regenerates. Paul had spoken in the highest terms of their faith, which “turned them from idols to serve the living and the true God,” and enabled them to “stand fast in the Lord” when persecuted. Yet their “hearts were not established unblamable in holiness before God.” They were not sanctified wholly, and Paul wanted them to have the faith that would bring about this glorious result.

Paul, in his letter to the Church at Corinth, addressed them as “babes in Christ” (chap. iii. 1), but as “yet carnal,” having among them “envying and strife, and divisions.” He exhorts them in his second letter (chap. vii. 1), “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord.” Paul, addressing the same class, “babes in Christ,” in his letter to the Hebrew Christians (chap. vi. 1), says: “Therefore, leaving the principles of the
doctrine of Christ, let us go on unto perfection," thus setting before these believers in the churches a still higher degree of deliverance from sin than they had yet attained to, though members of Christ, and born of the Spirit.

Jesus commanded His disciples, "Be ye therefore perfect," and the very night on which He was betrayed, He prayed the Father to "sanctify" His disciples. They were then converted: why should He pray that they be sanctified unless sanctification be a second blessing?

But the question may be asked: "Are there any instances in the Scriptures where the proposition under consideration is exemplified?" We answer, yes. Jesus taught His disciples to expect a definite second blessing; that they should be baptized with the Holy Ghost, and endued with power from on high; and He taught them not to expect these blessings until He had returned to the Father. John vii. 38, Jesus says: "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive, for the Holy Ghost was not yet given; because that Jesus was not yet glorified)."

Again (John xvi. 7), Jesus says: "Nevertheless, I tell you the truth. It is expedient for you that I go away; for if I go not away the Com-
forter will not come unto you; but if I depart, I
will send Him unto you." Each of these prom-
ises were, to His disciples, future and contingent. Again (Acts i. 4), "And being assembled together
with them, commanded them that they should
not depart from Jerusalem, but wait for the
promise of the Father, which, saith He, ye have
heard of Me. For John truly baptized with water;
but ye shall be baptized with the Holy Ghost not
many days hence." The promise which had been
all along contingent, now nears fulfilment. Christ
had suffered on the cross, had risen from the
dead, and is just now going to be "glorified." His faithful followers surround Him for the last
time. He had commissioned them to preach
the Gospel to "all nations," but "tarry at Jeru-
salem until ye be endued with power from on
high." "Wait for the promise of the Father." "Ye shall be baptized with the Holy Ghost." "Ye shall receive power after that the Holy
Ghost is come upon you." "And when He had
spoken these things, while they beheld, He was
taken up; and a cloud received Him out of their
sight."

The disciples returned to the upper room in
Jerusalem and "continued in prayer and suppi-
lcation," waiting for "the promise of the Father." When Pentecost was fully come, "they were all
filled with the Holy Ghost, and began to speak
with other tongues as the Spirit gave them utterance.” Was this the specific promise Jesus had pointed them to? Peter says so. Referring to the promise of the Father recorded by the Prophet Joel, and connecting this promise with the sufferings, death, and glorification of Christ (see Acts ii. 14–32), he declares: “This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear.”

We pause here to see if we can determine what benefits the disciples derived from the baptism of the Holy Ghost. (1) It did not enable them to work miracles. This power had been conferred upon them long before Jesus was crucified (Matt. x. 7), when Jesus sent them out the first time. He commissioned them as follows: “Go to the lost sheep of the tribe of Israel, and as ye go, preach, saying, The Kingdom of Heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils. Freely ye have received; freely give.” (2) It did not regenerate them. The idea that Jesus would have given such a commission as the above to unregenerate sinners is simply preposterous; and besides this, when the disciples returned from the very tour on which they were
thus commissioned to go, and declared that the devils were subject to them, Jesus answered them, "Rejoice not that the spirits are subject unto you, but rather rejoice because your names are written in Heaven." Can it be supposed that the names of unregenerate sinners are written in Heaven? This would be unconditional election with a vengeance.

Well, then, if the baptism of the Holy Ghost conferred no additional power upon them to work miracles; and if they were at the time of its reception, regenerated—the sons of God through faith in the crucified and risen Saviour—what benefit did they receive? We answer, they were purified in heart, sanctified wholly, and endued with power to preach the Gospel effectually. We base these conclusions on the following facts:

(1) Before Pentecost the disciples were filled with an ambitious and worldly spirit. There were dissensions among them as to "who shall be the greatest," "who shall sit on the right hand and on the left," and the Master had to openly rebuke this growing spirit of selfishness and ambition in order to keep it down; but the fires of Pentecost burned up the dross, and thenceforth a more unselfish company of men never graced the Church of God.

(2) Before Pentecost they were fiery and big-
ted zealots. They forbade one from casting out devils because he followed not them. They wanted to call down fire from Heaven to consume those Samaritans who received them not. Peter was ready one hour to smite with the sword in defense of the Master, and the next to deny Him with oaths. And such was the conduct of His followers as to extort from Jesus the reproof, "Ye know not what spirit ye are of." After Pentecost, with sanctified natures, they displayed the spirit of Jesus.

(3) Before Pentecost unbelief and doubt was indulged in by all the disciples; but after they were "all filled with the Holy Ghost," we hear no more of doubt or unbelief.

(4) Before Pentecost they were deficient in moral courage and in consecration to the cause of Jesus. The bold and fiery Peter quailed before the glance of a servant maid, and all the disciples displayed a spirit of fear and cowardice. After Pentecost they declared it best to fear and obey "God rather than man," and "they spake the word of God with boldness."

(5) Before Pentecost they were commissioned by Jesus to preach the Gospel to their own countrymen, and then to all the world, but were evidently without preaching power, and were commanded to wait until "endued with power from on high," which Jesus assured them they
should receive when the Holy Ghost should come upon them. After Pentecost and the baptism of the Spirit, mark the result. The multitudes "were pricked in their hearts," and came weeping to the cross, and daily such as should be saved were added to the Church.

But to decide the question beyond all cavil, we call the Apostle Peter to the stand.

After Peter had gone to Cesarea to the house of Cornelius the centurion, upon whom, with other Gentiles, "the gift of the Holy Ghost was poured out," "they of the circumcision contended with him," and he rehearsed the matter from the beginning, and closed the account with these words (Acts xi. 15), "And as I began to speak the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord how he said, John indeed baptised with water, but ye shall be baptised with the Holy Ghost. Forasmuch then as God gave them the like gift that he gave unto us who believed on the Lord Jesus Christ, what was I that I could withstand God?" You will notice that Peter identifies this baptism of Cornelius by the Holy Ghost with the baptism of the disciples on Pentecost. Does Peter tell us what effect this baptism of the Holy Ghost produced? He does (Acts xv. 8, 9), referring to the baptism of Cornelius, he says: "And God, which knoweth the
hearts, bare 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.” Here we have the results: (1) The baptism the disciples received at Pentecost was identical with that which came upon Cornelius and his company, “Giving them the Holy Ghost even as He did unto us,” says Peter. (2) The result of the baptism was identical in each instance, “And put no difference between us and them, purifying their hearts by faith,” says Peter. Now, if Cornelius’ heart was purified by faith when baptized by the Holy Ghost, then were the Apostles at Pentecost also, for God put no difference between them.

To sum up. Here were the disciples of Jesus of whom Jesus said that their names were written in Heaven, and to whom He said, “Ye which have followed me in the regeneration, when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.” We may safely say that they were at this time regenerated. After this, at Pentecost, they received a second blessing, which Peter declares purified their hearts by faith. The examples are placed before us, and cannot be gainsayed.

But some may urge that the case of Cornelius proves too much for our proposition, that if he
was entirely sanctified at the time referred to he must have been converted and entirely sanctified at the same time, thus overthrowing the "second blessing" theory entirely. What are the facts in his case? We have his portrait drawn by the pen of inspiration. Let us examine it for a moment. We will preface the examination with this remark,—when first introduced to us in the Word of God, Cornelius was either a child of God, or a child of the devil.

He is described (Acts x): (1) As "a devout man." What! a devout sinner? A devout child of the devil? This cannot be. A hypocrite may present a devout exterior, but the Holy Ghost who knoweth the heart writes down Cornelius as a devout man, and consequently one in favor with God.

(2) As "one that feared God with all his house." "The fear of the Lord is the beginning of wisdom," and those who fear God obey and serve Him; and certainly this cannot be said of a child of the devil. Cornelius not only feared God, but he taught "his house" to fear Him.

(3) As one "which gave much alms." Now, a sinner can give alms in one sense of the word, but can an unregenerate sinner give alms actuated by love to God and man, so that God will accept his alms as a memorial? Works, to be accepted by God, must be the fruit of faith, which, if Cornelius had, he was no sinner.
(4) As one who "prayed to God always." An unregenerate sinner who prays to God always would be a curiosity worth a pilgrimage to see. Says the Word (John ix. 31), "Now we know that God heareth not sinners; but if any man be a worshipper of God, and doeth His will, Him He heareth." God certainly heard the prayer of Cornelius, and sent an angel to tell him, "Thy prayers and thine alms are come up for a memorial before God." Could the prayers of an unbeliever produce such results? A wonderful sinner, most truly, was Cornelius! In verse 22 he is called a "just man," and Peter, when he got all the facts in the case, declared, "Of a truth I perceive that God is no respecter of persons." Before this Peter could not get away from the bias of his early training far enough to admit that salvation was for any besides the Jews; but now he declares, "In every nation he that feareth Him and worketh righteousness, is accepted with Him." According to this statement, Cornelius was now, and had been before this, accepted with God. Why, then, was Peter called in, if Cornelius was already a child of God? We answer, to officially induct these Gentile Christians into the Christian Church by baptism. Such was the Jewish prejudice against any other than a Jewish salvation, that God had to prepare Peter for the special work before him by a vision displayed
to him three separate times, in which the ceremonial uncleanness which hung around the Gentiles under the law was shown to be removed under Gospel grace. "What God hath cleansed that call not thou common." After he came to Cæsarea he did not fully take hold of the matter until God poured out on Cornelius and his company "the gift of the Holy Ghost," so that "they heard them speak with tongues and magnify God." Peter could forbid baptism no longer. "These have received the Holy Ghost as well as we," said he, and "he commanded them to be baptised in the name of the Lord."

In speaking of this transaction it is usual to represent Cornelius as one in heathen darkness, utterly ignorant of the plan of salvation, and not acquainted with the name of Christ; when the facts are, Cornelius was an officer in the Roman army of occupation in Judea, and it is certainly no stretch of credulity to suppose that he was acquainted with the crucifixion of Christ under the Roman governor, Pilate; and as eight years had elapsed since Pentecost, and the Gospel had been preached in every direction, and embraced by thousands, Cornelius must have been a dull heathen indeed to be in the darkness usually accredited to him. The only trouble in his case was the doors of the Christian Church had never been opened to the Gentiles,
and God poured upon Cornelius the Holy Ghost, in the fulness of His sanctifying grace, in order to convince Peter that so mature a Christian, and one so signally owned of God from Heaven, was entitled to citizenship in the Church of Christ on earth.

We read in Acts viii. 5: "Philip went down to the city of Samaria and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did . . . But when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." Would you not call this a genuine revival? Philip preached "Christ," and "concerning the kingdom of God." The Divine authenticity of the Gospel he preached was attested by the "miracles which he did." The people "believed," and "were baptized in the name of the Lord Jesus."

There is not an evangelical church on earth but that would receive such men and women as described above into full connection, and accord to them all the privileges of the children of God. But let us read on (verse 14), "Now when the Apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John; who when they
were come down, prayed for them that they might receive the Holy Ghost (for as yet he had fallen on none of them, only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost.” It appears that the Apostles believed in the “second blessing,” and did not let their young converts stop short of it.

We see here (1) Philip preached Christ; (2) the people believed and were converted; (3) they were baptized in the name of Christ; (4) afterwards they received the Holy Ghost.

When Peter preached on the day of Pentecost, and the people enquired what they should do, Peter answered, “Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call.” What plan does Peter propose? (1) Remission of sins and baptism in the name of Jesus. (2) The gift of the Holy Ghost. Were the three thousand baptized and added to the Church on this occasion converted? They appear to have been so from the account. “They continued steadfast in the apostles’ doctrine and fellowship, and in prayers.” Can we say as much for the converts of this century? Peter told them that
they should receive the "gift of the Holy Ghost." When was this promise verified? The Scriptural account makes no mention of its verification on the day of Pentecost, but in Acts iv. 31. While they were all together—"when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." Reader, is not our second proposition proven? We submit the question.
CHAPTER IV.

In proof of our third and last proposition, we produce extracts from the experiences of some of the noted men of Methodism, given in their own words. Bishop McKendree, in a letter to Bishop Asbury, relates his experience. In 1787 he heard Mr. John Easter preach from John iii. 19-22. To quote his words: "The word reached my heart, and I saw that it was evil above all things, and desperately wicked" . . . While Mr. Easter was preaching, I was praying as well as I could, for I was almost ready to despair of mercy. Suddenly doubts and fears fled, hope sprang up in my soul, and the burden was removed . . . I had formed to myself an idea of conversion—how it would come, and what must follow—and what I then felt did not answer to my idea. Therefore, I did not believe that I was converted . . . I immediately began to seek and expect a burden of sin, answerable to my idea, in order to get converted. But the burden was gone, and I could not recover it . . . But deliverance was at hand. Mr. Easter came round, and his Master came with him, and in the time of meeting, the Lord, who is merciful and kind, blessed me with the witness of the Spirit; and then, sir, I could rejoice indeed,—yes, with
joy unspeakable and full of glory! Within twenty-four hours after this I was twice tempted to think my conversion was delusive, and not genuine, because I did not receive the witness of the Spirit at the same time. But I instantly applied to the throne of grace, and, in the duty of prayer, the Lord delivered me from the enemy, and from that day to this I have never doubted my conversion... Not long after I had confidence in my acceptance with God, Mr. Gibson preached a sermon on sanctification, and I felt its weight. When Mr. Easter came, he enforced the same doctrine. This led me more minutely to examine the emotions of my heart. I found remaining corruption, embraced the doctrine of sanctification, and diligently sought the blessing it holds forth. The more I sought the blessing of sanctification, the more I felt the need of it, and the more important did that blessing appear, In its pursuit, my soul grew in grace and in faith that overcomes the world. But there was an aching void which made me cry:

"'Tis worse than death my God to love,
And not my God alone."

"One morning I walked out into the field, and while I was musing, such an overwhelming power of the Divine Being overshadowed me as I had never experienced before. Unable to stand, I
sank to the ground more than filled with transport. My cup ran over, and I shouted aloud.” (Life of McKendree, p. 47).

Bishop McKendree shows in his own words: (1) He was first converted, and then fell into doubts. (2) He obtained the witness of the Spirit, and thenceforth never doubted his conversion again. (3) After hearing a sermon on sanctification, he found remaining corruption in his heart, sought and obtained entire sanctification.

Now Bishop McKendree was either a bad man trying to deceive; an enthusiast or fanatic deceiving himself; or entire sanctification was a second blessing in his experience.

Alexander Mather, one of Mr. Wesley’s foremost preachers, in a letter to the latter, says:—

“The next day you preached at West Street, April 14, 1754; it was the first time I ever saw or heard you. Under that sermon God set my heart at liberty, removed my sins from me as far as the east is from the west; which the very change of my countenance testified before my tongue could utter it. I had no great transport of joy, but my load was gone, and I could praise God from the ground of my heart: all my sorrow, and fear, and anguish of spirit being changed into a solid peace.” After this account of his conversion, he writes of his call to preach, of his entry into Mr. Wesley’s traveling connection, of
his trials and triumphs in the ministry. He then tells of obtaining entire sanctification. We quote from the letter: "As to the manner wherein this work was wrought: after I was clearly justified, I was soon made sensible of my want of it. For although I was enabled to be very circumspect, and had a continual power over outward and inward sin, yet I felt in me what I knew was contrary to the mind which was in Christ, and what hindered me from enjoying and glorifying Him, as I saw it was the privilege of a child of God to do. And such I knew myself to be, both from the fruit and the witness of the Spirit, which I felt, in a strong degree, supporting me in conflicts of a very close and particular nature. . . . I was willing to offer up every Isaac, and inflamed with great ardor in wrestling with God; determined not to let Him go till He emptied me of all sin, and filled me with Himself. This I believe He did when I ventured upon Jesus as sufficient to save to the uttermost. He wrought in me what I cannot express; what I judge it is impossible to utter. . . . This, and every branch of salvation, is to be received now by faith alone. And it can only be retained by the same means by believing every moment. (Preachers' Experiences, p. 123.) If Mr. Mather knew how to tell his own experience, certainly—with him—entire sanctification was a second blessing, distinct
from regeneration, received instantaneously by faith.

William Hunter, eminent for successful labors in the Master's cause, in a letter to Mr. Wesley dated 1779, relating his experience says: —

"As touching that great salvation, being saved from inbred sin, I shall simply relate what I know of the dealings of God with me in this respect. For some time after I knew the goodness of God to my soul, I was very happy. I sung in His ways for joy of heart, and His consolations were not small to me. I thought, indeed, I shall learn war no more. It was then

'I rode on the sky. Freely justified I,
Nor did envy Elijah his seat;'

But afterwards it pleased infinite Wisdom to open a new scene to me. I began to be exercised with many uncommon temptations, and felt my own heart ready to comply with the same . . . I was conscious of the need of a far greater change in my nature than I had yet experienced; but I then read mostly the Calvinists' writings, who all write that sin must be in believers till death; yet I found my mind at times deeply engaged in prayer to be saved from all sin. Thus I went on for a long time, sometimes up and sometimes down, till it pleased God to bring me to hear you at Newcastle. You preached from
1 John i. 9: ‘If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.’ While you were preaching, a Divine light shone in upon my heart with the word, and I was clearly convinced of the doctrine of sanctification, and the attainableness of it . . . I prayed and wept at His footstool, that He would show me all His salvation. And He gave me to experience such a measure of His grace as I never knew before; a great measure of Divine light and heavenly power spread through all my soul; I found unbelief taken away out of my heart; my soul was filled with such faith as I never felt before; my love to Christ was like fire, and I had such views of Him, as my life, my portion, my all, as swallowed me up; and O how I longed to be with Him! A change passed upon all the powers of my soul, and I felt a great increase of heavenly and holy tempers. I may say, with humility, it was as though I was emptied of all evil, and filled with Heaven and God. I had more glorious discoveries than ever of the Gospel of God our Saviour, and especially in His saving the soul from all sin. I enjoyed such an evidence of this in my own mind as put me beyond all doubt; and yet I never had such a sense of my own littleness, helplessness, and unworthiness as now . . . I feel I need His grace every
moment; I stand by faith; I have as much need of Christ as ever; I may truly say:

'The merit of Thy death.'

Glory be to His name! I find my soul united to Him, and my heart cries: None but Christ!' (Preachers' Experiences, p. 166.)

We need not comment—the story is plainly told.

Bishop Whatcoat, in a letter to Mr. Wesley, tells how he was first "born of the Spirit," and afterwards sanctified wholly. He says:

"On Sept. 3, 1758, being overwhelmed with guilt and fear, as I was reading . . . I came to these words, 'The Spirit itself beareth witness with our spirits that we are the children of God.' As I fixed my eyes upon them, in a moment my darkness was removed, and the Spirit did bear witness with my spirit that I was a child of God. In the same instant I was filled with unspeakable peace and joy in believing; and all fear of death, judgment, and hell vanished away . . . Yet I soon found, that though I was justified freely, I was not wholly sanctified. This brought me into a deep concern, and confirmed my resolution to admit of no peace, no, nor truce with the evils which I still found in my heart. These considerations led me to con-
sider more attentively the exceeding great and precious promises whereby we may escape all the corruption that is in the world, and be made partakers of the Divine nature. I saw it was the mere gift of God, and consequently to be received by faith, and after many sharp and painful conflicts, and many gracious visitations, on March 28, 1761, my spirit was drawn out and engaged in wrestling with God for about two hours, in a manner I never knew before. Suddenly I was stripped of all but love. I was all love, and prayer, and praise. And in this happy state, rejoicing evermore, and in everything giving thanks, I continued for some years, wanting nothing for soul or body more than I received from day to day. *(Preachers' Experiences, p. 236).*

Bishop Whatcoat tells us that he had the witness of the Spirit to his regeneration Sept. 3, 1758, and that on March 28, 1761, he received the blessing of entire sanctification.

William Carvosso, sixty years a class leader, tells us: — *(Life of Carvosso, p. 33.)*

"About nine o'clock at night, May 6, 1771, God pardoned all my sins, and set my soul at liberty. The Spirit itself bore witness with my spirit that I was a child of God, and never shall I forget that happy night."

He tells us that, in reading the Bible he dis-
covered that "without holiness no man could see the Lord," and that he found unbelief and the remains of the carnal mind in his heart. He described his state as follows:—

"My heart appeared to me as a small garden with a large stump of a tree in it, which had been recently cut down level with the ground, and a little loose earth strewn over it. Seeing something shooting up I did not like, in attempting to pluck it up, I discovered the deadly remains of the carnal mind, and what a work must be done before I could be 'meet for the inheritance of the saints in light.' My inward nature appeared so black and sinful, that I felt it impossible to rest in that state. Some, perhaps, will imagine that this may have arisen from the want of the knowledge of forgiveness. That could not be the case, for I never had one doubt of my acceptance; the witness was so clear, that Satan himself knew it was in vain to attack me from that quarter. I had ever kept in remembrance:—

'The blessed hour when from above,
I first received the pledge of love.'

"What I now wanted was 'inward holiness;' and for this I prayed and searched the Scriptures . . . At length, one evening, while engaged in a prayer-meeting, the great deliverance came. I
began to exercise faith by believing, 'I shall have the blessing now.' Just that moment a Heavenly influence filled the room, and no sooner had I uttered the words from my heart, 'I shall have the blessing now,' than 'refining fire went through my heart, illuminated my soul, scattered its life through every part, and sanctified the whole.' I then received the full witness of the Spirit that the blood of Jesus had cleansed me from all sin . . . This happy change took place in my soul March 13, 1772."

Mr. Carvosso shows: (1) He had the witness of the Spirit that God had pardoned all his sins May 6, 1771. (2) He had the witness of the Spirit that he was cleansed from inbred sin and sanctified wholly March 13, 1772. (3) He obtained each of these blessings instantaneously and by faith.

And what shall we more say? For the time would fail us to tell of the saintly Fletcher, of William Bramwell, of George Story, of Thomas Mitchell, of William Green, of Robert Wilkinson, of William Ferguson, of John Valton, of Joseph Benson; also, of Richard Rhodda, of Thomas Walsh, of David Stoner, of William Dawson, of Samuel Hicks, of Bishop George, of Bishop Asbury, of Bishop Hamline, of Nathan Bangs, of Alfred Cookman, of Benjamin Abbott, of Lady Maxwell, of Hester Ann Rogers, of
Wilbur Fisk, of Stephen Olin, of Lovick Pierce, of John S. Inskip, and of many more whose names are historic; of the great cloud of witnesses, many of them unknown to fame, who have gone before us, who have entered into the joys of the Lord. These all died in the faith of entire sanctification, which Mr. Wesley said, "is the grand depositum which God has given to the people called Methodist, and chiefly to propagate this, it appears, God raised them up."

Now, then, in the light of Methodist history, in the light of the teachings of the Methodist standards of doctrine, in the light of what our leading theologians and writers say on the subject, in the light of the experiences of Methodist men and women; aye, in the light of the truth of God's Word, we ask you if our propositions are not proven?

Entire sanctification, as a second blessing, is a blessed verity, the heritage of the Church, the glorious privilege of every believer. May we all attain unto it. Amen!
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