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THE REPOSITORY OF HOLINESS.

VOL. I.

NOVEMBER, 1865.

NO. XI.

For the Repository of Holiness.

BE EXPLICIT.

BY REV. W. B. M. COLT.

BRO. H: Not long since I was present during a discussion on entire sanctification, and heard, with astonishment and regret, a prominent minister of the Methodist Episcopal Church declare that, in his opinion, we should preach holiness, only incidentally: which, according to Webster, is "without intention," or, "accidentally."

As this "opinion" is in perfect harmony with the practice of many who profess to believe in the doctrine of holiness, and can be conducive of evil only; it becomes us to sound the note of alarm.

Can it be that God would have his ministers ashamed of *any* doctrine of his word? or keep back any truth he has revealed? Would he have them teach by accident merely that "without which no man shall see the Lord?"

Would he have them keep in the background that which alone can qualify for a life where all are holy? "Nay verily." In the gospel commission, he has commanded them to teach all to "observe *whatsoever* he has commanded."

Among the *explicit* commands of his word we find the following: "Be ye therefore perfect, even as your Father which is in heaven is perfect," Matt. 5: 48.

"But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written: Be ye holy; for I am holy," 1 Peter 1: 15, 16. "Follow peace with all, and holiness, without which no man shall see the Lord." Heb. 12: 14.

"He that saith he abideth in him, ought *himself* also to walk, *even as he walked.*" 1 John 2: 6.

How can these commands be *observed* unless they are *explicitly* taught by those who are commissioned to tell the *whole* truth of God?

Is this "incidental" preaching, on the distinctive doctrine of methodism, in accordance with the views of Wesley? Far from it: He instructed the preachers of his day, "to *make a point* of preaching perfection to believers, *constantly, strongly and explicitly.*"

And, in a conversation with Mr. Benson, (1762), he said, "I doubt we are not *explicit enough* in speaking on full sanctification, either in public or private:" Vol. vii. p. 84.

Again, Vol. iv. p. 378, he attributes a flaming revival to the "*zeal* of the preachers for *Christian perfection*": And in speaking of one of his preachers, Vol. vii. p. 55, he says, "I hope he is not ashamed to preach a full salvation receivable now by faith." And adds, "this is the word which God will always bless, and which the devil peculiarly hates: therefore he is constantly stirring up his own children and the weak children of God against it."

Other paragraphs clearly show that he condemned the neglect to preach *explicitly* and *earnestly* on Christian perfection, as a great detriment to the work of God: He says, Vol. iv. p. 459, "Went on to Launceston. Here I found the work of God had gained no ground in this circuit all the year. The preachers had given up the *Methodist testimony*. Either they did not speak of perfection at all, (the peculiar doctrine committed to our trust,) or they spoke of it only in general terms, without *urging* the believers to go on unto perfection, and to expect it every moment. And where this is not *earnestly* done, the work of God *does not prosper*."

Again, Vol. iv., p. 557. "Perceiving they had suffered much by not having the doctrine of perfection *clearly* explained and *strongly enforced*, I preached *expressly* on that head." And in speaking of a society which had lost fifty members in a few months, Vol. iv., p. 220, he says, "one reason is, Christian perfection has been little *insisted* on; and where this is not done, be the preacher ever so eloquent, there is little increase either in the numbers or the grace of the hearers."

And the "Pioneer of Methodism" in America, (Bishop Asbury,) perfectly harmonizes with its "Founder" in England. See Wesley's missionaries to America; p. 163: "I am *divinely impressed* with a charge to preach sanctification in *every* sermon." See again, p. 101—132. I have not preached sanctification as I should have done: if I am restored, this shall be my theme more *pointedly* than ever, God being my helper."

O that more of the leading ministers were thus impressed, and would thus resolve.

Again, we may ask, by what rule or authority should we be *in-ex-*

PLICIT in reference to this essential truth of the gospel, that would not also forbid plainness of speech in reference to all other doctrines of the Bible? And if repentance, faith, and justification were treated of "incidentally," how many would repent, believe, or receive pardon? No more than are sanctified, where the subject of holiness is merely *alluded* to, and not *dwelt upon*. Inexplicit teaching is a relic of popery; and all experience and observation has demonstrated it to be a clog to the wheels of truth.

We have only to ask, where is the doctrine of holiness "incidentally" preached, in order to ascertain where but few, or none know any thing of its saving power.

My own experience, as a minister, argues the necessity of *enforcing* the doctrine of holiness. Having preached seven years this great truth by mere allusion, and failed to see any fruit, I spent last year in *explicit* teaching on this subject, and as a result, I have seen scores made every whit whole."

Glory to God for a gospel which offers a free and full salvation from sin by faith in Jesus. It is the great want of the church, and the world; and is the only thing which will subdue the kingdoms of the earth to the scepter of Prince Emanuel.

The Lord hasten the time when the "watchman shall see eye to eye," and declare the whole truth "as it is in Jesus." Then, with Paul, we can reckon ourselves free from the blood of all men, *because* we have not shunned to declare *all* the counsel of God.

Warsaw, Ill.

For the Repository of Holiness.

CHRIST WHO STRENGTHENETH.

BY MISS C. S. ROGERS.

In the souls adversity,
In its dread extremity,
Whither should the spirit flee,
But, oh Christ! to Thee?

By my own weak heart betrayed,
Chiefly of myself afraid,
Refuge from myself I need,
And I fly to Thee!

Wrenched from every stay and trust,
Beaten small as wayside dust,—
Kind Thy dealings, Lord, and just,
If they bring me Thee!

Jesus! Shepherd of the flock!
Jesus! Shadow of a rock!
Suns may smite, and tempests mock,—
Thou wilt shelter me!

TRIUMPHS OF THE GOSPEL.

BY J. M. HAYDEN.

“For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe.”—1 Cor., 1 : 21.

When I reflect upon the character of Jesus Christ and his Gospel, and the apparently insignificant means employed for its dissemination among the children of men, and then view its astonishing triumphs in the world, I am overwhelmed with amazement at the wonderful display of Divine wisdom and power manifested in the whole scheme. That a system so perfectly opposite to all the established usages of society and the preconceived opinions of the world ; a system of morals and religion which, if successful, must necessarily overturn all the then existing institutions, both Jewish and Pagan ; social, moral, civil and religious ; should be ushered into the world with no other means of propagation but such as are addressed to the intelligence and conscience of sinful and depraved humanity, is wonderful indeed.

Christianity was designed to revolutionize the world, to correct the errors into which humanity had fallen, and to restore the earth to its pristine glory. The vastness of its design and the comprehensiveness of its object, prove it to have been of Divine origin. But who could have anticipated that by the “foolishness of preaching” it would make headway against the combined opposition of men and demons ? But so it was.

Its Author, indeed, was put to death, and his adversaries thought the victory complete ; but he left his faithful followers. Upon these, for the most part unlettered Galileans, destitute of wealth or position, devolved the task of publishing his fame. “Endued with power from on high,” and armed with the “sword of the spirit,” they preached, “both in Jerusalem and in Judea, and in Samaria, and unto the uttermost parts of the earth,” “repentance and remission of sins in his name,” speaking “as the Spirit gave them utterance,” “God also bearing them witness, both with signs, and wonders and divers miracles, and gifts of the Holy Spirit, according to His own will.”

Converts were numbered by thousands. Jews and Gentiles owned His sway, and the gospel rapidly spread into all the provinces of the Roman Empire, in the face of opposition the most malignant the sun ever shone upon. They were persecuted from city to city ; they were imprisoned, scourged, stoned, beheaded, crucified. They encountered death in every conceivable form, and yet in the short space of three hundred years, Christianity overturned paganism and made way for the complete subversion of the Roman Empire. Truly hath “God chosen the weak things of the world to confound the things which are mighty,” “That no flesh should glory in His presence.”—*Christian Unionist*.

Up, O my soul ! and cheerfully *obey*, and thy bolts and bars shall all fly open : follow the Lamb whithersoever he goeth.

BISHOP THOMSON'S ADDRESS.

These precious words of our good Bishop, we gladly extract from his address published in that excellent periodical the North-western Chh. Advocate, and trust the spirit they breathe will enter into the heart and life of all our ministers.—*Ed. Repository of Holiness.*

TO THE CANDIDATES FOR DEACON'S ORDERS: You have answered the questions of the Discipline, and I will call your attention to only three points—

First, the declarations you have made on the subject of holiness, or “being made perfect in love in this life.” You have said you expect it—that you are groaning after it. The doctrine is not, I am happy to say, *exclusively*, though *distinctively* Wesleyan, while surely it is eminently Scriptural. Wesley found it in the Scriptures, and as he read it in the homilies and prayers of the Church of England, he made it prominent, giving it its proper places in the Christian system. It is a matter of alarm when a Methodist minister is heard speaking disparagingly of the doctrine.

Perhaps there are some causes why it is so spoken of at times. There are some of its professors whose lives are not as beautiful as they should be, who are inconsistent or eccentric. Yet this is no valid reason why the doctrine shall not be preached and enjoyed. There are often objections urged by those who stand remote from the revival altar; they hear and see much to confuse. Bring them nearer and the confusion is less; bring them into it, and they are one with its spirit. Many of our objections will vanish if we will come near the great blessing of perfect love! We fail to comprehend fully this experience of those who stand upon a higher plane. Let us go higher!

Some who enjoy and preach this blessing constantly are not so useful as others. This may be explicable from various considerations, but one is sufficient; viz: They preach this exclusively, forgetting to observe “the proportion of faith.” ALL Scripture is given by inspiration of God and is profitable. The guide should be in advance, but must be in sight. Pearls are not to be cast before swine, but there is even food for the swine. Let all the doctrines of the gospel be preached in symmetrical proportion.

I said this doctrine is eminently Scriptural. It is taught with power in all the commands, and glows in all the promises. How it comes out in the prayers of Old and New Testament saints! “Create in me a clean heart, O God.” “The very God of peace sanctify you wholly.” “Making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what the riches of the glory of His INHERITANCE in the saints and what is the EXCEEDING GREATNESS of His power to us ward who believe, ACCORDING TO THE WORKING OF HIS MIGHTY POWER which He wrought in Christ when He raised Him from the dead.”

And can less be meant in the wonderful climax of that other apostolic prayer, "that ye might be FILLED WITH ALL THE FULLNESS OF GOD?"

Think not meanly of your souls! Think not meanly of your Savior! Think not meanly of your sanctifier! Think worthily of the divine promise and of that power working in us, even the power that raised up Jesus Christ from the dead!

CONDITIONS OF FAITH.

BY REV. C. H. AUSTIN

No element of christian character is of such controlling importance as Faith. It is the corner-stone of the whole structure. "He that cometh to God," at the outset and for all after time, "must believe that he is a rewarder of them that diligently seek him," for without that it is impossible to please God. "He that believeth not shall be damned." And though this acceptable, saving Faith is often shrouded in inexplicable mysteries by many, when analyzed by the light of divine Revelation, all is made simple and plain. Its existence and successful exercise depend upon certain indispensable scriptural conditions; a few of which we will briefly examine.

1. *A rational scriptural object.* We cannot believe for every object fancy or improper desire may suggest; there must be a fitness in, and a necessity for the attainment. If we ask anything "according to his will he heareth us." Christ might have tried to believe in the Father's upholding power to sustain him uninjured in casting himself down from the pinnacle of the temple at Satan's suggestion, but the necessity of the act would have been wanting, and consequently there would have existed an impossibility of faith.

An approving conscience. If we go to God for any blessing necessary, and stand condemned for the violation of any known precept, at the bar of conscience, our first business is to repent of that sin which often implies contrition, confession, restitution and reformation. Without these we cannot believe for pardon, much less for the attainment of any other object, or higher work of grace. For this reason an impenitent sinner cannot believe for pardon, or an improper seeker find mercy. It may be urged that this theory precludes the possibility of salvation for the transgressor. By no means; God requires repentance as an indispensable prerequisite to saving faith. The conscience of even the sinner approves both contrition and reformation as well as the act of prayer for pardon—then he may believe to the saving of his soul from years of transgression. "*If our hearts condemn us not, then have we confidence toward God.*" This is the rational and scriptural order, "repentance toward God and faith in our Lord Jesus Christ." Much of this lingering, painful seeking that discourages saints and sinners, and dishonors the Gospel, is occasioned by a sullen rebellion to the divine will, and tampering with an awakened conscience.

3. *A clearly defined principle of action,* is indispensable to the exercise of faith. We never shall succeed in the work of faith so long as

we are hampered with doubtful issues. Whatsoever is not of faith is sin," and "he that doubteth is damned." We are bound by everything sacred and responsible, to settle our principles of action by the "law and the testimony." The example of others or prevailing opinions and customs of the multitude cannot inspire boldness in approaching a heart-searching God. We must be true to our own moral being, and to the thorough investigation of an enlightened mind, and the dictates of that word which abideth forever.

4. *Purity of intention*, is another condition of faith. "How can ye believe who receive honor one of another and seek not the honor which cometh from God only." "Whatsoever ye do, do it heartily as unto the Lord and not unto men." God's glory is to be our unvarying rule of action; when this is compromised, darkness beclouds the spiritual vision and we are shorn of strength to lay hold on God. Where we have infringed upon the rights of others, a weak shyness steals over us on our coming into their presence, thus it is with those who have arrogated to themselves that which belongs to the Great Supreme. "If thine eye be single, thy whole body will be full of light."

5. *Prayer is another condition*, and prayer is the soul's sincere desire, and this as well as the direct promise of God is evidence to the mind of man. God wills it, and that it is befitting the hour that the divine Spirit prompts us to pray for the same. These two things being present to the mind we may ask what we will, believing, and it shall be done unto us. Again, "Whatsoever ye *desire* when ye pray, *believe* that ye receive them and ye shall have them." "Ye have not because ye ask not, ye ask and receive not because ye ask amiss." In the last mentioned passage two things are represented as a bar to faith—a want of prayer, and an impure intention. Furthermore, prayer secures that divine aid by which we lay hold on the promises of God; which leads us to the other condition.

6. *Spirituality is a help to faith*. The disciples prayed, "Lord, increase our faith." This may be done, by an increase of evidence or by an increase of spiritual discernment so that blessings for which we pray are more clearly pictured upon the mind. They brought the lame, sick, and blind to Christ, and it is said "the power of God was present to heal." When the "word is preached with the Holy Ghost sent down from heaven" how easy for saints to believe, and sinners to feel their awful condition, mourners to find mercy, and seekers of holiness to find that blessing. Said Rev. John Smith, in a powerful love-feast, as he rose to his feet, "God's power is here, *you that want a clean heart, take one!*"

7. *Past success* is often a condition of the unconquerable might of faith. If we choose to live in a continuous atmosphere of unbelief we may pile up obstacles to heaven as hindrances in doing much in God's cause, while on the other hand we may "grow stronger and stronger" to believe for, and receive every time all we ask. When David's youthful appearance was derided by his stronger brothers, he replied, "when I kept the flock, there came a lion and a bear and took a lamb out of the flock, and I smote them and delivered it out of their mouth,

and this uncircumcised Philistine shall be as one of them seeing he defies the armies of the living God." His former faith and success gave force to confidence in a more formidable and trying emergency.

8. *An unwavering purpose* is a condition of mighty faith. Men accomplish but little without will-power. "*I will arise* and go to my father, brought, by God's blessing, a lost son home again. "As for me and my house, we will serve the Lord" made a mighty leader among God's hosts, and if ever we do much we must set our mark high and resolve to hit it every time. Let us then "ask in faith, nothing wavering, for he that wavereth is like a wave of the sea, driven by the wind and tossed. For let not that man think he shall receive anything of the Lord." If we have a determination to succeed in obtaining all that is promised to our own souls and for others and labor accordingly, success will be given. Let this be a constant motto :

"I can, I will, I do believe,
That Jesus died for me."—*The Earnest Christian.*

HYMN OF INVITATION.

AIR,—"*Mother's Vow.*"

BY MRS. H. A. CROUCH.

Come, Sinner, come to Jesus now,
And give your heart to him,
Why will you wander in the dark,
Dark wilderness of sin?
Why, when your torn and bleeding feet
Tire of the thorny road?
Night gathers darkly o'er the plain;
Oh, give your heart to God!
Why should you wait till coming years?
Till life's best hours are past
In tasting every poisonous sweet,
And miss of heaven at last?
Oh! turn to Jesus while you may,
Your precious soul to save!
The flowers that bud another spring,
May blossom on your grave.
How can I, *can I give you up?*
How can I have it so!
While angels chant their song in heaven,
That you should wail in woe!
Oh! God in mercy save your soul!
Why should the young and fair
Go down to shades of deepest night,
To wail in anguish there?

REDEMPTION.

BY JAMES W. HANEY, A. M.

Redemption, as defined by Watson, denotes our recovery from sin and death by the obedience and sacrifice of Christ, who on this account is called the Redeemer. Atonement and Redemption are often confounded. Is there not this distinction between them? The atonement is for *sin*, the satisfaction offered to divine justice by the death of Christ for the sins of mankind; while Redemption is for the *sinner*, that he may be delivered from the penalty and consequences resulting from transgression. The *act* performed by deity is one, but with these two objects in view. The primary cause of Redemption was the love of God: "for God so *loved* the world, (of mankind) that he gave his only begotten Son," &c. The *procuring* cause is the precious blood of Christ, whose name is Jesus,—for he shall *save* his people from their sins. Christ crucified is the satisfaction, propitiation and atonement for the sins of the whole world, "in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

The ends or *final* causes of this great salvation are that the justice of God might be satisfied, the majesty of the broken law vindicated, the sinner reconciled and restored to his lost estate. The properties of redemption are agreeable to all the perfections of Jehovah; reconciling the boundless mercy of God with his eternal justice, it offers the only solution of that problem which no created, and finite intelligence could ever fathom. Neither a *gratuitous deliverance*, nor a purely *commercial transaction*, it is dependent upon grace for its complete fulfilment: "For *by grace* are ye saved through faith, and that not of yourselves, it is the *gift* of God"—who so loved the world that he *gave* his Son to die for us, the just for the unjust. Redemption is special and particular—Salvation is offered only to them who *believe*; faith is the essential condition.

It is *full*, for the promise is to every one that believeth in him, who is the propitiation for our sins, and not for ours only; but also for the sins of the whole world.

It is *free*, for whosoever *will*, may come and partake of the water of life freely.

The work of an omnipotent and an infinitely perfect God, it is therefore *complete*, and *all* things are now ready. "The blood of Jesus Christ cleanseth us from all sin." As to its results, they are permanent and enduring. He was *once* offered, and the effects of that wondrous sacrifice reach through time, and grasp eternity!

"Redemption! O thou beauteous, mystic plan!
Thou salutary source of life to man!
What tongue can speak thy comprehensive grace?
What thought thy depths unfathomable trace?"

Selected for the Repository of Holiness.

GOD FIRST AND ALWAYS.

It is a distinguishing part of the Christian's temper in all things to *give glory to God*. We give glory to another, when, with high esteem and cordial regard, we declare the excellencies he possesses. The Christian in this manner constantly endeavors to glorify God; to convince all who observe his deportment, that he looks upon the goodness, wisdom, holiness and sovereign dominion of God in such an amiable light, as cherfully to employ all his powers and faculties in his service. The false motives and spurious principles which gave birth to so many fair appearances and seemingly good works, have no rule in his heart. He is not restrained from evil through the fear of shame or loss; nor is it the love of praise or applause which excites him to do well; it is a sense of duty toward his Maker, and a regard of his command. He offers all his social virtues and all his religious performances unto God, with a predominant desire that his glorious majesty may receive more and more homage and service from himself and all around him. The utility of actions is the only point regarded by the world, they care not from what principle they flow, provided good accrues from them to society. But the Christian knows that God sees not as man sees; that he regards chiefly the disposition of mind from whence our actions arise, and above every thing, the respect they have to himself. "God hath commanded me," saith he, "to do whatever I do, heartily as unto the Lord, and not unto men." When I am discharging, therefore, and fulfilling the duties of any particular relation in life as a servant or master, a husband or son, a tradesman or magistrate, it is my unfeigned desire that all may perceive me to act conscientiously, because I esteem all God's precepts concerning all things to be right, and am persuaded that he has given us a law in these respects which ought not to be broken. It is this holy aim, I know, which can alone consecrate my conduct, make it truly religious, and therefore "good and acceptable in the sight of God our Saviour."

Inseparable from this design in the Christian to give glory to God is a studious concern to approve himself sincere before him by the *purity of his heart*. He has a much nobler and higher aim than the hypocrite or mere moralist. They both can be satisfied with a freedom from gross offences, and think God's authority sufficiently regarded if the practice of all outward wickedness be carefully avoided. The work and labor of a Christian, on the contrary, is within; to prevent the deadly fruit of sin in the branches by opposing and mortifying it in the root. Though he cannot totally suppress the rising of evil thoughts,

nor eradicate all sensibility to bad impressions from outward objects or inward corruptions, he is alarmed at their intrusion, and with such an emotion as a sovereign feels at the first appearance of rebellion in his kingdom, he cries unto God to rise to his succor, and immediately to expel his enemies. What was at first an involuntary motion in his mind, (sad indication of his evil nature!) he will not suffer to grow exceeding sinful by cherishing it, or by being at peace with it. For *this* he regards as a plain mark of remaining love for sin, which he is only restrained from committing by selfish fear of prudence.

To illustrate this excellent disposition still more distinctly: the Christian, in youth and health, does much more than avoid licentiousness. He is offended at wanton jesting; he loathes the pictures a corrupt imagination would be painting before him; in business and merchandise he does more than renounce the bag of deceitful weights and the frauds of villany; he renounces the love of money, as becomes one who is a stranger on the earth, and adopted into the family of God. In his behaviour towards his competitors and his enemies, he does not content himself with abstaining from vilifying them by slander, or assaulting them with railing. He condemns and watches against silent envy, secret animosity, and injurious surmises. He appears vindictive and malicious in his own eyes, whenever he detects himself listening with pleasure to others who are speaking evil of his foes, though the charge be founded on truth. He bewails so plain a proof of the power of irregular self-love and uncharitableness in his heart. To mention no more instances, the Christian is not satisfied in refraining from speaking vainly and proudly of his own accomplishments and advantages, (*this* good sense will check, and good manners teach us to be irksome to others;) but he maintains an obstinate conflict with self-admiration and self-complacency in his own breast; not desisting till he has put these grand enemies to the glory of God and his grace to flight before him. In each of these, and many other instances, he ascribes unto God the honor due unto his name as the Lord of conscience, as the God “who searcheth the heart, and trieth the reins, and requireth truth in the inward parts.” “He sets the Lord always before him;” and this is the purport of his constant desire, observed by the Omniscient Judge;—“Search me O God and know my heart, try me and know my thoughts: See if there be any wicked way in me, and lead me in the way everlasting.”—*Duty of Man.*

As Moses, before he died, went up into Mount Nebo, to take a survey of the land of Canaan; so the Christian ascends the Mount of contemplation, and by faith surveys his rest.

A REMINISCENCE.

BY MRS. LUCINA S. LAPHAM.

Some time since, as I was looking over my newspaper, my eye rested upon an obituary notice of the death of Loren B. Tousley, Superintendent of Sabbath Schools in the State of New York.

The notice brought up before my mental vision a scene of early years; a scene in which this good man acted a part, the effect of which can only be realized when reviewed in the light of Eternity. I was a child, ten years of age, living in a rural district of Western New York, where churches were scarce, and prayer meetings of rare occurrence.

But in the Providence of God, one was appointed near my home. Loren B. Tousley was then a young man, had just experienced religion. He was at the meeting, and among others related his experience. He expressed himself with such an irresistible earnestness, that I, child though I was, felt myself deeply impressed with a sense of my utter unworthiness, and the necessity of seeking that Saviour he had found so precious. I went home with tears in my eyes, and before I slept I prayed, with all the sincerity of a child, that God would give me a new heart and make me a christian. I doubt not God heard my prayer, and accepted me even then. But I did not gain the full evidence I desired until I was over thirty years of age.

I wanted a more tangible proof of my acceptance. Often and often I prayed for clearer light, but none was granted until, one day in a sort of despair, I sought a retired spot, feeling my utter inability to do any thing of myself, I besought the Lord to take me as I was, and make me what I ought to be.

From that moment a feeling of peace and quietness stole over my senses. I gave all into the hand of the Lord, I felt to say no longer what he should give, or what withhold, but rested myself upon his promises, as a child rests upon the bosom of its mother. I no longer doubted his willingness to save unto the uttermost all those who put their trust in him. Since then, many long years of trial and weariness have passed away; years in which dark clouds of adversity have hovered about my pathway, yet I can ever discern the kind hand of the Saviour leading me onward, and I doubt not, when the scenes of time and sense shall fade from my mortal vision, he will lead me over the river of death; to that city "which hath foundations, whose builder is God."

OUR DUTY.

BY JENNIE.

As Christians, men who have been redeemed from the curse of a broken law by the all-cleansing blood of Jesus, we all have a *duty* to perform; and if we do it not, we are guilty in the sight of God. We profess to love God; and if we do not obey and keep *all* of His commandments, we are not doing our duty.

We should strive in all we do to glorify God. First, in our thoughts. If Christians would strive to keep God in their thoughts more, they would not be tempted so often; for if all their thoughts were of God, and their hearts *filled* with His *love*, there would be no room for the evil one to go in and tempt them. If we thought more of God and heavenly things, we should also talk more about them, and thus better obey one of God's commands, viz: "Let your conversation be in heaven." And as "out of the fullness of the heart the mouth speaketh," so if our hearts be "filled with all the fullness of God," we shall speak in like manner of His many attributes.

We should have in view the promotion of Christ's kingdom on the earth, in all our actions. We know not how much influence we exert on others; and if this influence be for good, how much we may do. Therefore we should carefully guard all our actions. It may be that some one, who is "*almost persuaded*" to become a christian, is watching your actions. They wish to see if there is enough reality in religion to influence all you do. If your life is consistent with your profession, they may be influenced by you to give themselves *wholly* to God; but if you do any thing inconsistent with your profession, they come to the conclusion that there is *no reality in the religion* of Jesus, dash into all the pleasures of the world, and are *finally lost*. Will not that soul be required at your hand in the "great day?" and oh! my brother, my sister, how will you "be able to stand?"

Let us strive *earnestly* to exert an influence for good on those around us. Let the constant cry of our souls be, "Oh! Lord, that we may do Thy *whole* will. That we may so live, that 'others seeing our good works, may glorify our Father which is in heaven.'" If we do our duty, we shall not only be rewarded here by enjoying that "peace which passeth understanding," but *at last*, when we are called from this world, we shall hear our Father say, "Well done, *thou* good and faithful servant; thou hast been faithful over a *few* things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Will he lead thee to death who died to save thee from it?

For the Repository of Holiness.

CLASS MEETINGS.

How shall they lead to holiness? "Let each leader carefully inquire how every soul of his class prospers—not only how each person observes the outward rules, but how he grows in the knowledge and love of God." This excellent advice of the Methodist Discipline may be officially observed, and yet not lead to the result desired. It must be put as a *question of vital importance*, and so modified and repeated as to lead to a full disclosure of the spiritual state of each member of the class. The leader may sometimes be prevented from fully *discharging* the delicate duties of his office, because of ignorance of the *real wants* of many members under his care. Thus persons are encouraged to believe their hope "well grounded," and their fears a *delusion* and *temptation* of the Devil, when they really are under *condemnation* for the *neglect of duty*. There are timid ones who *need* to be encouraged, and sometimes these mistake the condemnation of the *Devil* for the condemnation of the *Holy Spirit*. The leader must discriminate, and suit the counsel to the case in hand. 1st. This requires extensive knowledge, a sound judgment, and rich experience. That leaders may be qualified for their important work, the discipline says, "Let the leaders be directed to such a course of reading and study as shall best qualify them for their work, especially let such books be recommended as will tend to increase their knowledge of the scriptures, and make them familiar with those passages best adapted to Christian influence." The leader should be well versed in sacred biography, for in the Bible many most brilliant examples of faith "*triumphant*" under severe trial, are recorded for *our encouragement*. 2. They should be holy in heart, otherwise they will not be able to counsel the seekers of this great blessing. Shortly after conversion, generally, the convert becomes harrowed by fears of deception, resulting from a consciousness of indwelling sin—sometimes this storm in the soul may be occasioned by a tempting Devil, who would make the convert *disbelieve* in the *reality* of his *conversion*, but frequently it undoubtedly arises from the discovery of original depravity, and a misunderstanding of the work of conversion.—If the leader or *pastor* has not experienced this *second conviction*, he may counsel the earnest inquirer to regard such suggestions as "temptation," or may pronounce the young convert a "backslider," recommending him to pray for new evidences of conversion, or he may confess a *like experience*, to the surprise and disappointment of the anxious inquirer, who expected the "heavy laden"

would find rest in Christ. Suppose the young convert, (as almost all do,) becomes perplexed by a discovery of tempers (*indwelling*) at war with the *Spirit of God*, counsels the leader or pastor, and is told to "banish such feelings from his mind, and discharge every duty faithfully, and all will be well," that person will be kept in a state of uncertainty and doubt for years, and may become discouraged, and really doubt his conversion, the reality of religion, and plunge into "*fearful DELUSIONS.*" If our *leaders* are holy in heart, they will be able to lead such "new born babes" unto fountains of "living water." Whether such leaders understand the *theological statement* of this great doctrine or not, if they understand the *experimental* part, (and it is almost impossible to possess the *one* and *not* the *other*, in a good degree,) they will be able to encourage such seekers, by directing them to the "all-atoning blood of Jesus," and thus save them from relapsing into a state of gloom or infidelity.

1st. The leader should urge holiness of heart as an inducement to growth in grace—should ask the child of affliction to come upon the high ground of full redemption, and find a balm for every sorrow—should ask the doubtful to ascend Mt. Pisgah's summit and revel in the *clear light* of God, and view the land *beyond the river*—should ask the soul depraved within to an Almighty Savior, whose blood cleanseth from all sin. 2d. He should urge it as *necessary* to prepare the soul for bliss, and see that each one is pressing on to this blessing constantly. 3d. He should urge its attainment as an *imperative duty*, from which *none are exempt*. 4. He should insist upon its *immediate* attainment, not as a blessing of *small import*, to be trifled with—not that "great joy" is to be mistaken for "perfect love," but that the truly sincere seeker after holiness, may by consecrating all to God—and believing on the Lord Jesus with all the heart—be made every *whit whole, instantly, in the class room, any-where*. Oh! *there is a time* when the heart of the young convert first awakens to a consciousness of the sinful tendencies of its nature, when proper counsel would *lead* to a speedy conversion to God, and full salvation from sin.

How many, by improper counsel, are lulled into a state of comparative inactivity, who would have been a *living flame everywhere*. The leader's office is a *noble one*, and the church has reason to thank the Great Shepherd for so many faithful laborers in this important field, yet are there not hundreds *attempting to lead* in that which is purely spiritual, who are not pressing on after holiness of heart? Ministers who preach to a mixed congregation, must of necessity, spend much time in preaching on subjects adapted to the wants of the *unconverted*.

It is in an *eminent sense* the *leader's duty to lead to holiness*. Would it not be well for this class of faithful laborers to meet at least one a year, in a district class-leader's association, to confer with reference to their work. Let ministers do their duty *fully*, and class-leaders will be encouraged to teach holiness to the members under their care.

Selected for the Repository of Holiness.

DR. COKE.

The following sketch of that truly apostolic man, Dr. Coke, will be read with interest by all who love true ministers of the Lord Jesus Christ. Would that the spirit of Coke, and his heart of labor, were given to all our ministers.—*Ed. Repository of Holiness*.

Dr. Coke was the foreign minister of Methodism. He possessed a zealous and vivacious spirit, which nothing could damp, but which caught inspiration from discouragements, and, like the impeded flood, grew stronger by obstructions. He had marked defects, but is one of the most interesting characters in the history of the church—an example of ministerial zeal worthy of universal admiration and imitation. His stature was low, his voice effeminate, but his soul was as vast as ever dwelt in a human bosom. He was the first bishop of the Methodist Church in the United States, but found not, in a diocese co-extensive with the new world, room for his energies. Actuated by an impulse which allowed him no rest, he was perpetually contriving new measures for the extension of the cause which he had embraced. His plans, had he been a man of ordinary abilities, would have entitled him to the character of a visionary fanatic; but he was one of those rare spirits whose schemes are but the outline of their grand conceptions, and whose conceptions are the legitimate products of their energies. He crossed the Atlantic eighteen times, at his own expense. Until his death, he had charge of the Methodist missions throughout the world, a work for which he was raised up and qualified by God. He founded the negro missions of the West Indies, which will, no doubt, exert an important influence on the destiny of those islands.—They included fifteen thousand members at the time of his death. He visited the missions which he had established, spent almost all his patrimonial fortune in their support, preached for them, and begged for them from door to door. The missionary spirit was in him “as a burning fire shut up in his bones.” When a veteran of almost seventy years, we find him presenting himself before the Wesleyan Conference as a missionary for the East Indies. The conference objected on account of the expense, when he himself offered to pay the expense of the outfit, to the amount of six thousand pounds. He prevailed over all objections, and embarked with a small band of laborers; died on the voyage, and was buried in the waves; but the undertaking succeeded, and the Wesleyan East India Missions are the result. It has been justly asserted that, next to Mr. Wesley, no man was ever connected with the Wesleyan body who contributed more to extend the

blessings of Christianity among mankind. His colleagues in the episcopacy of the American Church, would not allow of even this exception. "A minister of Christ," said Asbury, when the news of his death arrived, "a minister of Christ, in zeal and labors, and services, the greatest man of the last century." He has also recorded the sentiment somewhere in his journal.

Coke was not merely energetic; he possessed a sagacity which was quick in its perceptions, and a comprehension wide in its range. We owe to his judgment some of the most important features in the economy of American Methodism. He first proposed and obtained a permanent establishment of the General Conference, to be held at stated times,—a measure which, in giving unity and energy to our vast body, is perhaps unequaled by any other department of our system. In the very outset, his comprehensive mind saw the importance of that provision, the deficiency of which has been, perhaps, our greatest loss, and the supply of which is now so strenuously attempted by us,—educational institutions. He had serious hostility to resist in his efforts for such institutions; but such was the inefficiency, if not indifference, of most others, that the honor of the attempt, (and an honor it still is, for it has silenced many a charge against us) belongs almost exclusively to his name. Not discouraged when the first establishment was burned by fire, he pressed with all his energies a second, and even more extended attempt, and ceased not his endeavors until he fully succeeded. This institution shared the fate of its predecessor, and (Dr. Coke being mostly absent from the country,) Methodism was allowed to grow up mostly without this great auxiliary. What might have been the extent and maturity of Christian education in our land at this moment, had the spirit of Coke been more general among us at that period! The intelligent Methodist cannot review the interval of indifference which followed, but with mortification and pain, for the immense influence and usefulness it has subtracted from the church.

Cokesbury College flourished during its short day with much prosperity. The State legislature voluntarily proffered an act of incorporation, with power to confer degrees. Offers were made from Kentucky and Georgia, of land and funds for the founding of similar institutions; a few influential persons pledged two thousand acres of land, and one church subscribed twelve thousand five hundred pounds of tobacco.

But the prospect of success which was dawning, and, no doubt, would have opened over the length and breadth of the nation, was disregarded, through an absurd interpretation of one of those providences which, if we may learn from the past, seem preparatory for the success of great plans,—the difficulty of their first operation. It would have been as wise to have abandoned Methodism because of its first trials, as it was to abandon education because of the conflagration of Cokesbury College.

Dr. Coke was not only useful in the superintendence of great measures—he was active as a preacher. All the minute duties of a Methodist itinerant, as far as they came within the wide sweep of his

ceaseless movements, he performed, and at the same time made no small use of his pen. Wesley used to say that he was as a right hand to him. He was unquestionably the next character to Wesley himself in the biographical catalogue of Methodism. It was a noble sentiment recorded by him at sea, on his first voyage to America, and which illustrates, as fully as language can, his own character, "I want the wings of an eagle and the voice of a trumpet, that I may proclaim the gospel through the East and the West, the North and the South."

There is a genuine sublimity in the end of this veteran evangelist. Such a man belongs to no locality—he belongs to the world; though dead, his influence is widening daily over the earth, and it was fitting that he should be buried in the ocean, whose waves might sound his requiem on the shores of all lands.—*Sketches and Incidents.*

A Senator attended a meeting of the Methodist Church. One of their celebrated preachers occupied the pulpit, and the people were quite pleased that it was not one of their ordinary ministers. After the sermon an old man arose, and in broken accents and trembling voice, told how he felt, and what great things God had done for him. "Too bad, too bad," said several, "that the effect of that beautiful sermon should have been spoiled by that old man's talk." A few days after, the Senator met the preacher. "Sir, I am very happy to be able to say that I was greatly blessed at your meeting. Since that time, God has spoken peace to my soul." "Well sir," said the preacher, "I am delighted, if anything I uttered on that occasion has been of service to you." "Oh no, my friend, it was nothing *you* said at all. Your sermon was very eloquent indeed, but it did not affect me in the least; but when that dear old man arose and related how he had been blest, and what God had done for him, I saw that I had no part in this great salvation. I was deeply affected, and it was this that led me to the cross." *Who will speak for Jesus?*

GOD'S WORKS HIS WITNESSES.

Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.—Acts xiv, 17.

If the works of God were his witness even before the ignorant heathen, to whom Paul addressed these words, far more ought we to acknowledge them as such, enlightened as we are by the far clearer witness of the book of revelation. Yet men are too often content with seeing only the laws of science, and fail to acknowledge as above and before every law, the God whose wisdom planned and upholds the whole. It is his hand, the hand of the living and true God, that by these operations of nature "fills our hearts with food and gladness." Let us listen to the witness that is speaking for him on every side.—Let us think how year by year he pours down over all the land wealth of golden sunshine and silver dropping showers to perfect the precious fruits of the earth for man's use. We cannot doubt that he careth for us. Let us then say with glad hearts, "Unto thee, O God, do we give thanks; for that thy name is near thy glorious works declare."

Repository of Experience.

Experience of Carvôso.

(CONTINUED FROM OCT. NUMBER.)

April 10th, 1820.—Giving glory to God, I can say with Mrs. Rogers, I am now right; and I trust him for all that is to come; and though all weakness, ignorance, helplessness, and unworthiness, yet I have the testimony of my own conscience, and the witness of the Spirit, that I am wholly and unreservedly his;—his in body, spirit, soul; for Christ is in my heart; I dwell in God, and God in me. God is love; and he is all I want for time or for eternity.

May 9th. This morning, while meditating on these words, "Who shall separate us from the love of Christ? shall tribulations?" &c., what an increase of faith did I feel! This is one of the great and precious promises, which are given to us that we may be made partakers of the divine nature. O how sweet and delightful to my soul are these words, "the divine nature?" This is what man lost when Adam fell. But, glory be to God, what I lost, and more than what I lost in Adam, is purchased for me again by the precious blood of Christ; for "where sin abounded, grace did much more abound." So that it clearly appears to me, that, if we are not wanting to ourselves, we shall in the end, thro' the superabounding grace of Christ, be gainers by the fall. When God's children get to heaven they will sing a note which angels cannot: these cannot sing, "Unto Him that loved us, and washed us from our sins in his own blood," &c. But this will be the theme of redeemed sinners to all eternity.

"O may I bear some humble part
In that immortal song!"

May 15th. This morning God filled my soul with peace and joy in believing. "He that believeth," said Jesus, "out of his belly shall flow rivers of living water." It is not according to our joy, (this is the fruit and effect of faith,) but according to our faith, that God blesses, and saves, and accepts, and loves us. Our love to God, his people, his precepts, all springing from the root of faith, are so many acts of the soul accepted through the Beloved. Faith clears the apprehension, impresses the affections, determines the will, and governs the life. In reference to God and the things of God, it is that which supplies the want of sight. As if the apostle had said, "Though the glory promised to believers be yet unseen and only hoped for, yet the true believer is as much affected

with it, and influenced by its attractive force, as if it were present before his eyes." To the natural man this is foolishness, he cannot understand it. But believers know and feel, that "faith is the substance of things hoped for, the evidence of things not seen."

I was requested to visit Saltash; among our various friends at this place, there is a blessed spirit of love, unity, and simplicity. I was gladly received, and lodged at my excellent friend, Mr. Tasker's. I remained here three weeks, meeting the classes and visiting the people from house to house; and some souls were awakened and saved. Never shall I forget a meeting we had one night at Mr. T.'s. Himself, his dear wife, and two pious young men, came together to talk about the deep things of God. After I had pointed out to them their privilege to be pure in heart, and the way to attain it, we went to prayer, and the Lord opened the windows of heaven, and poured out such a blessing that there was scarce room to contain it. It was some time before anything could be uttered but "Glory, glory, glory!" From that period they all four bore witness that the blood of Jesus Christ had cleansed them from all sin. I have since received a letter from one of them, informing me that they all still retain their confidence, and are going on their way rejoicing, giving glory to God.

The happy effects produced at the social meeting here spoken of, were as permanent as they were glorious. With two of the party my father held a close correspondence till near the time of his death; many of their numerous letters are of no common quality. After the lapse of ten or twelve years, I find they had all as lively and as grateful a remembrance of this overpowering visitation of the Holy Spirit as when the letter was written which my father mentions. Two of them are local preachers; from one of these I have just received a letter. After giving an interesting account of the meeting, of my father's conversation with them, and of "the four lepers being cleansed at once," he adds, "In the best sense of the word we were

now new creatures; and we went forth with an increase of both light and heat. While the Spirit took of the things of Christ, and revealed them unto us, the love of Christ continued to fill our enlarged hearts, and prepared us either to do or to suffer the will of God. We became more happy and more useful; and what is the matter of highest praise to 'Him who hath loved us and washed us from our sins,' we all continue to hold fast our possessions to the present time. Our joy indeed often varies, but we have learned that the possession of inward holiness is retained not by joy, but by faith. Therefore we still go on our way, singing, with one who is gone before us,—

'I can, I do believe in Thee,
All things are possible to me.'

WILLIAM BRAMWELL.

We are happy to introduce the experience of veteran Christians of the Wesleyan School—and especially such men as the sainted Bramwell—in order to impress doubting brethren with the fact that this is no "new salvation," which we are setting forth.

Ed.

Having experienced the pardoning love of God, Mr. Bramwell walked in the fear of the Lord, and enjoyed the comfort of the Holy Ghost. That he might more clearly perceive what was his christian calling, and enjoy all the salvation purchased by the blood of Christ, he regularly perused the sacred volume, and implored Divine direction. Being obedient to the teachings of the Spirit, it was not long before he was convinced of the necessity of a farther work of grace upon his heart. He now saw that it was his privilege to be cleansed from all sin. Miss Brew, now Mrs. George Baker, heard him relate the manner in which he received this great blessing of entire sanctification, nearly in the following words: I was for some time deeply convinced of my need of purity, and sought it carefully with tears and entreaties, and sacrifice; thinking nothing too much to give up, nothing too much to do or suffer—if I might attain this pearl of great price. Yet I found it not; nor knew the reason why, till the Lord showed me I had erred in the way of seeking it. I did not seek it by *faith*

alone, but as it were, *by the works of the law*.

Being now convinced of my error, I sought the blessing by faith only. Still it tarried a little, but I waited for it in the way of faith. When in the house of a friend at Liverpool, whither I had gone to settle some temporal affairs, previously to my going out to travel, I was sitting, said he, as it might be on this chair, pointing to the chair on which he sat, with my mind engaged in various meditations concerning my affairs and future prospects, my heart now and then lifted up to God, but not particularly about this blessing,—heaven came down to earth; it came to my soul. The Lord, for whom I had waited, came suddenly to the temple of my heart; and I had an immediate evidence that this was the blessing, I had for some time been seeking. My soul was then all wonder, love, and praise. It is now about twenty-six years; I have walked in this liberty ever since. Glory be to God!

I have been kept by his power. By faith I stand. In this as in all other instances, I have proved the devil to be a liar,—he suggested to me a few minutes after I received the blessing, that I should not hold it long,—it was too great to be retained,—and that I had better not profess it.

Proceeding, he said, I walked fifteen miles that night where I had an appointment to preach; and at every step I trod, the temptation was repeated, 'Do not *profess* sanctification, for thou wilt lose it.' But in preaching that night, the temptation was removed, and my soul again filled with glory and with God. I then declared to the people what God had done for my soul, and I have done so on every proper occasion since that time, believing it to be a duty incumbent upon me. For God does not impart blessings to his children to be concealed in their own bosoms, but to be made known to all who fear him and desire the enjoyment of the same privileges. I think such a blessing cannot be retained, without professing it at every fit opportunity; for thus we glorify God, and with the mouth make confession unto salvation.—*Life of Bramwell.*

Editorial Repository.

Address to Seekers of Holiness.

(CONTINUED FROM OCT. NUMBER.)

In previous numbers, we have aimed at a statement of the doctrine of entire sanctification, have glanced at a few objections urged against it, and presented some reasons for its immediate acceptance. In so doing we have but incidentally brought out the conditions of its attainment. As there is an all-sufficient provision made for our complete salvation, and every attribute of the divine mind combines to communicate it, there must be reason why so many, even serious persons, are living without its attainment. The reasons of this failure may be summed up in two items:

1. *God's salvation is conditional.*
2. *We have not complied with its conditions.*

To inquire more perfectly into the divine method of saving us, is therefore the design of this article.

What does God require of you in order to your present and entire salvation?

If this question is answered and rightly acted upon, there is no power that can keep you from knowing the love of God in its depths and heights. All truly evangelical Christians agree that strictly speaking there is but one condition on which God predicates the salvation of the soul, viz: the exercise of a living faith in Jesus Christ. This is no truer of justification than of sanctification; but there are pre-requisites to faith both in the one and the other. No impenitent man can take hold of Jesus Christ by faith. It is therefore the order of the New Testament that all men repent of their sins, *in order to the exercise of faith*. The reasonableness of this is seen in the fact that the sinner thus coming to Christ is coming for salvation from his sins. Sin itself implies the wilful perversion of moral agency, and moral agency involves, on the part of the agent, freedom of action. If God were to pardon him while choosing and walking in the pathway of disobedience, the act would take down the barriers between right and wrong, and besides this, the sinner would

be sinning on. Repentance—including a knowledge of sin, sorrow for sin, confession and forsaking of sin—is in *every case necessary*, therefore, in order to the exercise of faith in Christ as a justifying Saviour.

As repentance is the pre-requisite to the faith which justifies the impenitent sinner, consecration is the pre-requisite to the faith which sanctifies the earnest and inquiring believer.

Does the inquiry arise, "Why is repentance demanded of sinners in order to justification, and *consecration* of believers in order to sanctification?" The answer to this question may be found in the *nature* of the two works referred to. Justification includes the pardon of all past sin, and regeneration as an internal cleansing work,—taking place at the same time—simply and *only* relates to the corruption resulting from *personal* sin, (as we have shown in a previous number,) while sanctification, as a work of cleansing, relates—not to personal sin—but to the removal of our inherent depravity. For every act of disobedience we are personally responsible and guilty, because each act was our own, therefore the necessity of a personal repentance. But for our being born into the world with a corrupt nature, we are not responsible. Our responsibility in this regard lies simply in the fact that Christ tenders us salvation from inherent death; and the acceptance or rejection of the tender, rests with us. While no human soul will be condemned in the judgment for being born of fallen parents, each soul may make itself responsible for appearing before God with an unholy nature, when Christ has offered to purify it. While we are not condemned for thus being born, the corrupt nature adhering to us is now under the control of our agency, and that agency is wholly responsible for the continuance of depraved and unholy affections, after Christ offers us deliverance, as was argued in the June number of this magazine.

In order to our emancipation from the bondage of a carnal heart, it seems perfectly rational that there be a tender made of such heart to Christ, by the agent who

possesses and controls it. *Such tender* is the act of consecration preceding the exercise of faith which sanctifies the soul. As the work of complete holiness is of the highest importance to personal destiny and its transforming work relating especially to the thoughts and intentions of the heart, it will be found that God is exceedingly searching, as he looks upon the soul approaching the fountain of Christ's blood. No follower of Ananias or Sapphira ever reaches that fountain. No offerer of lame or partial sacrifices returns with the seal of acceptance, or the blessedness of internal purity. Then it becomes us to inquire with greater scrutiny as to the nature and extent of the consecration demanded.

1. *It includes a complete separation of our powers and possessions from all, and every other service.*

The great Teacher has said, "Ye cannot serve two masters," and from his word there is no appeal. To be *wholly* devoted to God implies, of necessity, a total withdrawal from all other objects. But the inquiry arises: "Must I abandon my business and cease to care for my family in order to be a holy man?"

Again, must I neglect the wants of my own body and soul, and employ my time in religious services, in order to the perfection of my christian character?" In answer to these and all kindred questions, we would suggest.

(1) *Our bodies and souls are not our own.* Here lies the foundation difficulty with millions. If our powers, physical, mental and moral, are by original right, the *property of God*, the employment of them as *our own*, of itself is sin! Hence the absolute necessity of taking these powers from this *perverted* use, as a condition or prerequisite of full salvation. If our faculties were given us to employ for the glory of God, and we employ them for our own purposes and glory, it will be seen as a simple impossibility that we enjoy the Divine favor after sufficient light has come to reveal the facts in the case.

(2) *The time which we are accustomed to call our own, is NOT OUR OWN.*

As the powers of our body and mind were given us to be employed for the glory of the giver, the time allotted to these powers is given for the same purpose. Hence, when we use our time in our own service, or for any other end than that for which it was bestowed, there is an infraction of the principle of right, which strikes directly at the base of divine government, and of itself is a perversion of the order of God. Our time is God's time, and from every other service it must be separated.

(3) *The property entrusted to our care is not our property.*

As "we are not our own," and the time allotted for the use of our powers is God's time, so the products of these powers, of whatever character, are the property of God. The separation of our possessions as well as our powers from all other service is therefore necessary, in order to a complete consecration to the service for which we were made. We may pant vainly for ages to know the perfect love of God, unless we recognize the divine right to control and use for his own purpose, all we have and are.

How many hundreds of professing Christians there are who want to be holy, and really think themselves faithfully executing the divine will, who have never thought of giving their property to Jesus Christ, or accustomed themselves to ask the question: "What does God want me to do with this substance?" It is said by the enemies of holiness that "some professing complete sanctification are *penurious*, and it is with the utmost difficulty that the smallest sums are wrung out of them to sustain the institutions of the gospel." We have simply to respond, that if such be the case in any instance, that brother has wholly mistaken his profession. Holiness and penuriousness are never found in the same person. That men holding a firm grasp on their worldly interests may seek holiness, we have no doubt, but that such will never obtain the object sought till that grasp is broken, is as certain as the Bible is true. Can it be possible that any one on whose soul the light of the cross has so gloriously

shone, should think of being recognized as a professor of the great salvation, who holds his possessions with a niggardly grasp, and uses them for selfish and sordid purposes, in common with infidels ?

Earnest Reader, prepare your heart for the pruning process. There are right eyes to be plucked out. There are right hands and feet to be sundered. Your perverted faculties and possessions must be brought out of all perverted channels, cost what it will, or your troubled soul cannot reach the deep calm waters of pure and perfect love. In this work of excision, it will be found especially important to examine our strongest tendencies to evil.

One by one should carefully be weighed, and abandoned for eternity, till each perverted power and passion have been thoroughly sundered from all forbidden channels.

The utter separation of all we have from every other service paves the way for the next and still more important step.

2 *Consecration includes the setting apart to the one only service of God, the powers and possessions thus separated.*

To accomplish this intelligently, and perfectly, there should be great scrutiny of soul. No loose declaration of purposes to be for God, will be accepted,

No mere repetition of poetic promises, or general pledges, will meet the case.

Many have sincerely said, "Here, Lord I give myself away," and have left God's mercy seat in the blackness of midnight.

(1) We should make a specific consecration of our person to God. This will include the setting apart our entire physical nature, from our crown to our feet. Especially should those organs which have been most perverted, or which have proved as instruments in leading the soul astray, be mentioned in the solemn covenant. The *body* of the holy man is the temple of the Holy Ghost.

But our spiritual nature should, item by item, be laid on the altar of God. The intellect, the sensibilities and the will, must be left at the disposal of our glorious sovereign. Our reason has been painfully per-

verted, the imagination deeply depraved, our affections lost in the sordid and sensual, while the will has been insubordinate to divine control. In laying these singly at Jesus' feet, it will be well to *specifically* remember the weaker organs of our spiritual nature, which have betrayed us most frequently. The total abandonment of our besetting sins cannot be reached without the special renovation of the parts producing them, and the infusion of Divine energy into the weak pieces of the soul. Instead, therefore, of wasting time and substance with foolish fears about the future, and the loss of holiness through these besetments, bring them one by one to him who knows our infirmities, and for eternity commit them to his care. Our weaknesses, as well as our strength, with propriety can be given to God, and the one as well as the other can be hallowed and renovated by eternal power. The faculties of both body and soul are thus brought to the cross with the express understanding that henceforth they are all not only to be separated from all selfish, carnal, worldly purposes; but to be employed for and in the one blessed service of Jesus Christ.

(2) *Our time must be wholly set apart to this service.*

As each day of our brief pilgrimage is given that in it we may glorify God; to be holy, we must employ such time in accordance with the design of the donor. In making a consecration of our time to God, it must be fixed in the soul, that with the best wisdom given us, we will use each day to the accomplishment of the greatest good. Not that we shall employ ourselves as shall please the flesh, or yield to us the highest pleasure, but in that way, and in that place, which will please God and execute his will. While we have urged a total separation from all other service, be it remembered that God's service is not made up of prayer and praise. So that in devoting our time to God, we are to seek that class of employment for our *hands* which will result in his glory. Some men are called to be ministers, others to be farmers, mechanics, merchants &c.

Instead, therefore, of leaving right employment when we come to the cross, we must come and bring our business with us. How few there are who truly dedicate their business hours to Christ! Time must be vigilantly employed for God, and the farmer should labor with his hands with the same design which moves the faithful minister to preach the word. "Whatsoever ye do, whether in word or deed, do all in the name of the Lord Jesus, and to the Glory of God the Father."

(3) *We must set apart our property to God.* Many hope they have so done, when they have been comparatively liberal, in their support of Christian institutions. This does not follow. Others, having set apart one-tenth of their income, employ the remaining nine-tenths for *themselves*. This may be done with good motives, and the one-tenth of the poorer class of the Christian's income may be all that could be given to his minister, the Missionary Society, &c., but to whom does he dedicate the rest?

Every holy man *must* be ready to sell *all* he has, and give the last dollar to the poor, if Christ orders it. His farm, his cattle, his merchandise or money should be held at the divine disposal, subject to divine order. *He is the Steward, Christ the owner.* He must stand ready to be rich or poor, at home or abroad, in sickness or health as Christ shall appoint. The want of space prevents the farther continuance of this theme now, but we hope to resume it in the next number.

Who of all our readers are now ready to give their little all to God? Who is there, on reading this article, will go at once to his or her closet, and imitate the man who found the treasure in the field? Sell all, that he may purchase it.

To Ministers of the Gospel.

In the effort to establish the Repository of Holiness, we have received much encouragement from our co-laborers in the ministry. We earnestly invoke a continuation of their godly aid, and trust the Repository will remunerate every pastor who circulates it among his people. Brethren in the ministry, give to our cause one hour's time, and by so doing you will add thousands to our list, and bring glory to the Redeemer. The Repository shall ever be employed as a helper to every Christian minister. We hope to aid you in spreading the heavenly flame.

TO OUR PATRONS.

The Repository is now nearing the close of its first year, and has passed, (as we trust,) the most trying period of its history. To our numerous friends, we are indebted for their earnest efforts to aid us in this blessed enterprise.

We will be exceedingly gratified if each of our former Subscribers will renew their subscription for the coming year. To this end, we hope that all who have heretofore acted as our agents will *immediately* present the claims of the Repository to each subscriber in their range. If each reader of this Magazine will interest themselves in its circulation, it will be of incalculable benefit to us in this great undertaking.

Each lover of holiness is requested personally, to send us his or her name as a subscriber, and accompany it with as many others, as by their zealous efforts may be secured. An early and immediate attention to this, will be important, as our January number will be printed in the month of Dec., and the number of copies must be gauged by our subscription. Brethren, send on your subscriptions by the 15th of Dec. We trust that eternity, as well as time, will demonstrate the wisdom and blessedness of this undertaking.

Our Address.

Having accepted another appointment from the annual conference, our lot for the year to come is at La Salle, Ill., where our patrons will please hereafter address us.

Pure Droppings.

—What a dungeon would the earth be if it had lost the sun! What a loathsome carion the body, if it had lost the soul! Yea all these are nothing to the loss of God!

—Thou hast lain long enough in thy prison of flesh, where Satan hath been thy jailer; cares have been thy irons, fears thy scourges, and thy food the bread and water of affliction, and an unbelieving heart hath kept thee in: the Angel of the Covenant now calls thee out, and bids thee arise and follow him.

—"Do nothing," said Lady E. Brooke, upon which you dare not ask God's blessing."