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John P. Brooks

M. L. Harvey

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THE REPOSITORY OF HOLINESS.

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HOLINESS TO THE LORD.

Holiness.—Sinlessness—purity! Immaculate essence of Divinity! Unsullied attribute of the Deity! The very crown of the Godhead! “Holy, holy, holy, is the Lord of Hosts.” Heaven and earth are full of his glory.

Holiness.—The lustrous adornment of angels—the radiant beauty of archangel and cherub—the resplendent glory of the seraphim.

Holiness.—The shining diadem of honor—the sparkling breastplate of purity, worn by the redeemed ones who are made kings and priests unto God. The sacred investiture of innocency—the spotless robe, washed and made white in the blood of the Lamb: “*For the fine linen is the righteousness of the saints.*”

Holiness.—Pure and lofty theme! Who can utter it? “Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips.”

Holiness.—Pure, sublime, infinite as is the theme, yet that theme is ours. Would God, in the goodness of His mercy, commission the flaming seraphim to take “with the tongs off the altar,” a living coal, and touch the lips of His trembling servants, and purge their sin, and take their iniquity away!

Holiness.—There is a divine sublimity in the spoken word, but what a loftier sublimity in the thoughts and conceptions, the enjoyments and experiences it involves. “Partakers of the Divine nature.” How aweing, and yet how inspiring—how humbling and how exalting is the thought.

Holiness.—Shall we define it? How can we? It has no perfect synonym in the language we speak. But were there another word involving all its meaning, what advantage would be gained in using a bare verbal definition to simplify that meaning? Would not any second word that is capable of measuring its deep import need simplification as well? We will not define it, nor attempt to, by any tech-

nical substitution. But we will, as the Holy Spirit gives us light and occasion, attempt to explain it, even though we know that our stammering human speech cannot compass its fulness; cannot set forth all its deep, incomprehensible glory. A thought or two for the present must suffice; hereafter, and in future numbers, we will renew the theme: And may we never cease its utterance in time—no, nor in eternity.

Holiness and sin are exact opposites, and each involves the same qualities wherever found, in whatever beings it exists. Holiness in heaven is the same as holiness on earth. Holiness in God is the same, *in quality*, as holiness in angel or man. Holiness is freedom from sin. God is free from sin by the absolute and eternal holiness of His character. Angels and men are free from sin by a gracious impartation of the same moral qualities which irradiate the Godhead with such an unapproachable purity—an impartation of holiness identical in kind, but suited in its measure to the nature of the beings receiving it. Holiness is *purity*: sin is *impurity*. Between the two there exists a necessary and invincible contrariety. There can be no point of contact or communion between them, for “what communion hath light with darkness.” In the heart, then, where *sin* is, holiness cannot be. This is not saying that sin and grace cannot co-exist in the same heart. They can, and do. And in a heart which is to an extent sinful, the work of sanctification may be begun. This involves nothing incompatible. To say of a believer, that he is *sanctified* in part, is a true expression, and scriptural, *because sanctification is the process by which holiness is reached*. It may have its stages: it does have. But when the heart is made *holy*, sin ceases. While, therefore, it is intelligible to say that a believer is sanctified *in part*, it is not intelligible to say that a believer is holy *in part*, for the saying is a solecism. The elements of sin and holiness are necessarily and inherently antagonistic—mutually repellent, as are the elements of fire and water. If sin dwells in the heart holiness *cannot* dwell there; if *holiness* dwells in the heart, *sin* cannot dwell there. The qualities which belong to sin and holiness cannot commingle—they cannot interpenetrate, but by the conditions of inflexible moral appointment—conditions as unbending as those which apply to the impenetrability of matter—the one *must* displace the other.

In the light of these reflections, we come to see the distinction between sanctification and holiness. The first is a *process*, the second a *consummation*. The first begins in the day of regeneration, the second commences in the day, the moment, when sin ceases. There is a point in the sanctifying process when it is said that the work is completed—the believer has entered upon *entire sanctification*. At that moment he enters a state of *holiness*. In speaking of a state of sin simply, as

of a man in a totally unrenewed state, we express the absence of both sanctification and holiness. In speaking of a simply regenerated heart, we express a spiritual state in which both sin and sanctification may be present, while holiness is absent. But in speaking of a *holy heart* we express the *absence of sin*.

We would guard the doctrine. The holiness taught is *human* holiness. It is a state in which purity dwells, and dwells alone. But it is *human* purity. It is a state graciously adjusted to our *human* moral conditions. It is a state of abounding grace. It is a state in which the all-cleansing blood ever and momentarily atones. It is a state in which acceptance is continuously enjoyed, moment by moment, through the Mediator. It is a state of legal and moral innocency, upheld by a *perpetual* faith in the all-meritorious and all-purifying blood.

But we cannot dwell longer now on this blessed theme.



THE TWO-FOLD WORK OF SALVATION.

BY BISHOP D. W. CLARK.

Salvation implies a two-fold work—pardon and sanctification. This is evident from the nature and effects of sin.

In the first place, the commission of sin involves legal disabilities. "Sin is the transgression of the law." He that transgresses the law, incurs the penalties of the law; the law condemns him. Sin, then, affects the sinner's legal relations to God. He is under condemnation. Justification or pardon is the removal of these legal disabilities to his salvation. It is an act performed, not by the sinner, but by God; "it is God that justifieth." It takes place, not in the mind of the sinner, but in the mind of God. It removes the guilt of sin, and relieves the sinner from exposure to the miseries of hell. Justification, so far as we can know, is instantaneous. It is also perfect or complete; that is, whom God justifieth, he completely, fully, perfectly absolves from the guilt of his past transgressions; "it is God that justifieth; who is he that condemneth?" That the sinner may be perfectly justified, we believe is not questioned. He, then, who is perfectly justified is perfectly free from legal condemnation and guilt. But it should be understood that there is a wide logical distinction between justification on the one hand, and sanctification on the other. Justification merely affects the forensic or legal relations of the individual. If merely justified, he would be as depraved and unholy—possessed of the same sinful dispositions and affections—as before, and, therefore, be still

unfit for heaven. But justification comes not alone; the soul is renewed in the image of Christ, its spiritual powers are quickened, unholy passions and affections are subdued, and the divine principle of love to God and man is implanted. Hence it is said, that "if any man be in Christ Jesus, he is a new creature."

In the second place, sin produces a positive change in the soul itself. This change is expressed in the Holy Scriptures by the terms "corruption," "defilement," "uncleanliness," "pollution," and the like. Thus it is said: "The heart is * * * desperately wicked;" "In me [that is, in my flesh,] dwelleth no good thing;" "The heart of the sons of men is fully set in them to do evil;" "Their inward part is very wickedness;" "The whole head is sick, and the whole heart faint;" "Abominable and filthy is man, which drinketh iniquity like water;" "They are altogether become filthy; there is none that doeth good, no, not one." These passages express a positive state or condition of the depraved and sinful soul. Did sin only affect the legal relations of the sinner, pardon or justification only would be necessary to his salvation. But it defiles, pollutes the soul; it perverts all its powers. Therefore, sanctification is as essential to salvation as is justification. Sanctification implies a real change. It is wrought by God in the heart of the justified sinner. It cleanses away his pollution and makes him a partaker of the Divine nature. As justification releases us from exposure to the miseries of hell, so sanctification prepares us for the felicities of heaven.

Entire sanctification implies an *entire* cleansing of the soul from its moral defilement, and the plenary endowment of it with all the graces of the Spirit of God. And why may not the work of sanctification be as broad and as perfect as that of justification? Indeed, is it not marvelous that they who believe justification may be absolute, complete, should deny the possibility of the same completeness in the work of sanctification? Hath not He, who alone can justify, the same power to sanctify? and hath He not promised it in the same latitude and fullness? This we understand to be the standard of attainment, termed in the Scriptures, and justly regarded by many, as Christian perfection—full or perfect justification, and *full or perfect sanctification*. We know no other definite and absolute perfection to which the Christian will ever attain, either in this life or the life to come. The growth and enlargement of his spiritual powers will be illimitable and eternal. But this meets the essential requisitions in order to salvation; the sentence of death is revoked; the defilement that unfits for heaven is washed away. The truth of the declaration is attested, "He is faithful and just to forgive us our sins, *and to cleanse us from all unrighteousness.*"

From the Beauty of Holiness.

PROGRESS IN HOLINESS.

In the history of every Christian there are epochs of special notice. His awakening to his condition as a perishing sinner is one; his conversion is another; his conviction for holiness is another; his experience of "perfect love" is another; and, after the latter attainment, there are still other prominent features in the divine life, which are worthy of special consideration.

Many err in regard to these special epochs following the experience of "perfect love." But why should they? The sacred Scriptures abound with teachings on this point. In the case of Job, nothing is said of his religious state prior to the one in which he is declared to be "perfect and upright." Then we have some of its prominent features very minutely specified. We see in the onward progress of holiness, that "he suffered the loss of all things." Thus all who have reached an eminent state of grace, have, so far as our knowledge extends, been participants, in a greater or less degree, of a like experience. God leaves no grace which he imparts without a trial—it comes sooner or later. And yet, when the trial does come, many are taken by surprise, as though God was not in it—as though he knew nothing about it.

In the onward progress of holiness we believe that trials of faith are essential; that God cannot, in love, withhold them. The best polished stones are subjected to the most severe and critical rubbing. The most prolific vines are the most frequently pruned—the knife is no stranger to them. The purest metals have sustained the hottest fire. And thus in a methodical manner our loving Father deals with us. He is not satisfied with the tree that bears some fruit, but "purges it that it may bring forth more fruit."

The strength, the power, the utility of a noble ship, can be known only by her trial in the open, trackless ocean. Of what use would she be, if, instead of going out to sea, she remain skimming about the bay, or along the inland coast? To say the least, the end and design of her construction would not be realized. Just so to our mind it is, when the soul, panting for purity, or the full baptism of the spirit, comes up to the ocean shore, and after some preliminary consideration or hesitancy, it may be, plunges in and at once realizes its cleansing power. Then, instead of pushing out into a deeper knowledge of this immense ocean, it paddles back again into shoal water. Ah! we fear that such souls will never answer the design of their great builder.

Holy souls, in their onward progress, are the subject of diversified and peculiar discipline. It is in this that God "leads them by a way they know not." The traveler, who, for the first time, passed over a route finds much more to engage his attention and enhance his knowledge than the one who has often traveled that way. Just so with the advancing Christian. He knows and realizes, as others cannot, the "beauty of holiness," the highway of the Lord, strewn with ever-increasing delight. Everything he meets is suggestive and instructive.

"Reformation must begin at home, and end abroad. We must amend ourselves, and then we shall have authority and capacity, and reasonably hope for success in reforming others."—*John Heylyn, D. D.*

Resist unbelief. To do so, watch in prayer, especially in secret prayer, and use no words, offer no petitions, except you do so in faith. "Whatsoever is not faith is sin." Do you ask to be kept from all sin? Believe that He who calleth you to holiness imparts the power to be holy, or, in other words, imparts the power to believe on Him to cleanse and keep you clean. Each act of faith makes the succeeding one more easy. Be resolved then to take God at his word, and sooner die than doubt.

S. B.

SECTARIANISM.

Those animosities and sectarian contentions and bickerings, which have been the bane of the church for so many ages, are a disgrace to Christianity, and greatly retard its progress in the world.

It is certainly time those who profess Christianity were actuated by its spirit. Instead of indulging in jealousies, contention and strife, let them put on that "charity which esteemeth another better than himself," and cherish the kindlier feelings of love and good will; and if there must be emulation and strife, let it be TO SEE WHICH SHALL EXCEL IN ACTS OF COURTESY, AND GENUINE CHRISTIAN LIBERALITY of spirit.

Thus, instead of wasting their time and energies in unnatural and unholy contentions, and bitter controversies with each other, they would bring their united force to bear against the common enemy. This would go further towards stopping the mouths of gainsayers, overthrowing the strongholds of infidelity, convincing the world of the truth and importance of Christainity, than all the arguments of the most profound theologians of any and every age. It would be Christianity demonstrated—a practical illustration of its divine reality—a living, acting, glorious exhibition of its holy and blessed influence upon the hearts and lives of men.

The church would no longer occupy the anomalous position of a "house divided against itself;" but that of a well disciplined and efficient army; composed, it is true, of several departments, or kinds of troops, such as cavalry, infantry, artillery, &c., being variously equipped, and differing in their mode of warfare; each department being led by its own appropriate officers, but all under the direction of one chief commander; each acting independent of, but in perfect harmony with, all the rest. Such an army would be invincible—it could only be overcome by superior force. Were the various denominations thus acting in perfect harmony with each other, and bringing all their skill and force to bear against the common enemy, the church would be "terrible as an army with banners"—she might push her victories east and west, north and south, and speedily achieve the great purpose of her organization—the moral subjugation of the world.

We hail with joy every indication of the passing away of denominational exclusiveness and sectarian bigotry, and a return to the "more excellent way" of "loving God with all the heart, and our neighbors as ourselves." May these approaches to a better state of feeling continue until Zion's watchmen shall see eye to eye, and every section of the church act in unison in spreading the glorious gospel of the grace of God to the ends of the earth.



GOING ON TO PERFECTION.

All stages of life have their peculiar hazards. The young have their dangers, the middle aged theirs, and the old theirs. We speak oftener of the hazards of the young—of young disciples—not often enough, perhaps, of the hazards of the old—of disciples who have walked long in Christian paths.

There is the danger among advanced Christians, of relying too much on past experiences, as evidences of discipleship. These have their value as evidence of our union with Christ. It may be fitting and desirable at times to recur to past joys, the sweet fellowships of past years, and to derive consolation from their remembrance. Such a recurrence to past experiences for comfort, while the soul is traveling on in temporary gloom, may be legitimate; but when we begin to make our past experience our dependence, it becomes a snare to us and a stone of stumbling. It is not to be used as a couch on which to recline, but as a cordial to cheer us, and to stimulate us to fresh endeavors. When we go back to what we have felt of the Divine love,

and rest upon that, instead of going forward to sound the fathomless depths of the Divine love yet unknown to us, we are in great danger. Instead of gathering manna every day afresh, we avoid labor by attempting to store up what we gathered in past years. This danger of relying on past experiences, attaches peculiarly to older Christians. It is not till we have journeyed on in the Divine life that we gain any experience, and it is not till then that experience ever comes between us and Christ, and eclipses his light. Now, whatever takes off our eye from Christ, even if it be an experience of Divine love itself, becomes a snare to us. There can never be gained an experience so rich as to justify us a moment in trusting to it; and hence, when you see a Christian dwelling much upon his experience, instead of thinking and talking much of Christ, it is a bad sign. Paul was taken up into heaven, and there saw wonderful things, and yet he does not even mention the fact until years after. What is called a wonderful experience, is often a dangerous one for a Christian, and even Paul could not bear it without the thorn in the flesh to keep him from self-exaltation. It is not experience, it is Christ that saves us.—*Maine Evangelist.*



HOLINESS AND HAPPINESS.

To be holy is more important than to be happy; and, indeed, holiness necessarily precedes happiness, and sustains to it the same relation that *cause* sustains to *effect*.

Holiness implies such a renovation of the soul from corruption, and regulation of the intellectual and moral powers—such an adjustment of our relations to men and to the Creator, as will insure inward tranquility, and, occasionally, joy unspeakable and full of glory. The soul can never be at rest, the inner man can never cease to struggle until freed from sin.

Many religious persons are mistaken in respect to the relation of happiness to holiness—and if they do not confound, they reverse their proper order—and place happiness before holiness. Hence their faith, prayers, songs of praise and self-denial, are all directed toward the attainment of happiness as an end. And when a blessing is received, and the soul made happy for the present, nothing higher is sought.

Now, the desire to be *happy* here, and get to heaven hereafter, has nothing in it partaking of the nature of purity or evincing a state of grace. It is in no way inconsistent with the unrenewed heart. All wicked men desire to be happy here and hereafter.

But the desire for *holiness* is doubtless incited by the Holy Spirit, and should be most sacredly cherished and carefully indulged.

Holiness precedes happiness, *and should be first and mainly sought*. No one need be solicitous about joyful feelings; they will come often enough, and last long enough. The great burden of thought, anxiety, prayer, faith, and the one object of crucifixion, ought to be Divine conformity, inward purity, communion with God, complete holiness. If sorrow, disappointment, reproach or affliction is necessary in order to a discovery of our needs, to the breaking up of the heart, or a revelation of the fullness of Christ, any or all of these should be welcomed.



THE POWER OF THE SAVIOR'S NAME.—When the pious Bishop Beveridge was on his death-bed he did not know any of his friends or connexions. A minister with whom he had been well acquainted visited him; and, when conducted into his room, he said: “Bishop Beveridge, do you know me?” “Who are you?” said the bishop. Being told who the minister was, he said he did not know him. Another friend came, who had been equally well known, and accosted him in a similar manner: “Do you know me, Bishop Beveridge?” “Who are you?” said he. Being told it was one of his intimate friends, he said he did not know him. His wife then came to his bed side, and asked if he knew her. “Who are you?” said he. Being told that it was his wife, he said he did not know her. “Well,” said one of them, “Bishop Beveridge, do you know the Lord Jesus Christ?” “Jesus Christ,” said he, reviving, as if the name had produced in him the influence of a charm, “Oh, yes, I have known him for forty years; precious Savior, he is my only hope.”



AFFLICTION.—We meet with what the world calls afflictions, and what we feel as such. Clouds gather over us and sorrow rains down upon our spirits. But what fruitful showers! what beauteous rainbows arch the dripping heavens! As the clouds about the setting sun are covered with a luminous beauty, never seen in a clear sky or bright day, SO ON OUR VERY AGONIES LIES A DEEPER DIVINE GLORY than can be known by us in all prosperity. “Whom the Lord loveth he chasteneth.”



ALL arguments against the word of God are fallacies; all conceits against the word are delusions; all derision against the word is folly; and all opposition against the word is madness.—*Beveridge*.

DISCOURAGED BECAUSE OF THE WAY.

Oh! weary, murmuring soul!
 Yearning in spirit for the Lord's release,
 Impatient for thy pilgrimage to cease,
 While yet far from the goal!

This strengthening word of cheer—
 A sunbeam, gladdening Earth's lone desert waste—
 "HE WHO BELIEVES ON ME SHALL NOT MAKE HASTE,"
 Falls on my listening ear.

Earth's labors may repine,
 When tardy nightfall lengthens out the day;
 Their weary eyes may chide the long delay—
 But, oh my soul, not thine!

They may despond; but thou,
 The servant, nay, the CHILD of God, the heir
 Of glory everlasting—shouldst thou wear
 Such gloom upon thy brow?

Thy wistful glances trace
 The nearer path to heaven which some have trod—
 The path baptized by their tears and blood,
 Who ran the martyr's race.

What! Couldst thou, fearless, drink
 That cup of mortal agony and woe!
 'Neath the dread terror of the severing blow,
 Would flesh nor spirit shrink?

Presumptuous, sinful thought!
 E'en now thou faintest, when thy eager lips
 Find sorrow in joy's cup. One hour's eclipse
 Of light to thee is fraught

With horror and dismay!
 And couldst thou walk serene through Death's dark vale?
 Would not thy footstep falter, and thy spirit fail,
 Without one gladdening ray?

Nay, leave to God, All-wise,
 The ordering of the path. Be thine alone
 The earnest care, TO WALK AS HE HATH SHOWN,
 With heaven directed eyes.

The promise standeth sure!
 Seest not the glorious crown hung at the goal?
 Fear not! In patient strength possess thy soul;
 Firm to the end endure!

FULL SALVATION IN THE ARMY.

BY REV. J. H. JAMES.

“Jesus can take it all away.”

A chaplain desires to place on record a brief account of the Christian experience of two beloved soldiers, with the hope that they, being dead, “may yet speak,” to the encouragement of the reader, and the glory of Jesus.

Watson C—— entered the army a backslider. Throwing off the little restraint which pious parents and a praying wife had exercised over him, he plunged recklessly into sin, and was considered the most fearfully wicked man in his company. During a terrible battle, he was cursing and swearing in a manner so awful that a comrade, himself profane and wicked, said: “I don’t see how you can swear so. What would become of you if you were to die now?” The rebuke, coming from such a source, produced a deep impression, and followed him through months of wickedness, until in August last, he, during a season of revival in his regiment, sought and found pardon through Christ. He continued faithful to God, but again and again, during the months that followed, was powerfully tempted. One impulse especially which had been the sin which did most “easily beset him” while a wanderer, often caused him fearful struggles. He was enabled to resist through the grace of God, but only after conflicts which made him dread the power of the foe. One evening in the early spring, while the power of God was resting in a wonderful manner upon the congregation assembled in our little regimental chapel, C—— arose, and with a countenance and voice that plainly told the intensity of his emotions, said: “Brethren, I never felt so bad in all my life. It seems to me that I shall be lost forever. When I try to get to Jesus, one thing comes right in the way and I cannot get to him. I am afraid I shall go to hell. But if I am lost, I am determined to pray, and the devil shall have one praying man in hell. What shall I do?”

A dear young officer, a member of the Presbyterian church, who had only the evening before passed through a similar struggle, and gained such a victory that he could say: “I don’t *think* anything about it, I *know* I have full salvation,” looking up with eyes full of happy tears, and while the soldier was still standing, said: “Why, C——, *Jesus can take it away!*”

The agonized man stood for a moment silent, with eyes fixed, and then slowly, as if getting the great truth down into his inmost soul,

repeated: "*Jesus can take it away!*" Then, as a heavenly light filled his soul and illuminated his face, he exclaimed: "Why, yes, *Jesus can take it away*. Chaplain, why didn't you tell me that before? *Jesus can take it away*. *Jesus does take it away*, glory be to his name!" And that happy soul exulted in Christ as his full Saviour.

From that hour the experience of C—— was glorious indeed. Instead of the conflicts with the powerful impulse alluded to, he declared many times that it was gone. The subject scarcely entered his mind. If it did, it was easily and quickly banished by a look at Jesus. He had been zealous before, but now he labored and prayed for his fellow-soldiers and officers as none can but they who, from a standpoint near the cross, see the fearful condition of perishing sinners.

Weeks after, when his regiment was going home and he was to stay and fill up a new term of enlistment, entered from motives of the *purest patriotism*, his chaplain said: "Does Jesus take it away yet?" "*Yes, blessed be God!*" was the reply. Only a few days ago the sad news came that, after C—— had passed unharmed through so many battles, a stray shell had shattered one of his limbs. Amputation was necessary. As he was being carried in the ambulance, the body was found to be without its tenant. He had gone. Deep was the sorrow of the writer when he heard of this. But with it came the statement of a dear fellow-soldier that, after he was wounded, C—— called him to his side, and assured him that he was ready to die, and passed away in triumph, and though with tearful eyes, C——'s chaplain exclaims: "Thanks be to God for such a victory of grace!"

A FATHER'S PRAYER ANSWERED.—Henry S—— was the only son of a gospel minister. The united efforts of his Christian parents to train him in the good way seemed unavailing, and he early wandered far from God. In his nineteenth year he entered the army, and sought with all the energy of an earnest nature the pleasures of sin. Reckless of consequences, he would have the intoxicating cup and all the vile indulgences within the reach of the soldier. While away from the army on furlough, he was even more eager in the pursuit of sin than he had been before. The result was a *surfeit of sin*, especially of *intemperance*. Soon after his return, prompted, as he said, by a desire for the happiness which he believed the Christian enjoyed, he sought pardon. As he was struggling and trusting in Jesus, he suddenly exclaimed: "I've got it! I've got it! I've got it!" and made the chapel ring with his loud praises to God.

During all those years the father of Henry had not ceased to pray for his poor wandering boy. Earnestly and believingly did he plead for his conversion. Within a day or two of this event, he wrote to the

chaplain of his dear son, that in prayer he had received the assurance that his boy would soon be converted. Then he had received no intimation from a human being that the subject of his solicitude was even interested for his soul. Before the letter reached its destination, Harry was rejoicing in the Saviour's love. So our Father answers the prayers of his children, "while they are yet calling."

One incident of Harry's short Christian experience the writer would like to lay upon the heart of the careless sinner. A short time after his conversion, he heard of the sad and sudden death of two whom he knew he had been, more than any other, the means of leading astray. Such agony as that intelligence caused him I have seldom witnessed; said he: "I must be deceived. There are two souls already in hell that I have sent there. It cannot be that God would forgive such a wretch!" After a fearful struggle, he was made to feel that "he is able to save to the uttermost;" but he rarely prayed without uttering the significant words, "Lord, help us to counterbalance our evil influence." Oh! that men would think of those they are by their evil influence dragging down to death. If they care not for themselves, the thought of ruining others should cause them to stop in their career of folly and folly.

To do good was Harry's ruling passion after his conversion. Many will remember while they live his earnest exhortations and fervent prayers. But he longed also for all the fullness of grace. One evening he rose and pledged himself never to rest until he obtained full salvation, he called upon his fellow-soldiers to meet him on that platform. Soon after, almost the same moment that Watson C——, alluded to above, learned how divinely Jesus can take away all sin, Harry put the last doubtful indulgence—tobacco—out of the way of his faith, and resting upon Jesus as his Saviour, rejoiced with unspeakable joy in the fact that the precious blood cleansed him from all sin. Memorable hour! Many will look back from heaven with great joy to that and other glorious seasons under the canvass roof of our log chapel in Virginia. Harry grew still more rapidly and was increasingly abundant in labors for souls after this new baptism. He seemed to be so thoughtful, so desirous to know all he could of salvation. We rejoiced then to see his pious zeal; but how much more now. The first time he was in battle after his conversion he was instantly killed by a bullet which penetrated the brain.

Reader, will you not join the chaplain of Watson and Harry to bless God on their behalf? Will you not pray and labor more earnestly for the conversion and sanctification of all within the reach of your influence, especially of our dear, brave, dying soldiers?—*Guide and Beauty.*

WESLEY AND HOLINESS.

“Did Mr. Wesley profess the blessing of holiness?”

So asked a Christian friend amid the interesting surroundings of a camp-meeting. There happened to be Mrs. — on that encampment, well known from the fact of her general interest for years past on the precious theme of heart purity, having written much on the subject, and urged the necessity of its present attainment, both publicly and privately, during the meeting.

The inquirer stood awaiting a reply; but instead of an answer another question was asked. “Does Mrs. — profess the blessing of holiness?”

“Of course she does,” was the unhesitating reply.

“And how do you know that she professes the blessing?” said the Christian brother, who had now turned questioner.

“How do I know it?” exclaimed the lady in surprise. “I know it because it is so; and who does not know it?”

“Have you heard her profess the blessing?” asked the brother.

“No, I cannot say that I have, but still I know she does.”

On the same principle I can to your question first asked, “Did Mr. Wesley profess the blessing of holiness?” with equal confidence answer **YES!**

What an inconsistency would it have involved if Mr. Wesley, who was ever urging the attainment of the blessing of perfect love on others, and the profession of it when enjoyed, had not himself enjoyed and professed the blessing. If it had not been an admitted, well known fact that he professed this blessing, when examining the six hundred witnesses of perfect love, in London, would not those undergoing the examination have been disposed to say: “Mr. Wesley, why do you take pleasure in calling forth an explicit testimony from us, while at the same time you deem it prudent to withhold your own testimony?”

A dear minister, hailing under the banner of Methodism, was asked in our presence by a friend, “If he was a witness for Christ of this great salvation.” He seemed embarrassed, and answered equivocally, “I do not know that Mr. Wesley ever professed the blessing.” “And suppose he did not?” rejoined his friend. “And then imagine that all who have been called followers of Wesley had followed his example in this respect, would God have ever recognized us as a people whose specified mission is to spread Scripture holiness through these lands? Is not the attainment of holiness in the present life the distinguishing doctrine of Methodism, and as such, are we not called to be a witnessing people?”

But if Mr. Wesley never spoke of his own experience on this subject in definite terms, it would have been passing strange that he should so constantly urge its attainment as a present duty on others, and tell them that when attained—“*One great means of retaining it, is frankly to declare what God has given you,* and earnestly to exhort all believers you meet with to follow after full salvation.”

It was in a social circle, on another occasion, when the question was introduced: “Did Mr. Wesley ever profess the blessing of holiness?” that the lamented Dr. Bangs asked that a volume containing Mr. Wesley’s letters might be brought, when he cited us to the following letter written by Mr. Wesley in 1771 to a titled lady. The portion of the letter referring to the point in question is to our mind clear. We will transcribe it for our readers:

MY DEAR LADY:—Many years ago, I saw that without holiness no man shall see the Lord. I began following after it, and inciting others to do the same. Ten years after, God gave me clearer views than I had before of the way how to obtain this, namely, by faith in the Son of God. And immediately I declared to all—“We are saved by faith.” This I testified in public and private, in print; *and God confirmed it by a thousand witnesses.*

I have continued to declare this for above thirty years; and God hath continued to confirm the word of his grace. But during this time, well nigh all the religious world hath set themselves in array against me, and, among the rest, many of my own children, following the example of one of my eldest sons, Mr. W——. The general cry has been, “He is preaching another gospel.” I answer, whether it be the same that they preach or not, it is the same that I have preached over thirty years. This may easily appear from what I have published during that whole term of years. * * * *

Yours affectionately,

JOHN WESLEY.

HOW SHALL OUR STANDARD OF PIETY BE RAISED?

All acknowledge in words the importance of individuals raising the standard in their own hearts, but in all this there is a certain indefiniteness of object. A mere vague belief that we might be better, and ought to be better, does not give us any standard at which to aim, and the general standard of preaching and constant and unvarying confessions in prayer, both in the church and in the prayer meetings, show

that just about the same shortcomings and failures are expected from day to day and year to year.

In the case of a child, you would have little to expect as the result of a mere exhortation: "You ought to be a better child, more obedient, more docile, more kind; you must have a higher standard of life as a child." But if he is told, "You must be PERFECTLY OBEDIENT to the letter and spirit of your parents' commands; you must live in ENTIRE HARMONY with your brothers and sisters; you must always have perfect lessons in school; you must always speak the truth," then he sees something DEFINITE AND ATTAINABLE; he has a FIXED STANDARD, and can know how near he has to come to it. He has an object and a motive.

Our Christian course is upward.

Suppose we are ascending a mountain; peak after peak rises before us. We see them in apparently interminable succession, but the goal is above all. We may set out and toil, on, on, on, painfully, and *may* be making progress onward. But we are conscious of progress. There is another experience. The ascent is seldom up and up in a direct line, but from one point to another; and if in going up we fix our eye upon some point and aim at that, it is an encouragement when that point is reached. Then, turning to look back on all the way we have come, we again mark some other spot still above us, and aim at that until we reach it.

Thus we go from strength to strength.

Applying this to our Christian life, let us first BELIEVE THAT WE CAN REACH A HIGHER STANDARD, then aim to reach it, and instead of vaguely, indefinitely reaching upward, aim at points of progress:

Directly overcoming any known sin.

Performing some known but neglected duty.

Faith in prayer.

The full assurance of hope.

PERFECT LOVE, WHICH CASTETH OUT FEAR.

Subduing the will.

FULL HARMONY of our own will with the will of God.

Attaining to the "peace" of God which passeth all understanding.

SANCTIFICATION, OR HOLINESS of heart and life.

Whatsoever we believe to be attainable, let it be made the direct object of aim and effort; and by these steps we may reach a higher standard of Christian life. But THERE MUST BE THE FULL BELIEF THAT IT MAY BE ATTAINED, and earnestness in striving to attain it.

How was it with conversion? We believed it possible, desirable; we labored, prayed, read, inquired, sought, rested not until the bless-

ing came. So if there be other points of attainment beyond conversion, there should be the like definiteness of aim, the like earnestness, steadfastness of purpose, reading, striving, prayer.

When this truth shall be fully apprehended and acted upon by the church, then we may look for a higher standard of Christian character.—*Independent*.



“ETERNITY HAS NO GRAY HAIRS.”

The flower fades, the heart withers, man grows old and dies, the world lies down in the sepulcher of ages, but time writes no wrinkles on the features of eternity.

Eternity! Stupendous thought!—the ever present now, unborn, undecaying and undying—the endless chain, compassing the life of God—the golden thread, entwining the destinies of the universe.

Earth has its beauties, but time shrouds them for the grave; its honors, they are but the sunshine of an hour; its palaces, they are but the gilded sepulchres; its possessions, they are the toys of changing fortune; its pleasures, they are but the bursting bubbles. Not so in the untried bourne. In the dwelling of the Almighty can come no footsteps of decay. Its day will know no darkening—unfading splendors forbid the approach of night. Its fountains will never fail—they are fresh from the eternal throne. Its glory will never wane, for there is the ever present God. Its harmonies will never cease—exhaustless love supplies the song. Its youth will wear no age; yesterday, to-day, and forever, the same; there shall be no winter there, with its blasting winds and blighting airs; no scorching heat to dry up life's young blood. Spring perpetual is the season of eternity. Sickness shall not waste the frame; it shall bloom with immortal vigor. Hope shall not pine in fear; fruition shall gladden faith. Energy shall not grow slack in service; the faculties shall not weary or decline.

Eternity! shall I reap its pleasures, or its pains? Shall I bear its cross, or wear its crown? Shall I dwell in its palace home, or its pit of woe? Shall I hear its soothing harmonies, or its doleful discords? O thou Father of my spirit, spare me the horrors of those unending ages, where the furrows of time come not to the heart of anguish; where memory blots out no record of the guilty past, and sin sinks the soul in the depths of a mornless night. Let thy life renew my being, and the present shall not be hopeless, nor the future joyless.—*Christian Chronicle*.

 WAITING BEFORE GOD.

Still on thine altar, Lord,
Behold my body lies ;
Yielding, according to thy word,
“A living sacrifice.”

Let fire from heaven descend,
And all my soul inflame,
Till from my spirit shall ascend,
A fragrance to thy name.

My head, my heart, my hands,
My eyes, my feet, my tongue,
In following thy divine commands,
Would gladly move along.

But waiting is a grace,
Well pleasing in thy sight ;
And here before thy smiling face,
I wait with great delight.


 HERE AND THERE.

His pathway was dark, while he lingered below,
And few were the laurels bestowed on him here,
But the night shade of sorrow, the thorn crown of woe ;
Ah, these were his own, from his birth to his bier !
Though truthful and grand were the songs that he sung,
Few indeed were the praises that greeted his ear ;
And his heart, in its spring time, with anguish was wrung
But the world's chilling scorn and its withering sneer.

But now he is walking that radiant shore
Which is free from the blighting of sorrow and sin,
Where the turmoil and trouble of time are all o'er,
And the joys of eternity's ages begin.
With a harp of pure gold, and a seraph's white wings,
And a crown of bright star-gems encircling his brow,
The bard, that the world scorned to listen to, sings
With the glorified poets of paradise now.

Editorial Repository.

EDITORIAL PREMISE.

"IS THERE NOT A CAUSE?"

So spoke David, when the armies of Israel were mocked and defied by the warrior of Gath, the uncircumcised giant of the Philistines.

"I defy the armies of Israel this day."

Was it not an occasion demanding manly daring, heroic sacrifice? What though the plain be filled with the hosts of the uncircumcised, and horses, and chariots, and men of war be marshalled in the valley of Shochoh! What though their giant champion, with helmet and mail, and greaves of brass, and spear like a weaver's beam, hurled down from the mountain his boastful challenge, defying the armies of the living God! Must Israel brook such insult, must she tamely cower under the impious tauntings of her threatening adversaries? Must Jehovah, in the hearing of His people, be so daringly and wickedly mocked and defied? And was no one to be found whose jealousy for the Lord, and whose faith in the Omnipotent Name would prompt to a just and holy resentment of this impious menace! Yes! God never brings a crisis, but He brings a man with it, equal to its emergencies.

"And David spoke to the men that stood by him, saying, 'Who is the uncircumcised Philistine, that he should defy the armies of the living God?'"

The vaunting of the Philistines was at an end. God made that shepherd-lad the hero of His people's deliverance, and his little bag and sling, with pebbles from the brook, His *omnipotent* ingenuity for the discomfiture of the vaunting hosts.

"*Is there not a cause?*" It is because we are possessed with a deep and thorough conviction that there *is* a cause, that we have ventured upon the enterprise which is heralded to the church by the appearance of our new monthly—the REPOSITORY OF HOLINESS. Look where we will, we can but see that cause.

In the state of the World. The world of which we speak, is the unsaved, the unconverted world. Prophecy secures its ultimate

subjugation to the church, but how tardily the church moves to the conquest. How seemingly baffled is the church, at times, to confront its specious oppositions, and to overcome its offered resistances. How openly, how defiantly, how mockingly, the world menaces the church of to-day, and rallies its serried forces to her overthrow. It seems as if Satan would storm the very gates of our Zion, and rase to the dust her strongest bulwarks. The world seems intent on *violently* overthrowing the proud citadels of her faith. In all this, we fear not for the church. Her defences are built upon THE ROCK, and the gates of hell shall not prevail against them. But the world carries on a covert as well as an overt warfare against Israel. Modern unbelief proposes more artful theories, more specious reasonings than ever before. Its theses are learned and subtle, and polished in the schools. It assumes latterly pretty disguises. It invests its teachings with æsthetical airs, and its public votaries wear winning smiles to captivate and seduce to error the unsophisticated thousands of christiandom. It even takes on some of the more attractive forms of religion to perfect its disguise, and to lure the world to ruin. And, alas! hundreds and thousands are won by its blandishments, and from the churches of the land many have gone out to follow its pompous ceremonials, and to offer, at its altars, strange sacrifices to the Lord. It should be a question of most solicited interest to the church of the present day, how shall her members be rescued from the insidious influences of modern scepticism, and how shall the spreading defection be stayed? We affirm, unhesitatingly, that not simply the best, but the *only* preventive of spiritual declensions and lapses of faith in the church, is the inculcation of a higher religious experience. In other words, *the only antidote to backsliding is holiness.* Were the church properly educated upon this subject, and *all* her members brought up upon the high plane of a sanctified life, defections would rarely occur, and infidelity would find in the church no susceptible element upon which to exert its insidious and alienating influence. No intelligent Christian can have failed to observe the very present

necessity for some *power* in the church that will operate as a counteractive to the enticements of the semi-religious infidelity of the day. That *counteractive power* is found in the doctrine of holiness—a higher and purer type of Christian life—a thoroughly sanctified and perfected religious experience. Herein, then, is a *cause*. To aid this glorious consummation, so far as our fully consecrated talent may enable us to do so, is a reason for this publication. To co-operate with other and existing agencies, in awakening and urging on the church to these higher experiences, is the mission of the REPOSITORY.

The state of the Church. We know to what the church is called. "Be ye holy, for I, the Lord your God, am holy." But *is* the church holy? Is the body of Christ sanctified? How mournfully the conviction presses upon the mind, as we look around upon our Zion, that the church has not fulfilled her high vocation—she has not reached the *point of purity*. In many of the churches, is not the doctrine of holiness lightly appreciated—in some, is it not greatly misunderstood—in others, is it not utterly disowned? Even in our own church, whose specific mission was avowed to be, when God raised her up as a co-operative religious power to hasten in the world the advent of a universal regeneration, "*to spread scriptural holiness over the land,*" how much darkness of understanding and apathy of heart exist upon the subject of the higher salvation of the church. If, then, we are not mistaken concerning the high calling of the church, that it is a calling of holiness—if we plainly understand the will of God to be the entire sanctification of His people—if we know that the mission of the church is a mission of holiness, and that the church cannot achieve that mission until she herself is made holy—is there not a demand for effort, for constant, united, energetic effort to prepare the church for her all-glorious, all-conquering mission?

"*Is there not a cause?*" To this work, then, we address ourselves, with the heartiest desire to contribute something to the sublime result, and in the most humble dependence upon the Holy Spirit, who is the all-efficient

Power in the promotion of holiness. To it we have consecrated our time, our means, our talents, our all. As the Lord may open our path, we will walk on. As He may guide, we will follow. As He may command, we will obey. As He may will, we will do and suffer in this cause. And all of His grace, and all to His glory. May the Holy Spirit teach us and lead us into truth. And may we ever be able, through his infinite goodness, to witness to the virtue of the all-cleansing blood, and to lead others, as God may will, to the ever flowing Calvary-fountain, where perfect cleansing may be found.

REVIVAL POWER.

The season of revival is at hand. The voice of the trumpet, calling to preparation, is sounding through the churches—our militant hosts are gathering—the banners of Zion are being lifted up in the sight of the people. Already the sound of prayer is heard in the sanctuary, and the children of Zion are crowding to the altars of the church, lifting up anxious and tearful eyes to Heaven, and pleading voices ascend to the Throne—"O! Lord, revive thy work; * * * * in the midst of the years make known * * * * Will thou not revive us again, that thy people may rejoice in thee." The week of universal prayer has just ended, and Heaven accepts the holocaust—even yet the cloud of incense envelops the mercy-seat.

It is a fitting question to ask at this time, what *is* the revival power of the church? What is it that gives the church power over sin—power over the world—power over satan? Wherein lies her true strength? Wherein is her invincibility?

Is it in her numbers? No: for if this were true, the superior strength of a church, as compared with another, would be in precise proportion to its numerical excess. But this is not the fact, as all observation certifies.

Is it in her social standing? No: for if so, the church would be at the mercy of an ever-changing public opinion, and could only triumph when that opinion smiles. But the proudest achievements of the church

have been not only in advance of, and independent of public opinion, but in direct and positive conflict with it.

Is it in her wealth? No: for this would tend to exclude from her communion the poor of our world, while it is a peculiar glory of the church, that "the poor have the gospel preached unto them."

Does this mysterious power reside in *anything* conventional, or extraneous to the church? No: it is independent of all accidents. It is an essential and indwelling power. It inheres *in* the church, as its living soul, just as the spirit inheres in the body. And as the body without the spirit is dead, so the church, without this *power*, which is its spiritual life, dies.

The spiritual life of a church is the aggregation of the separate spiritual lives of the believers composing it. Its peculiar *phase* of spiritual life is the *average* of all the individual experiences which enter into it. You can thus estimate the *power* of a church. *Its power is its spiritual life*, and its spiritual life is a result, made up of separate and individual spiritual lives. Its *degree* of power is precisely indicated by the mean or average intensity of its separate experiences. One holy experience in a church does not make a holy church. The spiritual life of such a church does not rise as high in point of *power*, as does the spiritual life of the favored believer. The experience of that holy believer is taken in with all the other experiences in the church to make up the *sum* of its spiritual life, but the *one* holy experience does not give complexion to the whole, so much as it takes complexion from them. The spiritual life of that church is not brought *up* to the standard of that single experience, but that experience, (in estimating the power of the church,) is brought *down* to the average of all the experiences found in the church.

From this it is seen, that the *power* of a church is increased in the precise ratio that the individual experiences which make up its life, are advanced to a higher standard. As the spirituality of separate experiences is deepened, and the inward life of individual believers takes on a higher and holier form, the average is carried up, and so on,

higher and higher, until *all* the experiences of the church are made holy, when the spiritual power of the church will be exactly measured by the intensity of the aggregated experiences. The idea to be stated is this—*that the maximum of spiritual power in a church cannot be realized, until the whole church is made holy by the entire sanctification of its separate experiences.* A church may have power without this—it may have a large measure of spiritual power. But it cannot reach the *maximum* of power without holiness.

Herein is indicated the duty of pastors. Would they themselves be endowed with the highest measure of *power*, as preachers of salvation? Let them be *holy*. This is their might—their strength—their *power*. This is the divine unction, which will render their ministries successful and glorious. Would they have their churches strong, earnest, invincible? Let them bring up their churches, then, to this high, vantage-ground of *power*. Let them *preach* holiness. Let them urge their people up to holy attainments. Let them labor, with single aim, to bring up their churches to a present, deep, intense, *agonizing* realization of the duty of a full, through and entire consecration to God. This done, and conquest will follow the church's majestic march through the land, and thousands will compass her altars with songs of deliverance. This glorious result is secured by the word of Jehovah, "Bring ye all the tithes into the store-house, that there may be meat in my house, and prove me herewith, saith the Lord of hosts, if I will not open the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." Bring tithes—not only bring tithes, but bring *ALL* the tithes into the store-house, and the all-saving, the all-overpowering baptism shall descend.

That *holiness* is the true revival power of the church is manifest from the fact, that every truly spiritual revival of the church tends to the higher forms of experience, and its members, during the prevalence of the revival influence, grow in grace, which is simply growing *toward* holiness. Every approximation toward *that* point—holiness—

is an increase of spiritual power; the attainment of the point is the ultimatum of power *in kind*, though not in *degree*, since a church may grow in holiness, and as it grows, may wield a wider and a higher power. Conversely, as a church recedes in its spiritual life from the point of *holiness*, it declines in *power*—languishing follows unspirituality, and death succeeds languishing. Mr. Wesley, referring in his journal to a circuit that had become weak, and had lost members and power, says: "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 done, *the work of God does not prosper*." The father of Methodism undoubtedly believed and taught that in the preaching and practice of holiness were found the highest elements of the church's power. In one place, he describes a work of God, which was rendered glorious by the conversion of multitudes. "The rise of this work was thus, (he says)—William Hunter and John Watson, men not of large gifts, *but zealous for Christian perfection*, by their warm conversation on this head, kindled a flame in some of the leaders. These pressed others to seek after it, and for this end appointed meetings for prayer. The fire then spread wider and wider, till the whole society was in a flame."

Holiness, then, is the true *revival power*. A pure church is a strong church. Where holiness is, *God is*, and where God is, there is power. Indeed, the *revival power* of a church is simply its *God power*. "Not by might, nor by [human] power, but by *MY SPIRIT*, saith the Lord of Hosts." Would the church triumph? Let her array herself in purity. Would she carry her conquests afar, and establish her Throne of Power in the midst of the earth? Let her plant her militant forces upon the Mount of Holiness, lifting up her encrimsoned banners, inscribed, "Holiness to the Lord"—and victory, speedy, universal victory, will follow her triumphant march.

OUR NAME--REPOSITORY OF HOLINESS.

REPOSITORY—it has become a household word in the church, and is instantly recognized. It falls upon the ear with not only a very pleasant, but with a very familiar sound. The *Ladies' Repository* has given the word a church-wide, a nation-wide reputation. We appropriate it, not only because it is a glad word, and a familiar word, but also because it seems to possess a striking expressiveness, as the title of such a magazine as this. It conveys to the mind the right idea—a place where precious things are stored. Such shall our pages be. In them shall be gathered and treasured the most precious gems of truth that the talent and experience of the church can furnish, so far as we may be able to discover and possess them. We intend that each of our subscribers shall have, at the end of the volume, a *repository*, filled with invaluable truth—truth to instruct in moments of darkness—truth to succor in hours of weakness—truth to support in days of trial—truth to comfort in times of affliction and sorrow. We hope that every household of the church which has given kindly entertainment to our elder namesake, will continue to invite its visits, and humbly request that the *new REPOSITORY* be invited to some welcome place in the thousands of home-circles of the church. We do not seek to displace any *other* guest. We come to fill the *vacant place* in the cheerful family groups of the church.

REPOSITORY OF HOLINESS—holiness: the word indicates the quality of truth which shall be gathered and treasured in these pages. What so precious to the believer as holiness? It speaks of grace—full, plentiful, super-abounding grace. It speaks of blessed, joyful, glorious experiences in the higher walks of the Christian life. It speaks of gracious, happy, soul-transforming communings with God. It is the soul-nourishing marrow of the Word—the most fine gold of the Gospel. It is holiness then—its precious doctrines, its precious precepts, its precious duties, its precious experiences, its precious faith, and its precious hopes—

that is to be treasured up, for the joy and comfort of the saints, in these consecrated pages.

REPOSITORY OF HOLINESS.—The words are beautiful, expressive, and all familiar. The combination is new, but this will soon become familiar too. We hope the name—Repository of Holiness—will soon gather around it such blessed associations that its remembrance will be as grateful as its mission is holy.

TERMS OF THE REPOSITORY.

The subscription price of the REPOSITORY is \$1 50 per annum. We cannot afford to furnish single copies at a less price. This is at the rate of 12½ cents per single number. We would be glad if we could issue the magazine at \$1 00 a year, but with the late extreme advance in the cost of everything required for use in its publication, it cannot be afforded at that price—\$1 50 will hardly pay the expenses of publication for a small edition.

Ten copies, or more, when sent in a club to one post office, will be supplied to subscribers at \$1 25 each, being at the rate of 10 cents per single number. The time may come, when we can afford to offer premiums to subscribers, but the time is not yet. We are just venturing upon the enterprise. We have gained no *momentum* yet. We have all the stubborn resistance of inertia to overcome, before we can move at all. But we hope to *move*. Next month, we will inform our readers *how much* we have moved. We cannot hope for compensation, in this enterprise, now—perhaps never. It may involve loss—serious loss—to carry the enterprise to the close of the year. But we have lifted up our hand, and cannot go back. We confidently look to the church for help. Shall we look in vain?

We will send the REPOSITORY to preachers for \$1 25 per copy. We will also allow preachers a commission of *twenty-five cents* for every subscription. Upon the receipt of five subscriptions from any preacher, at \$1 50 each, we will send a copy to his own address, free.

Our preachers, if friendly to the enterprise, can procure for the REPOSITORY a wide circulation in the church. The women of the church, too, can extend the usefulness of our magazine, by making a little zealous effort to place it in the hands of their Christian acquaintances. Class-leaders can assist the cause of holiness, and promote the piety of the church, by introducing the work to their classes, and soliciting subscriptions.

Cannot *much good* be done, by aiding in the circulation of such a magazine? Will not *you*, then, brother or sister, aid in this *good work*?

THE PRESENT NUMBER.

The present number of the REPOSITORY, will not probably reach those to whom it is sent before the 15th of January. It is the intention of the editors to issue future numbers on the 1st of each month. *If possible*, we will issue the next number by February 1st, though that number may be delayed a few days in consequence of the late appearance of the January number. The March number will reach its subscribers by the *first day of the month*, and regularly thereafter the Repository will be in the hands of its readers on the first day of each following month, if the Lord spare us life and health.

The contents of this number will be found highly interesting and instructive. Every article speaks of the *great salvation*. How the theme glows on every page, and in every line! What riches of grace are treasured here for our readers! Who can read these precious truths, so radiant with the glory of Holiness, without bursting forth into songs of triumph and praise?

Sovereign Grace, o'er sin abounding,
Ransomed souls the tidings swell,—
'Tis a deep that knows no sounding,
Who its breadth or length can tell:
On its glories,
May our souls forever dwell.

The future, we trust, will afford us more leisure for the glorious work before us. We have been much straitened for time, in making up this number. But we have labored with a single eye. And we trust that God will own it, and that His spirit may accompany it on its mission, and make its pre-

cious contents a blessing to thousands. Let all who receive the present number, preserve it, and likewise all succeeding numbers of the volume, and in twelve months they will have received nearly three hundred pages of the choicest reading, which may be bound for future use, in permanent form.

And we pray the Lord that the mission of the REPOSITORY may be blessed, with *much* fruit and *holy* fruit in the lives of *all* its readers. And this prayer we offer for *all* and for every one into whose hands the REPOSITORY may come.

TO CORRESPONDENTS.

We invite the correspondence of all friends who are interested and experienced in Holiness. As soon as time will permit, it is our purpose to engage contributions to our pages from some gifted pens, which have long been wielded with peculiar grace and power in the advocacy of christian truth. There are many, however, whom God has gifted with talent, and who could contribute acceptably and usefully to the cause of holiness through such a medium as this, and from such we hope to receive communications. We will not have time and opportunity to address them personally, soliciting contributions, and hence we propose this general invitation, which is as sincerely and heartily tendered, as if we had addressed a personal request to each of the persons referred to. Communications intended for publication in the REPOSITORY must have reference to the *particular theme* to which its pages are consecrated, and may be addressed to either of the editors. Until further advices, the editors may be addressed as follows: Rev. JOHN P. BROOKS, Springfield, Ill.; Rev. M. L. HARVEY, Canton, Illinois.

SUBSCRIBERS.

We hope to obtain three thousand subscribers by the first of April. If our friends will help us, and labor zealously and perseveringly in soliciting subscribers, we *can* obtain even a larger number than three thou-

sand before the commencement of the second quarter of the volume. Will not everyone into whose hands this number of the REPOSITORY may fall, forward to us at once his name and the price of subscription, and immediately solicit others to subscribe? *The REPOSITORY is the only publication in the West*, so far as we know, that is specially devoted to the ONE GREAT THEME—Holiness.

Will not the church sustain ONE PERIODICAL in the great west, which is specially designed to promote the higher piety of believers, and to inculcate the doctrine and duties of christian holiness? We intend to make this magazine a *repository* of holy truths, adapted to the instruction, encouragement and comfort of all believers, and appeal to christians of all names to aid us in giving it extensive circulation. Brother, sister—will *you* not help us?

PURE DROPPINGS FROM THE GOSPEL FOUNTAIN.

... Jesus was tempted, in all points, as you are, yet without sin. So there is no sin necessarily in being tempted.

... Ordinarily the best way to make God's truth efficacious for the conversion of men, is to live it before them.

... It is a favorite snare of Satan to lead the holy soul to attempt to explain too far the deep things of God to those not willing to receive, and walk in, the full light or baptism of the Holy Spirit.

... God leaves the soul to learn in many things the mind of the Spirit by experience and failures, that it may learn to walk and war only in the Spirit, and to walk more and more softly before God.

... Sanctification takes sin away, so that the holy believer does not commit it. This is a fact, if the testimony of thousands in Heaven now, and of thousands more on earth yet, of the most devoted of many names or churches, can be received.

... Many have fallen from holiness through ignorance of the way. The church expected too much of them, mere babes in perfect love. It looked for perfect knowledge, perfect judgment, perfect manners, perfect memories, perfect consistency.