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T H E

Repository of Holiness.

VOL. I.

DECEMBER, 1865.

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[For the Repository of Holiness.]

A SERMON.

BY REV. C. T. KNOWLTON, A. M.

“For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river.”—*Jeremiah 17: 8.*

INTRODUCTION:—The contrast drawn in the verses of this passage is the difference between the man who puts his trust in his fellow man or in any created object, as compared with him who puts his confidence in God, and finds in Him the source of all good.

The one is like a juniper tree in the midst of a salt desert, like that near the Dead Sea. Heat, and drouth, and barrenness wither and destroy every green thing; while the other is like a tree planted and cultivated in a spot near to a running stream which never goes dry. The drouth may come, the heat may be intense, but having the source of its nourishment beneath the soil, and from a stream that never fails, it will flourish, present a green and beautiful appearance in its foliage, and bring forth its fruit in the proper time. Indeed the heat being intense will serve but to develop and mature it sooner. These figures bring out the difference in character and experience between a worldly man and a man of God, very strikingly, to one acquainted with the growth of trees and shrubbery in the oriental climate—water and moisture is the great want; hence, in the absence of rain, a situation near a river or fountain is necessary to healthy growth.

“*Tree planted by the water,*” “*that spreadeth out her roots.*” This figure representing the Christian life, implies *growth, extension* and *expansion*. Hence, too, the failure of those who try to reform their lives and to become better by their own efforts and in their own strength. Rejecting Christ they fail.

The whole period of our stay on earth is one of continual growth

in virtue. As man can never cease to learn, so he can never cease to grow more holy and more like Christ, and hence to become a stronger and more useful Christian, just as a growing tree continues to extend its roots and branches, and year by year to bear more fruit. The fact that the tree is planted near the water causes the roots to spread. The nearness of the fountain is the quickening cause of extension. So the fact of the soul being planted in Christ and by the fountain opened for sin and uncleanness, "by the river of the water of life," causes the soul to grow continually. If the soul is rightly planted, that is truly converted by faith in Christ, and continues in that position, near to Christ by faith, it will always grow.

"*It will spread out its roots.*" That is, it will desire to know more and more of God—it will long to be more like Christ—to have more faith, love, joy, peace, long suffering, meekness, charity, temperance, brotherly kindness. It will desire to be more useful—to bring forth fruit to the glory of God. Many souls are like the tree arrested in its growth, which soon shows signs of decay and finally dies; others appear just alive but scarcely to be distinguished from the dead tree; while the tree that is thrifty is constantly growing, and its increase is manifest continually.

2. As a result of this growth there will be an increase of *strength* and *firmness*.

Every additional root, and every inch of extension in the soil, render the tree more firm to sustain the beatings of the storm and the sweeping pressure of the tornado. The spiritual life has its winds, storms and tornados, and many are blasted, broken and uprooted. Of one that has been thus overthrown by temptation, it is said he is "dead, twice dead, plucked up by the roots." But a thrifty growth in grace insures the Christian against such an awful calamity. "My grace," saith God, "shall be sufficient." Some are overtaken with fashion, sloth, fear of man, passion or appetite—their besetting sin—or by the enemy of souls. Not so the growing Christian. The effect of the storm is to cause him to extend his hold of Christ more fully and firmly, and he becomes "rooted and grounded in the faith," until he can say with Paul, "None of these things move me." "Neither life nor death, things present or things to come, or any other creature shall be able to separate us from the love of God," &c.

"Be ye steadfast, immovable, always abounding in the work of the Lord." "Stand fast in the liberty wherewith Christ hath made us free."

3. The extension or multiplication of its roots increases also the means for receiving nourishment.

As the plant receives most of its nourishment from the earth, the increase of roots multiplies the means of obtaining its food, so to

speak. And as the soul grows, it increases its means of obtaining blessings of God.

Every immortal soul has a certain capacity for enjoyment, capacity for receiving the blessings God so freely offers. Hence it is said, "*according to your faith so be it unto you.*" If a man have little faith, his blessings will be proportionate. If he have little love he can obtain but slight favor from the God of love. If he have but little meekness, Christ can bestow but little moral power upon him, and so on. It is, then, very desirable to increase our means of obtaining blessings, faith, meekness, prayer, &c. God alone can do this work; but he does it only for the soul that reaches out after him. "He that hungers and thirsts shall be filled."

"We must feel after God if haply we may find him." Hence, too, we are exhorted "to be filled with the Spirit." If we are growing in grace we shall ask continually for the Spirit. And having the fulness of the blessing of the Gospel of Peace, we shall have nourishment. The soul shall be fed and satisfied. It will reject the husks of this world and continually enlarge its capacity for spiritual things. This is a food that the more we partake the more we desire; it never clogs, it never surfeits the soul. How different from that which the world offers. Its joys become distasteful, burdensome, and we reject them with sorrow and dissatisfaction. Perhaps the most unhappy mortals we meet are those who have drunk most deeply of worldly pleasure and found nothing but bitter dregs at the bottom of the cup.

B. "*And shall not see when heat cometh, but her leaf shall be green,*" etc.

1. This presents the idea that the ills of life shall not affect such a Christian as they do men of the world.

Now there is a sort of stimulus that keeps up wicked men, sustains their courage, gives them a kind of pleasure, and puts them, to some extent, into a state of ease. And if we should see them only in times of prosperity they would seem to be truly happy. But matters are wonderfully changed when property and friends, children and health, and worldly pleasures are taken away. Then they curse God and man, or they weep, or sit in silent despair, or rave wildly like the maniac, or become stoical, morose and indifferent to everything, according to temperament.

Not so the Christian, like a tree planted by the river of waters, Drouth may come and burn up every green thing of his possessions and of his outward objects and sources of joy. He appreciates wealth, but if God takes it away he knows it is for the best; he loves his friends and family, but if God sees fit to take them away he knows

that it is the hand of a Father, who doeth all things well—one too wise and too good to err or do wrong.

If pain comes he bows with meekness, and remembers that Christ endured much more pain for him, and these afflictions, which are but comparatively for a moment, shall work out a far more exceeding and eternal weight of glory. If his plans fail, he knows that God designs to show him “a more excellent way.” In short, he rests upon the promise that God will guide him by his counsel, and afterward receive him to glory, and that all things shall work together for his good. Mark the difference between Job and his wife—she speaks the language of the world: “Curse God and die.” But Job says, “Shall we receive good at the hand of the Lord and not the evil?” If God’s wisdom saw fit to give, and we rejoiced, now that he takes away shall we not submit?

Thus the Christian is saved from overwhelming doom, which often leads to insanity; from moroseness which renders men a curse to themselves and all about them, from hatred which makes the soul a nest of vipers, from dissipation which drowns the soul and withers every green and beautiful plant in his heart. But afflictions make him purer, better, happier and more useful.

They drive him nearer to God, and hence he partakes more of God’s nature, more of his strength, more of his joy.

The pruning of the vine is a scripture illustration of these facts.

2. It does not destroy his usefulness and the discharge of duty. The leaf and the fruit are the results of a healthy growth.

Some will do good when they feel like it—when matters are favorable, when they work just to suit them, but you take them under other circumstances and they will do nothing. Like the tree when there is a season of frequent showers, when there is an abundant supply of moisture, or, in other words, when there is no difficulty in the way of doing good, they are zealous. But let the whirl-wind pass by and they are apt to be broken or uprooted. Let the drouth come and they wither—no fruit appears in their daily life; they have no care for God or man, or their own soul. The idea of glorifying God, and of doing good, of being useful to others, is the last one to be entertained in their minds. Not a green leaf is to be seen. They abandon even a profession of Christianity. They yield themselves up wholly to the bad influences that surround them. The little good that they once had in their hearts is destroyed. They become like the dry, parched, burnt desert of the world that is around them. Why this sad state? Had they no hearts to love? no wills to determine for God and the right? no power to exercise faith in the truth? no tenderness to sym-

pathize with the cause of virtue and with Christ? Had they no early culture and blessings from the providence and care of God?

The answer to these questions is easy. God planted them in the vineyard just as he did other trees by their side. He gave them the same culture, the same capabilities, the same holy influences. But when he came to search for fruit he found none. The tree was found to be evil in itself.

3. Hence, also, the blessings which result from a faithful discharge of duty will continue. God says of all men, "The axe is laid at the root of the tree; every tree that bringeth not forth good fruit is hewn down and cast into the fire." Life is prolonged because God designs to give us an opportunity to be useful to ourselves and to others. While life is extended to the sinner, in which he may repent and be saved, it is continued to the Christian to fit his own soul for a home in heaven, and also to lead others to Christ that they may be saved.

"No man lighteth a candle and putteth it under a bushel, but on a candlestick, that it may give light to all that are in the house."

While the tree brings forth fruit it is spared. So, Christian friend, you are spared because you are working for God. But "the man of God shall be thoroughly furnished unto every good word and work." Hence God gives to the faithful increased blessings.

Worldly blessings, such as are needful, are secured to him. When a man is conscious of an entire consecration of his all to God, he ought not to be over-anxious about worldly goods, and besides, God, who owns the treasures of gold, silver, and the cattle of the hills—God, who gives or withhold all the good things of earth, will not suffer his children who please him, to want any good thing. He who controls the hearts of men, will not fail to influence them for the success of his cause as it shall be best. He who has taught us to cast our cares upon him will care for our spiritual wants. He who says to Satan, "Thus far shalt thou go and no further," and, "Touch not mine elect children, and do them no harm." He who sitteth on the circle of the heavens and observeth all the affairs of men, will care for our interests. He who is the Lord of hosts, who is a man of war, and the God of battles, will make the wrath of man to praise him, and restrain the remainder thereof.

In short, what interest of the Christian as an individual, in the family relation, or as a citizen of his country, is not under the careful supervision of an all-wise, all-powerful and infinitely good God? All these blessings result to the Christian whose nature is renewed, who walks by faith, who continues under all circumstances faithful to God, drawing new supplies each day and moment from the unfailing fountain of all good.

INDWELLING SIN.

It is the very nature of indwelling sin to embarrass and weaken the soul. Augur says, "The horse-leech has two daughters crying, give, give!" Such is *indwelling sin*. Like the horse-leech and its brood, it is a blood-sucker, and a strength-weakener. It sucks the life-blood out of our religion, joy. For instance, "The joy of the Lord is your strength." Joy, the second grace or fruit of the Spirit, it sucks dead; then love, peace, faith, meekness. O tell us not of the fabled Vampire, that sucks the blood of the living when asleep. Here is a *fact*, a vampire that sucks the life-blood out of our religion, asleep or awake; leaving the soul strengthless as the body when the blood is gone. May the Lord cast out and destroy this vampire from every heart and give us the victory through our Lord Jesus Christ!

Observe yet farther: He who is thus weakened knows it, feels it, deplures it, and with David of old, complains, "I am this day weak, though anointed king." Others perceive it, perhaps, and are ready to inquire with Jonadab, "Why art thou, being the King's son, *lean* from day to day?" Or, he himself may say of his inbred plague, as Jephtha did to his daughter, "Alas thou hast brought me very low." Ah! we have many among us who thus mournfully complain, whose voices are never heard in our spiritual streets.

Indwelling sin increases the power of outward sin. It is the plague of the heart. I. Kings, viii, 38. It betrays the soul into the hand of the enemy of the evil day. What the Lords of the Philistines found concerning David, indwelling sin frequently illustrates: "Let him not go down with us to the battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master, should it not be with the heads of men? He will fall to his master Saul, to the jeopardy of our heads." Who could blame them for so reasoning? "Let him not go down with us to the battle," was the dictate of prudence. But the same may be said of indwelling sin. Would to God we had the prudence of these lords of the Philistines! we would not stir another step until this *traitor* has been expelled from our hearts! Harken unto me, all ye who fear God! Deliver up this *fox*, this *Agag*, that it may be hewn in pieces before the Lord. Be it dear and necessary to your comfort, as a right hand, an eye, or a foot, as Jesus hints, (Matt. v. 29, 30.) O, cut it off, and cast it from you; hate and disown it forever. Was it not upon this principle that a pious lady in Italy declared, that if she could suppose any part of her being opposed to the will of God, she should desire its utter destruction; that it might be cast away from her, like driven dust before the winds! And is not indwelling sin opposed to the will of God? Has it not become, so to speak, a part of your very being? and, O, can you desire anything less or more than its utter destruction? Can you doubt that God desires the same? Is it not one of the works of the devil, his *chief work* in fact, which he came to destroy? I. John, iii, 8.—*J. Caughey.*

The motto "In God we trust," upon the two cent piece, is to be placed upon all the United States Coins.

[For The Repository of Holiness.]

LETTERS ON HOLY LIVING.

BY THE CORRESPONDING EDITOR.

Is it possible for human beings to live holy in this state of existence? This certainly is God's will, and the blessed Jesus prayed that the Father's will might "be done in the earth as it is in Heaven." If it is not *possible* for us to do God's will, then why should we be commanded to pray that his will *may* be done? Christ gave the disciples instructions how to pray, in a few words—a prayer comprehending *all* of our wants and obligations. The Great Teacher could not have misunderstood man's capacity for doing God's will. Why, this was *required* of the "first Adam," but he ignored the divine command, and disobeyed the expressed will of the Creator; hence Christ came to do the will of *him that sent* his only begotten Son, and to *atone* for the past misdeeds of the first Adam and his posterity. The Law was an explicit manifestation of God's will. Christ came not to destroy but to fulfill the law. This Law, which was added because of transgression, is our school-master to bring us to Christ. The question now recurs, what *is* the will of God concerning man's conduct.

1st. He cannot look upon sin, He **HATES SIN**, and says *emphatically* "the soul that *sinneth, it shall die.*" Christ came into the world that he might destroy sin and free mankind from its *dominion*.

2nd. It is *his will* that we should love God with all the heart. This implies entire submission to his acts of Providence, so that in adversity the stricken soul will sincerely say from the heart, "*Thy will be done.*" The Lord requires this entire submission to his will, and has a right to *require it*. If the true Christian were always favored with prosperity and worldly success, then would the unconverted say, as Satan said of old, "Hast thou not made an hedge about him and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land," and it implies entire co-operation with God in everything. The very appearance of evil must be avoided, but some shall be led astray. A true lover of God's great scheme of human restoration to a state of holiness, will sacrifice many things to avoid the "appearance of evil," lest some be prejudiced against the truth, and it implies earnest labor in behalf of the well-being of men. The sacrifice of *love* of comfort, of worldly emoluments, for the good of those who wander without a shepherd. In short, if we really love God, we will do what he commands, as far as we comprehend his meaning, and will obey the command *because* we love *him*, "whose commands are not grievous." "If ye love me, keep my commandments." This is the test of genuine love. But

3d. Can we fully obey God's will as indicated by his commands? 1st, He requires us to do no harm, to commit no act of injustice—to violate no law of conscience—to avoid, not only such sins as are generally practiced, but *secret sin*. If need be, to suffer persecution for righteousness sake. 2nd, He commands us to “be perfect,” “even as your Father which is in heaven is perfect.” How can feeble man meet these requirements? When he would do the will of God he finds another “law” in his being, warring against the law of the Spirit. His conscience approves the law of the Spirit, but how to perform, is *the question*. Shall the law be lowered to meet man's fallen nature, or shall it be revoked so that man shall be freed from it? *Neither*, thank God—NEITHER—where sin abounds, grace may much more abound, that as sin has reigned unto death, and held the soul in moral bondage, even so may Christ reign unto life, (set the soul at liberty, and hold his umpire in the soul,) and really reign unto *life everlasting*. Christ proposes to garrison the soul, so that all enemies may be “kept at bay.” What radical change is wrought in the soul, in this state of sanctification entire, is not so fully *comprehended*, as it is *perfectly experienced and enjoyed*. Salvation is mysterious in its *inception*, how much *more so* in its *highest development*. This state is expressed by the apostle Paul, as a “death unto sin.” “The body is *dead* because of sin”—subdued and brought under the control of the spirit of God, now resident in the soul—also described as a sanctification of soul, body and spirit. It is not to be understood that the great work of entire sanctification freed man from the possibility of errors in judgment, or practice. Some might infer, and *really have* inferred, that this indwelling of the spirit in the soul, would preclude the *possibility* of error, and have been thus led into many errors, and even into the sensualism of materialism. Thus “*led by the spirit*,” right, to them becomes a matter of choice, and sin a *virtue*. No! *this holiness* does not *inspire nor exempt* from the *spiritual obligations* of the law. But, “what the law could not do in that it was weak, *through the flesh*, God sending his own son in the likeness of sinful flesh and for sin, condemned sin in the flesh, that the *righteousness* of the law might be fulfilled in *us* who walk not after the flesh, but after the spirit.” The spiritual import of the law is met when we love God with all the capacity of soul we possess, or may possess, through faith in the Lord Jesus Christ. It is *possible* for man to *live holy* in *this* sense—to be free from the dominion of sin, to love God with all the heart and our neighbor as ourself. Want of knowledge may mislead, infirmities may cause violations of the divine commands, but “love is the fulfilling of the law,” and blots out all these unintentional violations of the law. But one important fact must not be overlooked. No one can, *after*

the *work of entire sanctification has taken place*, live holy without the *constant exercise of faith in Christ*. No matter how *radical and perfect* this work of renewal is, or MAY BE, it cannot be substituted for a constant watchfulness AGAINST SIN, and the *equally* constant exercise of faith in the atonement and ever-living sacrifice *for sin*. This state of perfect love is maintained through faith, that it may be by grace that we are saved, from beginning to end. Some “wonder” that God does not sanctify wholly at conversion, and thus fully fit the soul for holy living. Why does He not “*Justify*,” before repentance and reformation of life—or after, *without* faith, inasmuch as faith does not atone for sin? How long could we maintain this state of justification without faith? So of sanctification—what comes to us through faith must be maintained by faith and *conversely*. Faith must be so strengthened as to maintain these highest gifts of the Spirit, or God will not bestow them—none need backslide or lose the blessing of perfect love when they have attained unto it, if they will live by faith in Jesus. Oh! how glorious it is to live thus in union with God. Enoch walked with God and was not, for God took him—walked thus three *hundred years*. Did he *find* it impossible? He had the testimony that he *pleased God*. Did not Elijah and Job, and Daniel and Paul and John *live holy*? Yea, and without holiness NO MAN shall see the *Lord*.

WATCHFULNESS.

We must watch against sin. If there be any known sin which may gain advantage over us, or easily beset us, whether suitable to the natural constitution, or common to the age, or not branded with the infamy it deserves; or perhaps of a secret nature, and may be transacted without the knowledge of others; or an old sin, from which we have been already purged, to which if we should return, our last state would be worse than the first; or that one is very ready to put on the mark of virtue, of which it is very difficult to repent: against all these forms of sin we must be particularly watchful, lest we fall into them.

We must guard against the world. The things of this world are suited to our corrupt passions and vicious appetites. They excite and influence them, like food that is pleasant, but unwholesome, and feeds the disease. We must watch, therefore, that the world do not insinuate into our hearts and affections.

SATAN'S DEVICE TO RUIN SOULS.—One of the most successful of Satan's devices to ruin souls is “money.” The father often loses his soul in earning what the son loses his soul in spending. Avarice in the parent, and prodigality in the child, produce the same result—*i. e.* they divert attention from eternal realities, till probation is past, and the soul is lost!

THE CRUSE THAT FAILETH NOT.

Is thy cruse of comfort wasting?
 Rise and share it with another,
 And through all thy years of famine,
 It shall serve thee and thy brother.

Love divine will fill thy storehouse,
 Or thy handful still renew;
 Scanty fare for one will often
 Make a royal feast for two.

For the heart grows rich in giving;
 All its wealth is living grain,
 Seeds, which mildew in the garner,
 Scattered, fill with gold the plain.

Is thy burden hard and heavy?
 Do thy steps drag wearily?
 Help to bear thy brother's burden;
 God will bear both it and thee.

Numb and weary on the mountains,
 Would'st thou sleep amidst the snow?
 Chafe the frozen form beside thee,
 And together both shall glow.

Is the heart a well left empty?
 None but God its void can fill;
 Nothing but a ceaseless fountain
 Can its ceaseless longings still.

Is the heart a living power?
 Self entwined its strength sinks low;
 It can only live in loving;
 And by serving, love will grow.

—*Author of Schonberg-Cotta Family.*

THE CONDITIONS AND FELICITIES OF SPIRITUAL VISION.

BY REV. A. C. GEORGE.

“The greatest thing,” says Ruskin, “a human soul ever does in this world, is to *see* something, and to tell what it saw in a plain way. Hundreds of people can talk for one who can think; but thousands can think for one who can see. To see clearly, is poetry, prophecy and religion—all in one.” Well, every Christian has seen something, and, in a plain way, can tell it. He is a *Seer*, in the true, prophetic, scriptural sense. He may not have the illumination of genius, but he has the vision of faith. He may not have such a burden of prophecy as Isaiah; but his eyes “have seen the King,” and he has heard the loud acclaim, “Holy, holy, holy, is the Lord of Hosts,” and the live coal of the seraphim has touched his lips to make known the vision. He may not have seen Jesus as he appeared to Paul, when the light of his presence paled the splendor of an Asiatic sky, at

noonday ; but he has gazed on the dying looks of the Man of Calvary, and he has discovered, by faith, the reconciled countenance of his Heavenly Father. Yes, he *has seen* something—something worthy of being told—something which he *must* tell, and which will be to many who are in darkness, a *revelation of God*.

We ought to consider the conditions of this spiritual perception. In order to see, there must be a sound state of the organ of vision. But in our natural condition as sinners, this function of vision is impaired. We see nothing correctly ; nor, indeed, do we see at all, except the true light arise upon us, and scatter our darkness. The organ of sight for the soul is “evil”—that is, dim, sickly, distorted, bruised, blinded and dead. The first thing, therefore, is to come to the great Physician for healing and visional soundness. “Blessed are the pure in heart for they shall see God.” Let the blood be applied which makes the heart *clean*, and the spiritual vision will at once be purified. Then God in the transcendent beauty of his holiness will shine through and through the enraptured soul. The counsel of Jesus is : “Anoint thine eyes with eye-salve, that thou mayest see ;” but “no man shall see the Lord,” who does not “follow peace with all men and holiness.” But, oh blessed truth, those who do thus follow after peace and holiness shall come to the breaking of the morning, and shall greet the light which never fades !

In order to distinct vision the sight must be directed to a single object. “For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory ; *while we look* not at the things which are seen, but at the things which are not seen.” It is the earnest, constant looking which brings the vision of spiritual and eternal realities. We are exhorted to run our Christian course, “looking unto Jesus,” keeping our eyes fixed on him, looking away from every thing else, and unto him. “For consider him that endureth such contradiction of sinners against himself, lest ye be wearied and faint in your minds.” “*Consider him*”—that is, attentively and earnestly, yea, absorbingly ; for the original word, as Macknight observes, “being used to denote the accurate observation of arithmetical and geometrical proportions, signifies to consider Christ with the greatest accuracy of observation.” The clearness of our view, will be according to the singleness of our aim. He who would discern all the beauty of the heavens must forget the earth, and give himself unreservedly to the contemplation of the celestial orbs.

And this contemplation, we desire to add, must be detailed, particular and prolonged. No party, cursory view will bring the desired result. We must gaze till the nebulas in the celestial spaces resolve themselves into fixed stars, glowing in our heavens, like a new creation. In other words, we must meditate on the character of God, the facts of religious experience

and the glories of an immortal state, patiently, perseveringly and continuously, and then whole continents of revealed truth will rise to view, and the organ-like swell of the heavenly song and chorus will break on the enraptured soul.

Of course, this protracted searching for God is impossible without *faith*. The soul must be confident and expectant, or the weary sinews will fail, and the tasked muscles will relax. Faith is the spring of all our activity in the divine life. It is only when we see our need, and our possibilities under the Gospel, that we put forth strenuous exertions. Le Verrier said to some astronomical observers, turn your glances toward a certain quarter of the heavens, and a new planet will reward your pains. They had confidence in the inevitable mathematics, looked, beheld, and proclaimed, with joy, an extension of the solar system. So when the Christian has confidence in the Inspired Word, and looks, through his telescopic glass of faith, into the heaven of God's promises, his soul is gladdened with a vision of starry splendors, such as the dull eye of sense could never discern.

There is also a power of discernment in affection. If we love God, our view of Him will be distinct, far-reaching and comprehensive. "Christ and his cross," says an eminent divine, "are a movement on the world's love; and love itself is *the higher sense, or apprehending power of the soul*. Love is perceptive; whatever is loved is most really known or discovered. He that loveth, knoweth God."

We must say a few words, in conclusion, of the joy of this illumination. The misery of darkness is escaped. If the light which is in thee be darkness, how great is that darkness! How fearful is the night of the soul! How terrible to have no vision of God and immortality! From these appalling shadows, we are delivered by the grace of Christ. "Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." "Then Jesus said unto them, yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light." "The light of the body is the eye; therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. Take heed, therefore, that the light which is in thee be not darkness. If thy whole body, therefore, be full of light, having no part dark, the whole shall be full of light; as when the bright shining of a candle doth give thee light." "The promise simply is," says Richard Watson, "that if we keep our minds honestly open to conviction, we shall be as fully illuminated with truth, as a room is filled with light of a brilliant and well-trimmed lamp." And who shall tell the joy of such an illumination? "If any man walk in

the day," saith Jesus, "he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him." There are souls, says Dr. Bushnell, who "live as under heavy storm-clouds in the night; the lightning flashes in sharp gleams across the clouds, or glares in red anger-fits from within their body; but there is no opening through to let in the light of the stars." But when that faith comes which is the evidence of things not seen, the darkness flees away, the morning breaks, and the sun of righteousness arises with healing in his beams, and gladdens all the heavens. "The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light." This is a revelation of God; it enables us to "see the King in his beauty," and to "behold the land that is very far off." It ravishes us from all earthly sorrows, and makes us superior to every conflict and trial. We endure "as seeing him who is invisible;" and though we have not seen Christ in the flesh, it may, nevertheless, be said of us, "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." It transforms our characters into new, supernal beauties, while "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." It illuminates nature, history, Providence, all things, and ministers to our happiness from earth and air and sky. It is largely the joy of heaven. There we shall see "face to face;" but then it is something that even here, we are enabled to see "through a glass darkly"—that we have an obscure, if not the perfect vision. Though divine, it is not doubtful; but is itself a prophecy of the purer light of our celestial home. "It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; FOR WE SHALL SEE HIM AS HE IS." And seeing him as he is, we shall see all things as they are, and discern how resplendent the track of our assured immortality. The morning star of our faith will become the full sun-burst of our eternity. Let us, then, meet the conditions, that we may enjoy the felicities of spiritual vision, constantly praying,

"Spirit of faith, come down,
Reveal the things of God."

SCOFFING.—To a young infidel who scoffed at Christianity on account of the misconduct of some professors, Dr. Mason said, "Did you ever know an uproar made because an infidel went astray from the paths of morality?" The infidel admitted he had not. "Then you admit Christianity is a holy religion, by expecting its professors to be holy; and thus, by your scoffing, you pay it the highest compliment in your power!"

CHRISTIAN UNITY.

The apostle Paul gives this beautiful exhortation to the Ephesian brethren: "I, therefore, the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness, and meekness, with long-suffering, forbearing one another in love: endeavoring to keep the unity of the Spirit in the bond of peace."

It may be asked, "Is it possible that all who profess to believe in the truths of the Bible will ever be brought to see everything in the same light, and to follow in every minute particular the same track of thinking and acting?"

This unity may, and ought to be, maintained in all the grand essentials of the Gospel. And a beautiful unity of faith and practice, of sentiment and feeling, does exist between real Christians of all denominations, however they may differ about the explanation of some abstruse doctrines, or the outward forms of church government: "for the kingdom of God is not in word, but in power." "It is not meat and drink, but righteousness and peace, and joy in the Holy Ghost." When these holy characters freely open their hearts to each other, and discourse together on experimental and practical subjects, they find themselves standing on one common ground—connected by one common tie—united in one common cause—and drinking into one and the self-same spirit.

They all mourn over and are deeply humbled on account of the corrupting of their nature and the sin of their lives. They all are conscious of their utter inability to save themselves. They are all enabled, through grace, to look unto Jesus, the eternal Son of God, as their only Savior, whose blood cleanseth them from all sin; whose merits, received and applied by faith, form their only justifying righteousness, whose intercession for them prevails with the Father, whose promised gift, the spirit of truth, dwells in their hearts, causing them to cry with filial love and confidence, "Abba, Father."

They all confess how low their highest efforts fall beneath the elevated standard of gospel holiness; yet forgetting the things which are behind, they press forward to those which are before, and long for that happy period when, having laid down their bodies of sin and death, they shall shine in spotless purity in the courts above.

With these feelings and impressions they all confess themselves to be pilgrims and strangers upon earth. Their hearts are set upon things above. They sympathize with each other's sorrows and gladden with each other's joy. They love to bear each other's burdens, and so fulfill the law of Christ.

They unitedly confess themselves to be sinners saved by grace, through faith in a crucified Redeemer, and ascribe all their salvation, from first to last, to the free, unmerited mercy of God in Christ. Thus they acknowledge the justice of that sentence which condemns them as sinners to everlasting misery, they extol the vastness of that love which so freely saves them from the wrath to come.

Now, if every faithful follower of Jesus can subscribe to these common points of Christian doctrine, what is it that separates the true family of Christ? Is it not the remaining corruption of our nature—

the remaining darkness of our minds—and the subtle enemy of our souls? These are the foes which disturb the peace of Christians, and destroy much of their spiritual prosperity.

While we remain in the body, differences of opinion on some points must be expected; but may not this be designed in infinite wisdom for the exercise of charity and forbearance toward each other, provided the great truths of genuine Christianity are maintained and practically believed?

The more we know ourselves, the more we shall learn to renounce our own reasonings, and to follow simply the direction of that blessed Word which is given to be a light unto our feet and a lamp unto our path. Let us pray earnestly that our minds may be enlightened to discover the truth as it is in Jesus, and that we may be led to love and practice the truth as it is revealed in our souls. In the fulness of Christian charity may we be enabled to say, “grace be with *all them* that love our Lord Jesus Christ in sincerity.”

Here we see but a small part of the ways of the Lord, but a glorious period is coming, when the whole stupendous work of mercy shall be displayed to the church triumphant in heaven, and call forth eternal songs of praise.

There, in that bright world, the saints of God will see with one vision. There, with one heart and mouth, they will glorify God and the Lamb, join in the same song, delight in the same word; being in every sense one, in the presence of him, who, when upon earth, interceded for his people: “The glory which thou gavest me, I have given them, that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one.” [s. A.]—*S. S. Times*.

[For the Repository of Holiness.]

PERFECTION IN CHRIST.

BY REV. W. H. RAYBURN.

The Gospel of the grace of our Lord Jesus Christ has established a standard of perfection which is attainable by every soul. And there is no difficulty to establish from the Scriptures the doctrines of perfection as a generality, or to find there the suitable nomenclature to give it expression and arrangement; but if there be anything difficult concerning the doctrine it is to determine its precise altitude.

The diversity of opinion entertained by professing Christians is consequent upon these terms not being incorporated in the various *creeds*; for most assuredly they abound in the word of God.

The Bible shall be our umpire in determining what is truth. And it will serve our purpose here to make quotations from Scripture. The Lord God remarked in the conversation between him and Satan: “Hast thou considered my servant Job that is a perfect man, etc.” The Psalmist says, “Mark the perfect man and behold the upright.” Matt. records the command, “Be ye perfect even as your Father in Heaven is perfect.” Paul to the Corinthians, “Howbeit we

“speak wisdom among them that are perfect.” In the Apostles farewell address to the same people he exhorts them to be perfect. Paul’s Epistle to the Ephesians, “Till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man.” But, “Having these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and Spirit, perfecting holiness in the fear of the Lord.” “Therefore, leaving the principles of the doctrine of Christ let us go on to perfection.”

Many other scriptures might be quoted, but these are sufficient for the basis of the doctrine, and also, to prove that the term is divinely authorized and familiarly used by Christians under both dispensations.

Therefore, instead of disputing the doctrine of a misconceived standard which seems to be contrary to the Bible, we had better try to ascertain what the true standard of perfection is?

It is not absolute perfection. That belongs to God alone; the Almighty is essentially and infinitely perfect.

It is not *angelic* perfection. They are relatively perfect, possessing all the native goodness with which they were created excepting in strength, etc.

Neither is it *Adamic* sinless perfection; for Adam intellectually and spiritually was a perfect man.

But, *Christian* perfection; consistent with human frailty; allowing sufficient latitude for imperfect knowledge, fallibility of judgment, together with all the weakness and infirmities of a fallen nature.

Perfection in Christ Jesus, consisting in the fulfilment of the law of love: Thou shalt love the Lord thy God with all thy heart, soul, mind and strength. God is love! He that dwelleth in love dwelleth in God and God in him. Herein is our love made perfect. There is no fear in love but perfect love casteth out fear.

From the Scriptures we may fairly contend for the doctrine of Christian perfection. Not a natural attribute of the character, but a perfection in righteousness imputed to us through the Lord Jesus Christ. To be clothed with salvation as with a garment; to be covered with robes of righteousness as spoken by Isaiah.

For the Lord to be our righteousness as taught by *Jeremiah*.

“Jesus, thy blood and righteousness,
My beauty, are my glorious dress.”

OBJECTIONS CONSIDERED.

Rom. viii ch. “They that are in the flesh cannot please God.” The term flesh in this passage does not refer to the physical body, but is synonymous with the carnal mind. We arrive at this conclusion

from the tenor of the apostle's discourse. "But ye are not in the *flesh* but in the spirit, if so be that the spirit of Christ dwell in you," and at the same time they were men of corporeal bodies the same as other men; then the passage is not in conflict with the doctrine of perfection, but teaches that as long as men are under the iniquitous dominion of the (flesh) carnal mind, they cannot please God, and that they must be in the spirit by having the Spirit of God to dwell in them before they can receive the divine approbation.

Second Objection.—John, 1st ch. and verse.—"If we say we have no sin we deceive ourselves? and the truth is not in us." This has no reference to believers who are in a saved state. Neither does it teach that Christians may not be perfect. But is directed against those that deny the original depravity of the heart, and the actual transgression of the life.

Now, to assert that this scripture militates against the doctrine we advocate, is to conflict with the whole tenor of the Scriptures, and especially with the ninth verse of this chapter, which explains the eighth, and is a strong argument in favor of our theory. 9th verse "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from unrighteousness."

Therefore instead of limiting the attainments of the Christian, and the blessings of God's salvation; this Scripture is a divine pledge for a broad, sweeping absolution from the guilt of actual transgression, and a thorough cleansing of the soul from the pollutions of original depravity.

Purge me with hysop and I shall be clean; wash me and I shall be whiter than snow.

"Thy blood shall o'er all prevail,
And sanctify the unclean;
The grace that saves the soul from hell
Will save from present sin."

Objection Third.—We would have no more need of the atonement of Christ. This objection is the result of a misconception of the doctrine of perfection. The glorious attainment of which we write exclaims with Paul: "The life which I now live in the flesh I live by faith on the Son of God."

In the language of the poet—

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

"Other refuge have I none,
Hangs my helpless soul on Thee,
Leave, oh! leave me not alone!
Still support and comfort me."

Objection Fourth.—That this doctrine of perfection would engender pride. This objection betrays an incorrect understanding of the principles involved. Christian perfection, denominated *perfect love* in the aggregate, comprises many affections, emotions and graces in detail. A perfect repentance toward God. A *perfect* faith in Christ. “Adding to your faith virtue, to virtue knowledge, to knowledge temperance, godliness, brotherly kindness,” etc. Also *humility, meekness, patience, gentleness*, and long suffering, all perfect. This succession of steps in the ascent of perfection’s everlasting scale crowned with the glorious achme of perfect love. This beautiful constellation of graces clustering around the full orbed Son of righteousness.

This perfection may be attained by every one. There is an eternal sufficiency in the provisions of the gospel to graduate every soul in all the graces and accomplishments of a perfect manhood. There is power in Jesus’ blood to wash as white as snow. There is a fountain open to the house of King David for sin and uncleanness.

“The dying thief rejoiced to see,
That fountain in his day,
And there may I though vile as he,
Wash all my sins away.”

This perfection is a necessity. Mankind are so constituted that their happiness depends greatly upon their associations being congenial. There must be a oneness of character in order to any measure of happiness. And this is absolutely so of man in relation to God. Therefore, as God is holy and perfect, man must be perfect. For perfection in holiness is a fundamental principle of God’s universal Government, and unless fallen men perfect holiness in the fear of the Lord, between them and *God* there will be an eternal antagonism, and they will be subject to the terrible realization that our God is a consuming fire. But God proposes through Christ to transform the fallen soul by the renewing power of the Holy Ghost, that we may know that Christ is in the Father, and we in Christ, and Christ in us.

Thus the discordant elements of humanity are turned to the glorious harmony of heaven, and the purified man fitted for association with the spirits of just men made perfect. He can bask *unembarrassed* in floods of light that emanate from the Lamb of God. Approximating nearer and nearer the eternal throne; increasing in all the powers of the Spirit; drinking deeper and deeper at the fountain of infinite joy.

The Gospel proposes to make men happy, only by making them holy. How absurdly they act, who seek enjoyment in sin, when but for sin there would be nothing but enjoyment.

EVERY-DAY PIETY.

An occasional and valued correspondent, (J. S. R.) furnishes us the following extract from "Manoah," a volume recently published by Geo. W. Childs, of Philadelphia. The work is an earnest effort of the gifted author to enforce on her own mind, and those of her readers, the lessons of practical piety suggested by the brief and fragmentary history of Manoah, the father of a well-known and famous hero and deliverer of Israel:

"Take at random one of the days which have made up his life, and what is the account which it would be likely to furnish, particularly in regard to Christian knowledge and peace? How to the faithful liver is each day filled with trials called *petty*, because they are familiar, with discouragements which would be insignificant in description, but which sicken the soul, and palsy every effort. A chance word, a thoughtless interference, an unwelcome claim, a child, a servant, a visitor, may disturb the composure of your mind as well as the order of your plans. A light touch destroys the balance that you had adjusted with such plans. The calmness and mental elevation, to which, in the morning you had attained with such effort of self-examination, contemplation and prayer, and which you thought would be preserved through the day, have yielded to a feeble, seemingly impotent assault. You have lost your just gained foothold on the rock, and are tossed about on the sea of your undisciplined feelings and unsound judgment. Or, like a stray child, you look around you bewildered and helpless in the world's wilderness. And you are a stray child! Confident in your knowledge of the way, you have withdrawn from the Father's presence, wandered from the path in which you were set, and the thick darkness of absence from the light of life now closes around you.

"The first lesson in Christian service is humility; faith, dependence, zeal and activity are the second, and we may not invert the order, or we destroy the character and end of Christian performance. Pre-eminently do the sins of the tongue oppose our progress, and head up occasion for shame and discouragement. You began a discussion in the love of truth and spirit of peace, but pride of opinion and impatience of opposition, mixed themselves with the zealous affection for a good thing, and gendered a strife of words, in which you dishonored the cause you meant to recommend. You proposed to elevate your adversary to your own or a higher level, and you have descended below his. Often in your private and public discourse, the pleasant sound of your voice lulls your Christian caution, literary or religious vanity comes in like a torrent on your fluent periods, and it is no longer Jesus, your Teacher, your Savior, but self, a crowned, exalted, applauded self, that engrosses your thoughts and attracts your affection.

"You possessed at one time a large measure of spiritual peace, a sense of being right with God, reconciled, and at rest with Him. Almost imperceptibly, by want of watchfulness, by suffering other thoughts to intrude, this "joy in the Lord" has passed first into a natural and legitimate animal exhilaration, then into light-mindedness, and lastly into foolish talking and jesting, which truly were not *conven-*

ient to your Christian character and attainment, for they have lessened your influence, prevented your growth, and separated you from your God.

“Oh, to bring our religion into every-day life, to decorate and glorify that life, gloomy, distasteful, unlovely as it often is—to hallow it, groveling, sordid, impure and idolatrous as we make it, with the brightness, sublimity and holiness of Christianity!”—*Congrega’list*.

[For The Repository of Holiness.]

THE PLACE OF PRAYER.

BY MRS. M. J. E. NATE.

There is a place my heart doth love,
A place, which wafts my soul above ;
The place where saints and seraphs meet.
Where Jesus comes with blessings sweet :
Where all the sacred, hallowed air
Is burdened with uplifted prayer.

Perchance, within the lone retreat,
The soul doth with its Saviour meet ;
Out neath the shade, the silent wood,
The heart ascends, with soul subdued ;
But God is there, and blest the place,
Where he reveals his smiling face.

And prayer is sweet, where myriads throng,
Where echoes loud the praise prolong :
Or where the gentle, heaving sigh,
Goes softly up, to God on high.
He hears them all, and oh, how near
He comes, each faithful soul to cheer.

It may be by the bed of death,
Beside the sinking, failing breath ;
Where earnest prayer goes up to God,
To spare him yet, the chastening rod.
Then Jesus soothes each bleeding heart,
And prayer, sweet prayer, bids grief depart.

O, “trust in God,” how sweet to me.
It sets my burdened spirit free ;
Makes chastened prayer a joy divine,
Celestial glories o’er me shine.
It wafts my soul to bliss above,
And fills me with immortal love.

How dark this beauteous world would be.
Did not my Jesus speak to me ;
Did not that holy, radiant face,
Shed o’er my soul its heavenly grace ;
O prayer, O praise, let us adore,
Let Jesus reign forevermore !

MISSION OF THE CHURCH.

The Church of Christ was designed to represent him on earth, and to minister to all the moral needs of the human race. Her work, then, is not done when she sends out preachers and teachers; when she exhibits sacraments and liturgies; when she sets up churches at home and mission stations abroad. She must grope her way into the alleys and courts, and purlieus of the city, and up the broken staircase, and into the bare room, and beside the loathsome sufferer. She must go down into the pit with the miner, into the fore-castle with the sailor, into the tent with the soldier, into the shop with the mechanic, into the factory with the operative, into the field with the farmer, into the counting-room with the merchant. Like the air, the church must press equally on all the surfaces of society; like the sea, flow into every nook of the shore-line of humanity; and like the sun, shine on things foul and low as well as fair and high—for she was organized, commissioned and equipped for the moral renovation of the world.—*Bishop Simpson.*

PRESENCE OF THE HOLY SPIRIT.

“The Spirit also helpeth our infirmities.”—Rom. viii. 26.

Languor may be the penalty of *egotism* in prayer. No other infirmity is so subtle, or so corrosive to devotion, as that of an overweening consciousness of self. It is possible that an intense self-conceit should flaunt itself in the forms of devoutness.

To a right-minded man, some of the most astonishing passages in the Bible are the mysterious declarations and hints of the *residence* of the Holy Spirit in a human soul. We must stand in awe before any just conception of the meaning of such voices as these: “The Spirit of God dwelleth in you”—“God dwelleth in us”—“Ye are the temple of God”—“Your body is the temple of the Holy Ghost”—“Full of the Holy Ghost”—“Filled with all the fulness of God”—“Praying in the Holy Ghost”—“With all prayer in the Spirit”—“The Spirit itself maketh intercession for us.”

But the mysteriousness of such language should not surprise us. Its mystery is only the measure of its depth. It is the reality which it expresses that is amazing. Let us not fritter it away by shallow interpretations. While, on the one hand, we are under no necessity of blinking the truth of the intense activity of the soul in any holy experience; on the other hand, we must discern in such phraseology the *greater* intensity of the Holy Spirit’s action in a holy mind. The existence of the mind is no more a reality than this indwelling of God.—REV. AUSTIN PHELPS.

CHALFANT.—The *Western* says: “Rev. James F. Chalfant, pastor of Trinity Church of this city, has been appointed by Bishop Clark superintendant of the middle district of our Southern work, embracing Alabama and Western Georgia. He will in a few days set out for his new field, making Huntsville, probably, his headquarters. Mr. Chalfant has peculiar qualities for this work, and we expect for him the best of success.”

Editorial Repository.

THE PAST YEAR.

One year ago, with much trembling we commenced the publication of this magazine. It was a venturing out into unknown waters. Each step was taken with emotions of hope and fear. We thought there was a voice behind us indicating the pathway of duty, and yet in this we were possibly mistaken. We believed our motives to be pure, and our aims to be single, but the human heart has often been deceived with its own suggestions. The undertaking was (for us) a great one, the responsibilities involved, more than ordinary. Our central theme had a tide to stem—a tide, which, in some respects had gathered strength as it came along the line of past ages. The undertaking was not only in a wider sense to identify us with the great moral battlefield, but it placed us directly at the local point of conflict. Our subject was glorious among the angels, but often distasteful among men. We had the "truth as it was in Jesus," but the fact of its being truth *only*, would bring it in dread conflict with error. To be crushed by financial embarrassment as the result of heavy expenditures, unrescued by a rush of subscribers—to undertake, when material was high beyond precedent, and the whole country involved in war! All these thoughts pressed us. And then, if our enterprise could be in common with all Christians, and the undertaking with the doctrine inculcated, sustained by the general faith and practice of the churches. If, in presenting the nature, and urging the necessity of *complete* holiness of heart and life, we could expect the hearty good will and co-operation of all Christians as we should in promulgating repentance or pardon; this would have furnished relief. If the mass of gospel ministers, had been recognized as the supporters of the doctrine, this would have furnished a stronghold

into which we might run, should a storm overtake us. Then too, the country was flooded with literature, and we were coming from obscurity, with an *unpopular* theme. With these facts and fears before us, we began, and have continued till this hour; and we are here to record that out of all difficulties the Lord hath redeemed us. Our subscription has been sufficient to pay expenses, so that by the "Repository" we have in no way been embarrassed. "Glory to the Father and to the Son and to the Holy Ghost!" The heart of the editor has often been cheered with blessed tidings, coming from the regions whither the "Repository" has gone. Some, who for years had been seeking pardon in the dark, found the light of a justifying Savior, by reading its pages. Others, who were careless of destiny, have picked up some stray number, and in reading were led to repentance and salvation. Many, too, who for tedious years had been inquiring after full salvation, write us that since taking the "Repository" they have washed in the fountain of Christ's blood. These indications that God owns and crowns our labors, bring us unspeakable satisfaction. The fears, the trial, the toil, are all lost sight of amidst the triumphs of a sing'e ransomed soul! We are now ready with blessed cheer, to enter upon the labors of the coming year.

This is the last number of the present volume, and we are reminded that there is an hour coming when our last article shall be written. Shall we, with our readers, have blessed greetings in the land where death cannot come?

THE COMING YEAR.

With a deep consciousness of our frailties, and insufficiency for the work before us, but with a blessed trust in God, we propose entering upon the second volume of the "Repository."

Marked deficiencies in the first volume have doubtless revealed themselves to

riper minds. From some of these the second will be delivered, as we have learned many lessons by experience, which were not learned otherwise. In our changes of offices, delays have been unavoidable. These have been unpleasant to our readers, and very painful to ourselves. With the new arrangement, we have the assurance of great promptness as to time. We have seriously contemplated an enlargement of the magazine, but fear to make promises, least we should not fulfill them. The addition of eight pages would be very desirable, and nothing will prevent, save the fear of financial embarrassment. If we were assured of a sufficient enlargement of our subscription to warrant such change, it would be made without one moment's hesitation. Will not the friends of the Repository put forth an earnest effort, and forward the results before the first of January, to pave the pathway to this most desirable end? The second volume will be printed on *fifty pound book paper, with heavy covers*. Our printing will be done with *new type*, and elegantly executed. We expect typographically to compare well with any Magazine in the nation. We shall make some changes in the various departments of our columns, and expect to introduce a "Children's Repository." We wish to publish from one to three sound experiences in each number, and to this end hope that many of our brethren in the ministry and church, will furnish us with a clear statement of God's dealings with them. It is our intention to place the Repository on as broad a basis as possible. While the one great doctrine of *entire sanctification* shall ever be our center, we will gladly admit to our columns a wide range of truth gravitating that way. We hope that every earnest reader, within a single year, from the Repository alone, will be able to understand clearly all that is necessary, to lead to a clear and scriptural experience of the great salvation. There will be much family reading, suited to awakened sinners and unconverted children. In short, we contemplate making this Christian magazine a repository of glorious truth, while from its pages will be reflected light which will flame on all the pathway from Egypt to the New Jerusalem. We are the more confident in these statements, because of pledges which have been given from some of the best minds in Zion to contribute regularly to the Repository from month to month. In the meantime let all who love holiness, and are interested in this blessed enterprise, aid us with uplifted hands to God. There are breakers on either side, and

except God shall direct and hallow our efforts all is lost. O! for the New Testament baptism upon our labors, and readers till the flame of pentecost shall cover the whole land.

TO SUBSCRIBERS.

We will send the January number of the second volume to those who have taken the first, (except when ordered to stop,) hoping they will continue their subscription, and forward the money to us at LaSalle, Ill., or to the preacher in charge of the Station or Circuit, who will forward at an early date.

Will our subscribers accept our sincere gratitude for past favors, and each of them aid us in the enlargement of our circulation. With many of the names on our young record we have already become familiar, and every month this acquaintance has been more desirable. Brethren, send us your names, and let the "Repository" be earnestly remembered in your prayers

BACK NUMBERS.

Some of our subscribers beginning with July, have inquired for the previous numbers containing our "Address to seekers of Holiness." If any of these are still desired we have a few, and would be happy to send them. If any number of the first volume has failed to reach any subscriber, we should be glad yet to fill the vacuum as far as our numbers go, free of cost.

CROWDED OUT.

Our "address to seekers of holiness," articles on experience, and other valuable matter, are crowded out of the present number. The "Address" will be resumed next month.

OUR REMOVAL.

We have yielded to godly judgement of numerous lovers of holiness in removing the magazine to Chicago, where we hope it may be published to the glory of God, for many years to come. This city being the great center of the North west, it appeared rational that it should be the seat of our enterprise. We shall be happy of a large subscription within the city limits, and trust our magazine will bear some humble part in bringing its thousands of perishing ones to the Cross.

ADDRESS OF THE EDITOR.

All communications for the present will be sent to our address at LaSalle, Ill.

Pure Droppings.

[For the Repository of Holiness.]

---What strange *servants* some Christians are! always at work for themselves, and never doing anything for him whom they call Master! And what subjects! ever desiring to take the reins of government into their own hands.

—If heaven doth not enter into us by way of holiness, we shall never enter into heaven by way of happiness.

—The best thing to be done when evil overtakes us, is not lamentation, but action; not to sit and suffer, but to rise and seek a remedy.

—The proudest man on earth is but a pauper, fed and clothed by the bounty of heaven.

—It is of immense importance that religion be secured in youth. Those years which so easily take stamp coloring from surrounding objects, impress their own likeness upon a series of other years.

—What is the world to them that are in the grave where our bodies must shortly be? or to them that are in eternity, where our souls must shortly be?

—Who will not deny himself for a time, that he may enjoy himself forever!

—Remember you are at the door of eternity, and have other work to do than to trifle away time.

—Indecision says Dr. Paley, "keeps the door ajar, but decision shuts and bolts it." How applicable this, to evil suggestions.

—The enjoyment of heaven will not be the enjoyment of self, but the enjoyment of God; loosing ourselves in him in light ineffable, that he may be all in all.

—Sanctification does not consist in the perfection of our natural powers, in lights or in raptures, but in being delivered from all sinful desires and tempers, and filled with pure love.

—Our best use of ourselves, is to be employed for God.

—The fountain of love is deep, and its waters free.

—The person who talks superficially about "white lies" is probably not too good to circulate "black ones."

—Repentance is never to be postponed, Procrastination always makes it more difficult.

—Pride like the magnet constantly points to one object, self; but, unlike the magnet, it has no attractive pole, but at all points repels.

—We should act with as much energy as those who expect everything from themselves; and we should pray with as much earnestness as those who expect everything from God.

—To be satisfied with the acquittal of the world though, accompanied by the condemnation of conscience, this is the work of a little mind; but it requires a soul of no common stamp to be satisfied with its *own* acquittal, and despise the condemnation of the world.

—God is on the side of virtue for whoever dreads punishment, suffers it, and whoever deserves it, dreads it.

—Mental pleasures never cloy; unlike those of the body, they are increased by repetition, approved of by reflection, and strengthened by enjoyment.

—We can not think too highly of our nature, nor too humbly of ourselves.

—When we see the martyr to virtue, subject as he is to the infirmities of a man, yet suffering the tortures of ademon and bearing them with the magnanimity of a god, do we not behold an heroism that angels might not surpass nor imitate, but must admire.

—*Avarice* has ruined more men than prodigality, and the blindest thoughtlessness of expēditure has not destroyed so many fortunes, as the calculating but insatiable lust of accumulation.

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