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THE REPOSITORY OF HOLINESS.

VOL. I. FEBRUARY 1, 1865. NO. II.

GOSPEL FREEDOM.

BY REV. J. L. CRANE.

How little real liberty there is in this world. In proportion as a man gives way to sin, he becomes the slave of sin, until finally he is led captive by the devil at his will. Thousands have found to their sorrow that the slavery of vice is the most tyrannical debasing and ruinous of all other bondage. To escape this thralldom and avoid its eternal consequences, many have fled for refuge to the hope laid before them in the gospel that they might be free from the bondage of sin and death.

But even after availing themselves of the glorious liberty promised to God's adopted sons, they soon discover that there is not the same kind or degree of liberty they had so fondly anticipated. They have determined to be religious, and this very determination becomes a sort of oppression. They *conscientiously* endeavor to discharge the duties resting upon them; but they do it with much questioning of their own motives, and are tormented more or less with doubts and misgivings. Thus, religion comes to be a sort of daily sacrifice of self, a mortification of tastes and feelings, a crossing of inclinations, a cutting against the grain of natural preferences, an adjustment of their strength, skill and effort to unpleasant burdens and unwelcome tasks.

A Christian of this class is emphatically God's *servant*,—a religious drudge. The law as a schoolmaster beats him about, and conscience drives him to hard and ungrateful doings. He gropes in the dark. He drags himself over a rough path, and is not certain but he is in the wrong road more than half his time. He is always fearing, lest he has done something wrong, and has but little satisfaction when he has done anything right. He sees men as trees walking, and is not certain whether they be enemies or friends. In his religious feelings and efforts, he is by no means natural, free and easy. He is in the church, and attends to duty, because he *must*, not because he *chooses*. He is

not at home there, yet to be anywhere else, he risks the loss of his soul. He serves the Lord as a slave, not as a friend. For that kind of religion he has but little love, and of course, other people hate it.

Now how is this to be remedied? How are we to be rid of the restraints and constraints of religion? How are its labors to be lightened, and its duties to become a pleasure?

We would reply that *Love* is the only release from this bondage. He who loves God and his neighbor, will delight in meeting all the claims arising out of his relations to them. This will be his wish and pleasure. He will never think about the demands of law, or conscience, or penalties, or compulsion. He does right, not because a *heavy* sense of duty drives him to it, but because love inspires him and impels him. He does not feel hindered or restrained by any force *out of him*. HE IS PERFECTLY FREE. And no other being *is* free. He does just as he pleases, because he pleases to do right. He obeys the law, not because the law requires it, and its penalty threatens if he violates it, but he obeys it because love suggests his obedience. Against such, there is no law. *He has a liberty like the angels.*

Without this love, religion is slavery, and duty drudgery. With it, we rejoice in tribulation, and count it all joy to be able to be, do, and suffer for Jesus Christ.

Jacob's love for Rachel made the days of service a delight. A mother's love for her child makes it the joy of her heart to labor and toil, and wear herself to weariness, to clothe, feed, educate, and in all possible ways promote its welfare. There is no *unpleasant* or *constraining* sense of duty here. It evidently *is* her duty. But she labors with not a particle of reference to the obligations of duty. There is a higher power that urges her to sacrifice herself for the good of her offspring. *It is the power of love.* You may say, that she is the slave of her child. But you would make her miserable if you would compel her to do any other way. No service for that child is too hard, no sacrifice too great, so she feels that it will promote its interests.

When men love Christ that way, his service will be a delight more to be desired than silver or gold, and wealth and honor are not to be compared to it.

On this principle, Paul accounts for his rejoicing in his labors and trials. "*The love of Christ constraineth me.*"



ANCESTORS IN HEAVEN.—It was a beautiful expression of Burke's upon the death of his son, that his child in this world should be his ancestor in the skies. Elder born in glory—the junior of the household is the senior in heaven.

DISTINCTION BETWEEN LOVE AND JOY.

BY PROFESSOR UPHAM.

It would seem, from the views which have been taken, that PERFECT LOVE is to be regarded, on the principles of the Gospel, as essentially the same thing, or rather as precisely the same thing, with SANCTIFICATION OR HOLINESS. Certain it is, that those who are perfected in love, whatever may be their infirmities and errors, and however important and proper it may be for them to make constant application to the blood of the atonement, both for the forgiveness of the infirmities of the present and of the infirmities and transgressions of the past, are spoken of and are treated, in the New Testament, as accepted, sanctified, or holy persons. Those, therefore, who are truly and without self-interested reflections seeking perfection of love, may very properly be considered as seeking holiness. But it is proper to say here, that some degree of observation and inquiry has given occasion to the remark, that some persons, who are truly seeking the sanctifying power of assured faith and perfected love, and who suppose that they are seeking it in the right way, have nevertheless committed the dangerous error of confounding joy with love; and are in fact, without being fully aware of it, seeking after a state of highly joyful and rapturous excitement, instead of true love. It is to some mistake of this kind that the pious Lady Maxwell probably has reference, when she said: "The Lord has taught me that it is by faith, and not JOY, I must live." It seems to me, therefore, important, in order to understand the true foundation of the Christian life, to draw the distinction between joy and love. This is the object of the present chapter.

1. In endeavoring to point out the distinction between joy and love, which, it must be admitted, cannot be satisfactorily done without careful consideration, we proceed to remark, in the first place, that the distinction is very probably made, in philosophical writers, between *emotions* and *desires*; and that joy is to be regarded as an emotion rather than a desire. Regarded as an emotive state of the mind, joy, like the emotions generally, naturally terminates in itself; that is to say, a person may be the subject of highly-raised joyful emotions, and at the same time may remain inactive. He may be wholly occupied with the ecstatic movement of his own feelings, and be destitute of thought, feeling, and action for others. But the leading characteristic of love—that in particular which distinguishes it from mere joy—is the element of *desire*. It is the nature of love, as it is the nature of every thing else of which desire is a prominent element, not stop or terminate in

itself, but to lead to something else. And furthermore, love, like other benevolent affections, is not only active in relation to others, but is active for the *good* of others. We have here, therefore, an important ground of distinction. If Christians were filled with joyful feelings merely, they might, being destitute of other principles of action, remain slothful at their own firesides, and see the world perish in their sins. But love, on the contrary, is sweetly and powerfully impulsive; and constrains us, especially if it be strong, to do good in every possible way to our fellow-men. And hence the expression of the apostle: "The love of Christ **CONSTRAINETH US.**"

2. In the second place, joy may be founded on selfish considerations. But love, certainly that which God recognizes and requires—that disinterested or pure love of which we have already given some account—is always benevolent. It is sometimes the case, in consequence of a wrong position of our minds, that we may even rejoice in the evil or suffering of others. We may be very well pleased, very happy, when we see them perplexed, misrepresented, and injured. But it does not appear how we can at such times be said to *love* them. Joy, therefore, may go where love will not follow. Joy may have a field of action which love has not. Accordingly, we can conceive of the devils rejoicing. They may rejoice, and undoubtedly do rejoice, in the misery of each other. It is their nature. Evil is their good. But we cannot conceive how they can love.

3. We may remark, in the third place, that in love there is always something elevating, ennobling, and purifying to the soul. It is the great source and fountain of generous and exalted actions. It is the secret and powerful spring of religious magnanimity, of holy heroism. But the tendency of joy is, in itself considered, and independently of other principles, to create in the mind a species of spiritual sensuality. It leads the soul (at least such is its tendency, unless accompanied by other principles) to sit quietly and inactively in the easy-chair of its own gratification. It thinks too much of itself, to have the power of thinking much of others. Its tendency therefore, *in itself considered, and independently of other principles of action*, is to turn the mind off from the highest good. It may even have the effect (and it is believed that the experience of some Christians on this point will confirm the statement) to remove the mind, in some degree, from God himself, and from Christ, and from the Holy Ghost, upon whom it ought always to rest. And this, certainly, is a result which is greatly to be deplored.

4. It will be recollected, in the fourth place, that a leading characteristic of love, as already has been remarked, is **DESIRE**; a state of mind which may very properly be distinguished from an emotion. Ac-

cordingly, we can never love an object, without desiring the good of that object. In the exercise of love, we carefully notice those occasions on which we may have it in our power to promote the good or happiness of the beloved object; and are faithful to improve them. When our love is decided and strong, we are oftentimes much more solicitous to secure the welfare and the happiness of the beloved person than our own. The state of mind, as already intimated, is not quiescent, but impulsive: it impels to action; and not to selfish, but benevolent action. Observe the love of the parent to the child. Perhaps the child may be deformed in body or mind, or both. There may be nothing especially attractive either in its person, conduct, or prospects; and yet the heart of the parent constantly goes out toward the child in acts of kindness. And the same may be observed, in a multitude of cases, on the part of the child towards the parent. Some parents are brutish and cruel in their conduct; their hearts are hardened, perhaps by intemperance; their natural affections are thus blunted—but their children, notwithstanding this, love them, watch over them, and do a multitude of acts which could result only from love. It is in accordance with these views, that we find mention in Scripture of those who received the word of God with joy, and yet soon withered away. And why? Because, with all their joy, they had not the abiding root of LOVE. They were the subjects of a temporary pleasurable excitement, but had never experienced a new direction and bent of the heart. True love, clinging to the object of the affections, is permanent; joy is often evanescent.

5. We remark, further, as a natural consequence of what has been said, that the love of God, as it exists in the minds of those who are his devoted followers, always inquires after his will. It does not ask after ease, pleasure, reward; nor, on the other hand, does it ask after trial, suffering, and contempt; it merely asks after the Father's will. Its language is that of the Saviour, when he says: "Lo! I come to do thy will, O God!" And as, in common life, we think much of a person that is beloved, and desire his favor and approbation, so in regard to God, if we truly love him, he will be very much in our thoughts, and his approbation and favor will be to us of great price. If he is the highest object of our love, we shall desire no higher happiness than that of constant communion with him, and of being always united to him by oneness of will. Thus we may be said to be in him, and he in us; and that eternal rest of the soul, which constitutes the true heaven, will be commenced here. Then we shall have true joy—calm, deep, unchangeable. Love goes before; joy comes after. Love is the principle of action; joy is the reward. In the spiritual tree of life, love is

the nutritive sap, the permeating and invigorating power, that flows through the body and the soul of man; joy is one of its beautiful fruits and flowers. If therefore, love is strong, joy will never fail us; but, on the other hand, if love is wanting, there can be no joy, except that joy of the world which worketh death.

In view of what has been said, one or two remarks may be made. And the first is, if we are truly sanctified to the Lord—in other words, if we love God with all our hearts—our course as Christians will be a consistent and stable one. Our rule of action will be the will of God; our principle of action will be the love of God. And as the will of God is fixed, and is made known to us in various ways, especially in his holy word, we shall endeavor to fulfill it at all times humbly and faithfully, without regard to temporary and changing feelings which too often perplex the religious life.

It may be remarked, further, in conclusion, that in the state of mind which has been spoken of, we shall not fail of any consolation which is needful for us. It belongs to the very nature of desire, that, when the desire is gratified, we are more or less happy. Accordingly, in exercising love to God, the leading element of which is desire, and in doing and suffering his holy will, in accordance with such desire, we can not be otherwise than happy in a considerable degree. If we seek joy or happiness as an ultimate object, we cannot fail, on religious principles, to miss of it. If, under the promptings of love, we seek merely to do and suffer the will of God, we shall certainly, except in those cases where God, by a special act of sovereignty, withdraws consolation in order to try our faith, possess all that consolation which will be needful. And in the case which has just been mentioned, if our faith, still trusting in the beloved object, sustains the terrible shock of apparent desertion (as when our Saviour exclaimed: "My God, my God, why hast thou forsaken me?") we shall soon find abundant consolation returning.

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WHERE WE MAY REST.—All the peace and favor of the world cannot calm a troubled heart; but where the peace is which Christ gives, all the trouble and disquiet of the world cannot disturb it. All outward distress to such a mind is but as the rattling of the hail upon the tiles to him that sits within the house at a sumptuous banquet.—*Leighton.*

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A MODEST Englishman, John Holmes, of Cotham, lately died worth \$40,000. He was known to give away in his lifetime \$500,000 to benevolent objects.

WORDS OF CHEER.

LETTER FROM COL. J. F. JAQUSS.

MESSRS. EDITORS:—It affords me pleasure to learn that you are engaged in the publication of a monthly periodical, devoted to the subject of deep personal piety, or “Holiness.” Such a work will find a wide field of usefulness, and will most certainly meet with great encouragement throughout the west.

You would not, perhaps, expect me to say anything at this time upon a theme of such vast importance to all our people, and so sacred as to be worthy the pen of the most devoted. Particularly as it is so generally understood that persons, who like myself, have been driven by the storm of war, and covered with the clouds and dust of battle for nearly four years, have lost their taste for, and sympathy with such themes as purity of heart and life.

It has never been my good fortune to excel in the great work of piety. In my experience in the army, I have not found it a place to demoralize, so much as a place of development. Men will show in the army, more perfectly than anywhere else, their true character.

There are two points connected with religion, which I have learned to appreciate, as never before, since my connection with the army.

First, the importance of *personal piety*,—the necessity of having that question settled, and determined as among the *fixed facts* of life. In the army, as elsewhere, man’s relations and associations are such, that the question of personal piety is first among the list of mercies and favors which have been guaranteed to him through a free and full salvation, and most to be desired.

Second, I have learned to appreciate that great salvation that can *save a sinner*, as I never did before. I have seen persons die in triumph at home, surrounded by friends, and attended by the good, and have felt that it was noble thus to die,—that *that* was indeed a great salvation. But when I have seen the soldier at the front, on the battle field, and elsewhere, triumphing in the midst of death in its most horrible forms, my estimation of that *great salvation* has reached up to admiration.

It would be pleasant for us to transfer a dying soldier from the scenes of carnage, amid which he is called to die, to the bosom of friends and loved ones at home, and let him there receive the last attentions of affection, and the last tribute of respect from fond friends. This I have often desired much to do. But God has devised no plan by which this can be done, and man is unable to do it. But a plan

has been devised, and the means appointed and are at hand, by which he can ascend directly to the reward of the blessed in Heaven.

Surely, this is a *great salvation*, and though esteemed very highly everywhere when understood, yet when all else is wanting, the soul, amid its decaying and crumbling habitation, departs in the buoyancy of hope, and wings its lofty flight to the regions of eternal day. Under circumstances like these have I learned, more than anywhere else, to esteem that great salvation that can save a sinner. It is worthy all praise!

It is mid scenes like this, that divine grace in the salvation of man appears in its brightest glories, and has only to be felt and seen to be prized.

I am not anxious about terms, or particular about forms of expression, but it is evident that the church needs *strength*,—the STRENGTH OF, PURITY and that the ministry needs *power*,—the POWER OF HOLINESS. And this, I am happy to believe is the very end designed to be promoted by your REPOSITORY. God's blessings upon you and your work.

JAMES F. JAQUESS.



FAITH EXTREMELY TESTED.

BY REV. RICHARD POOLE.

DEPEND upon it, Abraham was not without his temptations to disbelieve; and human nature, from many past years' experience, would reason strongly against him. But—yes, there was a glorious BUT in his favor—his soul was well acquainted with the character of his all-sufficient God! He knew him to be Almighty, true, and faithful. His believing mind, determined to battle with opposites, would respond in the following sentiments, which a modern poet has excellently worded and rhymed:

“Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, ‘*It shall be done!*’”

Believing that God's power could easily make up for the defect of physical weakness, and that nothing was impossible to Him, he took the promise as sufficient for his purpose. It was enough! Faith was satisfied that GOD HAD SAID IT! God saw and felt Himself honored thereby.

“He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and, being fully persuaded that what God had promised he was able to perform.” [Rom. 4: 20, 11.] “Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when past age, because she judged Him faithful who had promised. Therefore sprang even one, and him as good as dead, as the stars of the sky for multitude, and as the sand which is by the sea-shore innumerable.” [Heb. 4: 11, 12.]

As in the case of Moses holding out his rod over the Red Sea, in order to divide the water for the Israelites to pass through: As in the case of the priests with their rams’ horns trumpeting round the strong walls of the city of Jericho, believing they will fall down when they sound according to orders. How unreasonable and truly laughable to a sceptical looker-on! Well, God hath said it, and all they have to do with the matter is: Believe and execute his commands. God alone will take care of consequences. *Man believes*—GOD FULFILLS! Let *man* honor *God* by BELIEVING, and *God* will honor *man* by FULFILLING.

Behold the man there with the withered hand! *See him!* As he stands before the Lord Jesus Christ, he receives a command from him to “*Stretch it forth.*” How unreasonable it seems! It appears to a mere natural reasoner to be something like cruelly mocking the poor helpless man. There is no power whatever in the withered arm. Not being able to raise it of itself, he often took hold of it by the other; but as soon as the left hand loosed it, down it fell in utter helplessness: and yet the Saviour says: “*Stretch forth thine arm!*” What can be his thoughts when commanded thus? The man, to be sure, knows that the order is given by Him who commanded the deaf to hear, the dumb to speak, the blind to see, the lame to walk, the leper to be clean, and more than all, the DEAD TO RISE! *See! he tries!* and no sooner is the attempt made than *forth goes his arm!* “*whole as the other.*”

What a very unlikely thing it seems, that just believing a promise should effect the sanctification of the soul! Hark you! Unbelief says: “To believe that God fully saves me this moment before I feel it, looks unreasonable, and will add impiety to sin, by believing what I do not experience; this will make the case worse.” And what a very unlikely thing indeed it was, that clay would do good to the eyes of a blind man! Mere bodily physicians would tell you, that it would be a very likely thing to make them worse, and that, when washed off in the pool of Siloam, the poor beggar would return home both blind and painfully sore. But *Jesus* put the clay on—*Jesus* told him to wash his eyes at Siloam. Clay was indeed a roughish soap for such a delicate purpose, and a most unlikely eye-salve in appearance. But faith

was the man's heal-all. The man takes it for granted that it is not his duty to stop and reason like a sceptic, but to believe like a son of Abraham; so he obeys in faith. "He went, therefore, and washed, and came seeing." Go and do thou likewise. Believe, in order to experience. Wash, in order to be clean. If you think of experiencing in order to believe, you are palpably dishonoring God, by making your feelings an object of faith, in the place of his sanctifying truth. Say in faith:

"Thou from sin dost save me now
Thou shalt save me evermore."

Your thus going to the spiritual Siloam of Christ's blood, and washing, by believing that God sanctifies you now, will result in your "seeing." Seeing what? Why seeing that you are not deceived in believing God—seeing the truth of the following: "*Believe that ye receive, and ye shall have.*" "Whosoever believeth on him shall not be ashamed." You will then see the close connection which exists between faith and victory.

By the pool of Bethesda lies a poor helpless man—so helpless as to be utterly unable to get into the pool when the waters are troubled. What an object of compassion. "Jesus saith unto him: Rise, take up thy bed and walk." This is surely a most extraordinary command to such a perfect invalid. How utterly impossible it looks. That poor man, groaning under an infirmity of thirty-eight years' standing, has made many attempts to get from the porch into the troubled water without success; how unlikely, then, to rise up and carry his bed home. But He who gave the command gave power also to obey. The poor man attempts at once to stir. *See!* he rises up immediately—bundles up his bed—throws it over his shoulder—and is home in a short time. God gives no evangelical commands but what we can execute. And no man obeys God in any thing without success.

You want entire sanctification. Many promises hold it up before you. God is able to fulfill. You are able to believe. God is true—believe him. God is faithful—expect it immediately. God can give it—will you have it! God will give it—will you take it? God bestows it—**YOU RECEIVE IT!** "Fear not; believe only, and thou shalt be made whole."

Christ comes to you in your weak and polluted state, and says: "Rise up and walk." "I will, be thou clean." You say: "Oh! if I could believe." And why do you talk so? Is it because Jesus imposes upon you, by telling you to do something which you can not? Certainly not. Then, instead of saying: "Oh! if I could but believe!" say at once: "Lord I believe!" Rise up in faith. Be clean by believing! "**BELIEVE ONLY.**"

The devil himself, who well understands the philosophy of the plan of salvation, and who is "a liar from the beginning," suggests: "It is unreasonable to believe ye receive it—to believe it takes place now." But Jesus Christ, who has laid down the plan, and whose name is THE TRUE AND FAITHFUL, says: "*Believe only.*" The enemy of God, man, truth, and salvation, who has trembled ten thousand times at the manifestation of God's all-saving power, which has as many times crowned faith with the laurels of purity and love, falsely insinuates: "It is impossible to have it on such a simple condition; you must feel something more before you can safely believe." The Gospel opposes Satan. Faith alone is necessary, and Jesus says: "*Believe ye receive.*" The verb is in the present tense, and you must believe that the blessing *is yours—yours now—yours by faith—yours through the blood—yours according to the promise!* Say no more, "I dare not believe what I do not feel," but obey God: take him at his word, and you shall surely feel what you believe.

Does human nature shrink at this? Well it might, for it is contrary to human nature. This opposes human nature. This is the work of grace. The stream of human nature must stand back when the ocean of mercy flows and rolls up the swelling tide of salvation. Human nature often trembles when the sanctifying fire of divine influence is about to pass through the soul like a flash of lightning. Do not doubt because human nature recoils. Be of good courage and *believe!* Faith *first*, and feeling *after*. Honor God by your faith, and he will quickly honor you by his blessing. Believe that Christ is, this moment, *your sanctification*. "By his stripes we are healed." Make a personal application of the balm, by saying in faith: "And by his stripes I am healed."

Many individuals who, having stopped to listen to erring human reason and hardening unbelief, have remained in pollution and anxiety for many years, have had to come to simple believing after all, as there is no other way, and then have received and enjoyed the blessing. Learn wisdom by their errors. Never exalt human reason above Divine truth, by imagining that God's conduct is to be regulated by your logic. Never believe the devil in preference to God. Down to the ground with unbelief by an act or stroke of faith.

Human reason, unreasonably leaving the infinite wisdom, power, truth, faithfulness, and love of God out of the question, argues: "*It can not be so.*" And unbelief, which stumbles at a number of imaginary difficulties through turning the back upon the infinite provisions of the cross, says: "*It is impossible.*" What says faith? "Why, the only impossibility about the matter is, for a reasoning unbeliever to get

sanctified. I submit my reason to the testimony of God, who can not direct me wrong; and rest my faith on his promise, which is all I want for the purpose. FAITH IS A TOTAL STRANGER TO IMPOSSIBILITIES! *The blood of Jesus Christ cleanseth me from all sin.* LORD! I BELIEVE.

“Though earth and hell the world gainsay,
The word of God can never fail;
The Lamb shall take my sins away,
’Tis certain, though impossible;
The thing impossible shall be,
All things are possible to me!”

Surely you can now look to Jesus with the eye of faith, and as the streaming, cleansing blood flows, believingly say: “*He is made unto me sanctification.*” Surely the feet of your believing faith can walk into the fountain for sin and uncleanness, while the lips of confidence say: “*The blood cleanseth me.*” As you reach out your believing hand to take hold of his virtuous garment, you say with assurance: “If I can but touch him, I shall be made whole.” Being *hungry*, you eat the bread of heaven by taking Christ as your only portion; *thirsty*, you seize the cup of full salvation, and drink it by embracing Christ as the sum and substance of your happiness. “Glory be to God, he is mine, and I am his!—his now—his forever! Hallelujah!” Hold him fast. Build on him forever. Let him be the Lord and Governor of your heart and life forever. Entwine about him, like the ivy round the oak—be welded to him by the fire of pure love and the heavy hammer of determination—and live and die believing.

It frequently happens, as faith cometh by hearing, and hearing by the word of God, that some anxious seekers keep pace with us as we go on with our remarks, while many timid hearts tarry behind. These latter must be brought up, consequently we have to go back to them to lead them on. Am I now conversing with one of this character? Cheer up, dear reader. God can not lie, and you may safely dare to believe him. Tell the sycamore-tree of the carnal mind to be dried up by the roots. Command it to be planted in the depth of the sea of Christ’s blood. “Doubt not in thine heart; and then, whatsoever thou sayest shall come to pass.”

“The thing surpasses all my thought;
But faithful is my Lord;
Through unbelief I stagger not,
For God hath spoke the word.”

As your courage increases, and your tremulous feet are approaching the mark of sanctifying faith, just let me tell you that it is impossible for you to do amiss when you do as God commands you. Then copy the example of Noah, Abraham, Moses, Joshua, the priests of Jericho.

Run all hazards, like Shadrach, Meshach, and Abednego, whose faith expelled the heat from the burning fiery furnace. Imitate Daniel's confidence in his ever-faithful God and Saviour, whose faith shut the lions' mouths. And not sufficiently knowing what you can do till you try your best, imitate the man with the withered hand, by trying to reach out the hand of faith. Vigor comes in the moment of attempt, and faith heals. Imitate the blind man, by going to the cleansing fountain, and the moment you dip the hands in faith, and apply the healing stream, the blood-red waters will make you as white as snow. Now for the act, say: "The blood—the precious blood—the blood of Jesus Christ, God's Son, cleanseth *me* from all sin!" and "*thy faith hath saved thee.*" Is it right to obey Christ? You say: "YES." He says: "Therefore I say unto you, Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them." [Mark 11: 24.]

If there be any difficulty in the plan of salvation, *it must be its difficult easiness.* Men are aiming to do something hard, laborious, and act as if they were going to work themselves into the matter, and in their out-of-the-way efforts, they lose sight of just believing Christ.

If there be any mystery about the plan of salvation, *it is its remarkable simplicity.* Men and women, by looking too high, too low, too wide, and too far away, lose sight of the fact that "the word is nigh them, even in their mouth, and in their heart—that is, the word of faith which we preach," and pass over the spot near to them, yea, within them, *that the blood cleanseth them,* and that "*only believe*" is all. The only difficulty is the one of *just believing God.* The only mystery is the one of simply taking Jesus Christ at his word.

Instead of staying to work yourself into feeling, tears, or faith, just come in your mind to the plain truth: "*The blessing is mine.*" Let Christ be your only ground of confidence—not reading, not weeping, not praying, not hearing, not feeling; no, these may be evidences of your anxiety to obtain the blessing—but the blood cleanseth! The blood alone! *Only believe it cleanseth now.* That is all your business. Leave the after consequence in the hand of a faithful God.

How easy! How sure! Moses told them who were bitten by the poisonous serpents to look upon the serpent of brass upon the pole, assuring them that if they obeyed they would be saved. That was all. They looked, and immediately lived. No sooner had their sight reached as far as the brazen serpent on the pole up yonder, than physical life flew from the serpent on the pole to them, as though their looking straight to the remedy made a channel for it to flow through to them in an instant. Surely you can look to a Divine Jesus for spiritual life,

for a full salvation, with as much confidence as they looked to a brazen serpent for physical life; then look *now*, and you shall be purified from all the poison of sin, and filled with the spiritual health of *righteousness and true holiness*. You want it *now*. Have it *now*. The Saviour, lifted up on Calvary's cross, is the great object of your faith, and in him the promises are "YEA and AMEN." Look at him—look to him, for he is made unto you **SANCTIFICATION**. Keep your eye in that direction. "Lord," say you, "I look! Lord! I believe. Thou art now my all-cleansing, all-restoring remedy, my complete Saviour! **MINE NOW! 'TIS DONE! I LIVE! Hallelujah to the Lamb!**"

When the believer looks to Christ, his faith, traveling on to the remedy, makes a channel for its all-restoring virtue to flow through, and come directly into the soul. Faith is the channel from the cross to the heart; and, through believing, we feel—

"My Jesus to know, and to feel his blood flow,
Is life everlasting, is heaven below."

When faith is exercised for a perfect sanctification, as it was for a perfect justification, the one is received like the other—*by faith only*—and as fully as the other. And if we are not cleansed from all sin, it is because our faith stops short of God's truth and our need—"SANCTIFIED BY FAITH WHICH IS IN ME."

——
"NOW YE ARE CLEAN."

—
BY THEOPHILUS.
—

[THIS excellent article is addressed to the earnest seeker of holiness. Of course, then, it justly pre supposes in him true repentance, full consecration, and full, present obedience in all known duties. Oh! may it, by the power of God, lead many into true faith.]

SEE how specific the Holy Ghost is, dear seeker, in directing your mind to the very point—"NOW YE ARE CLEAN"—how plain, how express, how positive are these words.

"But how do I KNOW these words are true?" You know they are true, because Jesus spake them. Were they NOT true, Jesus would not have spoken them, for He is THE TRUTH—that HE HAS spoken them is evidence of their actual and infallible truthfulness.

"But they are not true of ME!" Yes, they are, IF YOU BELIEVE THEM. And they are true of you just WHEN you believe them—just when you believe them firmly, fully, implicitly, LOOKING TO JESUS! And this I will show you. Christ said unto you when you were a penitent, "Thy

sins are forgiven thee." But you said weepingly, "these words are NOT TRUE OF ME." No, they were not, because you BELIEVED NOT, though you were struggling to believe. But soon you DID believe them, and then those very words were true of YOU, even you, "thy sins are forgiven." And you FELT IT, and praised God! So, Christ says, "Now ye are clean." But you say, "the words are not true of ME." No: unless you believe them, but as soon as you fully believe them, they become expressive of a great and glorious fact in your experience; just as when you believed, "thy sins are forgiven," and realized THAT VERY FACT existing, and glorified God.

"But does my BELIEVING these words MAKE THEM TRUE?" No, beloved; but hearken. Could the angel that troubled the waters of Bethesda have been seen and heard by men, he would have said, "Now the pool is troubled—now the waters heal whoso steppeth in." And these words of the angel would have been TRUE WORDS. "But they are not true of ME—they do not heal ME," says a despairing man, with folded arms, and closes his eyes to die. But another steps in, and rejoices, praising God. Why? "The saying of the angel is true—THE WATERS HEAL." Now, did his BELIEVING the words make them true? No! What, then, did it do? It put him into a proper position TO REALIZE, to EXPERIENCE their truth! And herein is the difference between the two. ONE STEPPED NOT IN—the words were true, notwithstanding, for the truth of them is immediately tested by another who steps in, AND IS HEALED! They were true, though one did NOT step in—they were true, though one DID step in. They were true BEFORE the last stepped in—they would have been true, though he had NOT stepped in! So, here. "Now ye are clean." "The blood of Jesus Christ cleanseth from all sin." Thousands of believers languish and die, each saying, "IT CLEANSETH NOT ME." But a few exclaim, exultingly, "THE BLOOD CLEANSETH FROM ALL SIN." NOT BECAUSE THE MANY BELIEVE NOT, are the words of the Holy Ghost untrue, or because THE FEW BELIEVE, are the words THEREFORE true, but "whosoever believeth shall be saved," and, "according to thy faith, so be it unto thee."

Now, thou praying, struggling one, BELIEVE. "NOW YE ARE CLEAN." Believe just that. Believe only. That is all. Leave all else to God. If you are not overwhelmed with supernatural light, or glory, or ecstasy, or emotion—if nothing within or without immediately attest the work, no matter, believe, only believe. Lean thy soul upon the promise, and go thy way. And then, soon, very soon, thy soul shall be filled with God and glory. But Faith is all, and in all! "Now ye are clean," and ye are, if ye believe. May the Holy Spirit help you. Amen.

 THE NEW BIRTH.

Yes, all is plain ! I see,
 I live, I am made free !
 O ! Love, my new-found guest
 Sweet calm, and sweetest rest.
 Where shall I go, what say
 In this rare morn which is true life's first day ?
 All round are odors blown,
 And with faint undertone,
 Soft music pants in all the colored air,
 The waters call in many a flowery stream ;
 Old woodlands murmur in their fresh May dream ;
 The earth is very fair,
 And all the tender, melting sky
 Throbs, deep on deep, deliciously ;

But I have tasted something more divine :
 I see a glory brighter than the May ;
 I hear what seraphs to each other say ;
 A heavenly heart is throbbing against mine,
 And Love's warm arms around my spirit twine.
 These earthly blossoms can not make my crown ;
 Celestial sounds this earthly music drown.
 The way before me now is new and sweet,
 And hallowed by Emanuel's sacred feet.

O Saviour, Jesus, it is all of Thee—
 This peace, this hope, this light, in which I see
 Thy perfect love and my infirmity.
 All, all of Thee—the guilt removed,
 The joy that springs from being loved,
 The faith that lives in Thy embrace,
 And looks forever on Thy face.

Nearer and nearer, Lord, and nearer still :
 Thy work begun, fulfill ;
 Let all my life be molded to thy will.
 Thou knowest how I aspire ;
 Take all my young desire,
 Hope, heart, and mind—my being's deepest deep ;
 Take *all* and nurse, and keep,
 Till my whole soul to Love's full flower is blown,
 And Love's full flower to perfect fruit is grown.

 FAITH AND REVERENCE.

 BY TENNYSON.

STRONG Son of God, Immortal Love,
 Whom we, that have not seen thy face,
 By faith, and faith alone, embrace—
 Believing, where we cannot prove!

Thou wilt not leave us in the dust.
 Thou madest man, he knows not why;
 He thinks he was not made to die.
 And thou hast made him. Thou art just.

Thou seemest human and divine—
 The highest, holiest manhood, thou.
 Our wills are ours—we know not how—
 Our wills are ours to make them thine.

Our little systems have their day;
 They have their day, and cease to be.
 They are but broken lights of thee;
 And thou, O Lord! art more than they.

We have but faith. We cannot know,
 For knowledge is of things we see;
 And yet we trust it comes from thee—
 A beam in darkness. Let it grow!

Let knowledge grow from more to more,
 But more of reverence in us dwell,
 That mind and soul, according well,
 May make one music, as before—

But vaster. We are fools and slight;
 We mock thee when we do not fear.
 But help thy foolish ones to bear;
 Help thy vain worlds to bear thy light.



ENEMIES.—A man who has no enemies is seldom good for anything. He is made of that kind of material which is so easily worked that it resists nothing; while every one who thinks for himself, and speaks what he thinks, is always sure to have enemies.

A CHILD'S FAITH.—We know not as we have ever seen a more beautiful illustration of the simple and unhesitating faith of childhood than the following :

In the highlands of Scotland there is a mountain gorge twenty feet in width and two hundred feet in depth. Its perpendicular walls are bare of vegetation, save in their crevices, in which grow numerous wild flowers of rare beauty. Desirous of obtaining specimens of these mountain beauties, some scientific tourist once offered a Highland boy a handsome gift if he would consent to be lowered down the cliff by a rope, and would gather a little basket full of them. The boy looked wistfully at the money, for his parents were poor ; but when he gazed at the yawning chasm he shuddered, shrunk back, and declined. But filial love was strong within him, and after another glance at the gifts and at the terrible fissure, his heart grew strong, and his eyes flashed, and he said :

“ I will go, *if my father will hold the rope.*”

And then, with unshrinking nerves, cheek unblanched, and heart firmly strung, he suffered his father to put the rope about him, lower him into the wild abyss, and to suspend him there while he filled his little basket with the coveted flowers. It was a daring deed, but his faith in the strength of his father's arm, and the love of his father's heart, gave him courage and power to perform it.



SPIRITUAL PROGRESS.—When I speak of progress, it is in descending, not in mounting. As when we charge a vessel, the more ballast we put in, the lower it sinks ; so, the more love we have in the soul, the lower we are abased in self. Let us so charge ourselves with the weights of love as to bring down self to its just level. Let its depths be manifested by our readiness to bear the cross, the humiliations, the sufferings which are necessary to the purification of the soul. Our humiliation is our exaltation.—*Madame Guyon.*



MOTIVE.—Holy intention is to the actions of a man that which the soul is to the body, or form to its matter, or the root to the tree, or the sun to the world, or the fountain to a river, or the base to a pillar ; for without these, the body is a dead trunk, the matter is sluggish, the tree is a block, the world is darkness, the river is quickly dry, the pillar rushes into flatness and a ruin ; and the action is sinful, or unprofitable and vain.

Editorial Repository.

A WORD TO OUR FRIENDS.

We have cheering assurances from many that the REPOSITORY will be useful, and that it will be sustained by our christian people. Kind words are very grateful, and we cannot express the pleasure they afford. But we must remind our friends that *active and diligent effort* is greatly needed *just now*, to give us a circulation. Remember, that the work of obtaining subscribers *was all to be done* when we commenced the publication of the REPOSITORY. *It was all a venture.* We had not *one subscriber*, when we engaged of Messrs. JOHNSON & BRADFORD, (our publishers,) the edition of the first number. We have *now a few* subscribers. But we want *many more*—we want a GREAT HOST of subscribers for this magazine.

Every one can help. We have no special agents. We depend upon our Preachers, and upon our friends to whom we send the REPOSITORY, and upon them *alone*, to enlarge its circulation. Can *you* not help us, dear child of God? And *will* you not help us? Take this number, and show it to others, and *ask them to subscribe.* Can you not do *much good* in this way? Will not this magazine be a blessing to many—to *all* who read it? Then we appeal to you kindly, lovingly, to help us.

We intend that every number shall *shine with purity.* We desire, with the blessing of the Lord, to make the way of Holiness plain to every believer. Not that we can show the way as plainly, as gloriously as the Bible does. But we hope to show the *same way* the Bible does, and to take of its blessed teachings, and open them (as the Holy Spirit may open them to us) to those who are hungering and thirsting after righteousness.

You know some friend who loves the Bible, and who loves the way of salvation. *Go to that friend*, and show the REPOSITORY, and ask him or her to subscribe for it. God may sanctify *this* means, more than any other, to the salvation of that soul. You *can* help us greatly, and at the same time *do good* and glorify God. We trust in you to help us—in *you*, brother or sister.

OUR ORIGINAL ARTICLES.

In this number of the REPOSITORY, the reader will find two excellent original articles, one from the pen of Col. J. F. JAQUSS, and the other from Rev. J. L. CRANE, Pastor of the M. E. Church in Springfield. These brethren have attained distinguished position in the ministry, and are excellent and graceful writers. But more than all, their pens are consecrated, and they delight to exalt the GREAT THEME. Col. JAQUSS has engaged to furnish us frequent contributions, and will enrich the pages of the REPOSITORY with blessed passages from his own wealthy experience in the great salvation. Brother CRANE will also communicate to our readers through the REPOSITORY rich and glorious thoughts, all burning with perfect love, and radiant with purity. We number them both among our regular contributors.

PULPIT POWER.

God, in ordaining the pulpit, designed to plant a great power in the earth—a power transcendent and supreme—a power above all human titles and dignities—a power mightier than swords and sceptres—a power higher than thrones and crowns, or earthly states, and kingdoms, and principalities—a power all-prevalent, all-subduing, all-triumphant. God made the pulpit for Himself—a place from which the Divine Voice should sound forth, uttering to human ears its words of command, of promise, of counsel, of exhortation. By that Voice, wrong was to be rebuked, and right defended—error exposed, and truth vindicated—sin denounced, and righteousness enforced. The power of that Voice was to arouse men from the sleep of sin—to awaken them to danger—to move them to conviction—to urge them to repentance—to lead them to faith—to bring them to pardon and salvation—and to inspire the church with high purposes, pure aims, and holy experiences. Such was the divine *design* in ordaining the pulpit. Were this design fully realized—were all the divine conditions upon which the pulpit is established sacredly fulfilled, in the stated ministries which proceed from

it—then, indeed, would the pulpit be such a power as God determined in its institution it should be. Then would He preside over its ministries, accompany its sayings with the all-effectual might of His Spirit, and apply its influence with a divine resistlessness to the salvation of men, and the purification of the church. Under such conditions, with God *in* it and speaking *from* it, how could the pulpit be else than a *power*—a power supreme, authoritative, irresistible?

But *has* the divine design, in ordaining the pulpit, been accomplished heretofore, and especially, is that design being *now* accomplished, in the ministries of the church? Do the thunders of the pulpit now peal upon the ears of the unconverted with that startling and awakening effect which ought to arouse and alarm their guilty consciences? Does the pulpit save men from their sins, as it *ought* to save them? Is the pulpit achieving its *utmost*—the utmost that it *ought*, the utmost that it *can*, for the salvation of the lost? Is our gospel, through its pulpits, exerting its *full* influence over men, and are its present successes the *ultimate measure of its power*? Can we not hope for the gospel to *do more* for the salvation of men than it is *now* doing?

To each of these questions, all intelligent ministers, of all sects, have the same answer. The pulpit is straitened. It is not answering, *to the utmost*, the design of its institution. It is not exerting its *full* power over men. It *can* do more to save men from sin, and to bring them to God, than it *has* done, or *is* doing. It is straitened in *itself*, not in *God*. Its expectations are *too human*. Its effects are calculated too philosophically. It is too prone to estimate results in the light of *bare reason*, as produced *naturally* and in logical proportion to the amount of *voice*, or the amount of *oratory*, or the amount of *vehemence*, or the amount of eloquent and impassioned *pleading* employed in the pulpit. In other words, the pulpit and the whole church have rested their faith *too low*. They look no higher than the *secondary cause*—the cause which is only and simply instrumental, and effects are calculated only in proportion to the known power of the *instrument* to produce them. We speak

now of the *practical faith* of the church—the faith which influences, and governs, and determines its expectations, so far as the immediate results of pulpit labor are concerned. True, the church is ever ready to express a *theoretic* recognition of the great truth that the *power* is of God, and not of men, and herein the general faith of God's people has a *speculative* connection with the Great First Cause, which is God Himself. But this latter and better faith is not sufficiently *practical*, it is not generally *operative*. In so far as it *is* practical and operative, God honors it, and a power and majesty of influence gathers around the pulpit that is absolutely irresistible, *because it is of God*.

Then, again, the power of the pulpit is straitened in the preachers themselves. We would speak tenderly, not to wound or offend, not censoriously, or uncharitably, but with a feeling of deep personal humiliation, and of sincere love for our dear brethren, who are called to the sacred ministries of the church. If our words are indited by the spirit of charity, then will they not prove as weapons to smite and wound, but as an excellent oil, to soothe and heal. It is a question which every minister may best determine for himself, whether his present ministrations are performed as *dependently*, as *devotedly*, as *holily* as when he first espoused the sacred office? Is there the same sense of utter helplessness in *self*, and the same *trusting dependence in God* now, as then? Is there the same *lively* and painful anxiety for souls, and the same *heart-felt* fervor in the exercises of the pulpit now, as then? Is there the same *quick*, conscientious apprehension of sin *in self*, and the same reverential and *over-aweing* sense of *God's purity* now, as then? Has not *habit* tended to lessen spirituality? Has not *duty* fallen very greatly into *routine*? Are not the *holy services* of the pulpit too often perfunctory? Do preachers *believe* that the very gospel they preach is a *saving gospel*, and that it *can* and *will* save, and that it will save *now*? And do they *ever* look for and *expect* men to be saved, as the present and *immediate* effect of their preaching? Is it not rather the case that a bare and chilling *rationality* usurps the place of *faith*, and im-

mediate saving results are forestalled by the unbelief of the pulpit itself? Does not the pulpit judge too *humanly* of its possibilities to save? Does it not too often say—"the occasion is not apt—the time is not propitious—the circumstances are not favorable?" But does the pulpit *ever* speak that it does not speak to *some* who *need* to be saved—and *some*, perchance, who, if they be not saved *then*, will never be saved *at all*? Is not *every* occasion, then, an apt occasion? Is not *every* time, then, a *right time* for God to work, and to save souls? And may it not be, that the *very* time which the pulpit deems to be unfit, is the *only* time for some poor, lost sinner? And what can there be in the *circumstances* of *any* occasion, when it is proper for the pulpit to speak *at all*, that it cannot *so* speak as to *save men from their sins*? The gospel that Paul preached was the *power of God unto salvation*. It was not simply *power*, nor a power, but it was *the power*—the one power, the great power, the *set* power to save men. It was the power of *God*, not of man, nor angel. If so, occasion might thwart it—circumstances might baffle it. But until *occasion* can thwart the Almighty—until *circumstances* can baffle His plans and the mighty power of His working, His gospel *can* save and *will* save, *if the pulpit have faith!*

The true power of the pulpit is not to be estimated by what it *has* done, or by what it *is* doing. Such an estimate measures rightly so far as it goes. But it does not go far enough. By such a judgment, however, the world estimates its power. And by such a judgment, also, does not the pulpit estimate its *own* power? The world judges the pulpit to be *incapable* of producing great and extensive saving results *now*, because such results are not *now* shown. The unbelief of the world says, "it *wields* no such power, therefore it *has* no such power." The world gathers around the pulpit year after year, hears its words, listens to its teachings, but witnesses, only in rare instances, the saving phenomena, which attest its influence and its power. Its failures are *general*, its successes are *exceptional*, therefore it is generally inefficient as an instrumentality, and its reformatory and saving

power will not be conceded beyond the point that it is demonstrated by *actual saving results*. So, too, the pulpit itself reasons. *Present effects* do not follow its preaching, therefore it is *incapable* of producing present effects. Sinners are not saved by the gospel *directly*, and *constantly*, and saved *now*, therefore the pulpit is wanting in *power* to save sinners *directly*, and to save them *now*. The pulpit *itself* comes to *distrust itself*, and goes through its ministries faithlessly, *without any expectation* of *immediate* and *present* results. Sinners do not *expect* the pulpit to move them *now*, because they have no faith in its *power* to move them. The pulpit does not *expect* to move sinners *now*, because itself has no faith in its own power to move them. The pulpit and the world equally distrust its power to save *now*, and the mutual distrust incapacitates the *one* to save, as it does the *other* to be saved.

The subject has its positive phases, which we hoped to reach, but we cannot now, without extending this article to too great a length. We will resume the subject next month.

THE HIGH CALLING—THE DUTY OF THE CHURCH.

"The gifts and callings of God are without repentance." The history of past ages demonstrates that when Deity confers a special gift, or commits a particular charge to any nation or people, that the permanent union of such nation or people with Him, thereafter, depends upon the faithfulness with which the gift is used, or the charge kept. But few great facts of Providence can be clearer, than that Methodism was the divinely selected repository of that distinctive feature of Christian doctrine, providing and demanding complete sanctification in the present. No single feature more clearly stamped itself on the great Wesleyan reform, or drew its lines so deeply between the formalities of christendom and the true religion.

While other great doctrines of the gospel had been brought from the Roman cemetery by Luther and Calvin, how clearly does it appear that God reserved the honors of restor-

ing to life the apostolic theory and practice of perfect purity, to John and Charles Wesley, and committed the care of this crowning doctrine to the ministers and people raised up by their agency. It is doubtful whether, since the solemn charge which Christ gave to his disciples, on any body of redeemed men has ever been laid a charge more important to human destiny or obligations, more directly emanating from God. Strictly speaking, there were but two points of difference between the societies of Wesley and the Established Church. These were the witness of the spirit, and the attainableness of complete purity in the present life.

Despite the determined opposition of Wesley, and the universal prejudices of those who followed him, God made of these societies a distinct organization. The only reason that can be given for this strange movement is, that the Holy Ghost called these people as the *special* advocates of holiness of heart and life. A parallel to this transaction can hardly be found since the days of the Apostles.

A people moved against all their former ideas of right, against their temporal interests, and contrary to the *wishes of their leaders*, to a course of action involving separation from choicest friends, and the suffering of countless wrongs. It was not the wildness of enthusiasm, for among them there were men who read and thought and spake with wisdom of heavenly origin, while their calm adherence to *method* went into a proverb resulting in the name they bear.

Some great object must have been before them. To such a people there must have been a guiding star, an unseen power that moved them. That object was *Bible Holiness*—that star, the one which lit the eastern horizon—that power the same which shook the empire of darkness on the day of Pentecost!

With these facts conceded, how many of our noble army of ministers are without this grace? How many exhorters, leaders, stewards, trustees, *able brothers*? The vows of our Ministers, if *strictly* carried out would inevitably lead to Christian perfection. *No man ever fully kept those vows without becoming pre-eminently a holy man.* They can be

kept, or they never should have been taken. If so, we ourselves acknowledge this state within our reach, and the obligation binding.

A people rarely go beyond their leaders, hence the weighty responsibility resting on those who lead them. We can not preach on this subject with consistency and power, without either earnestly seeking or having already attained the salvation we set forth. To withhold from God's people these pure waters of redeeming love is to dash from thirsty lips the cup of full salvation. But how many there among our traveling and local Ministers who rarely, if ever, set forth the nature, obligations, and attainableness of Christian Perfection.

Dear Brethren, suffer the word of exhortation from your fellow laborers, and be not tried with the inquiries now presented.

If God has strangely raised up a people, and separated them from all others, that through their agency He might spread scriptural holiness over all lands—if to them *especially* He has committed the care and distribution of the richest grace for which Messiah died—if the Holy Ghost has directly called you to lead this people, and to be the exponents and *exemplars* of this *special* grace—if you have publicly and solemnly conceded all these facts, and *vowed in the presence of the Holy One to fill your measure, and execute the will of God*—how, without earnest attention to the doctrine which gave your people their being as a church, for the promulgation of which you were appointed as the Ministers of Christ, can you expect to answer to Him who sent you?

How can you expect Methodism to accomplish its peculiar mission, or our people to avoid the vortex of a worldly life, and soulless religion, *while the very doctrine which made them a people, and gave you a Ministry is ignored or neglected?*

SOWING AND REAPING.

If, after the example of Christ, you go through life throwing out spiritual bread on every side, you cannot stop to see what is the result of your benefaction, and it would not be well for you to do so if you could; but it will be made known to you in heaven.

THE TWO WILLS.

God's will, and *your* will. Are you a child of God? Then you know *His* will. "This is the will of God, even your sanctification." How did you become a child of God? Was it not by seeking first to *know* the will of God concerning you, and then, having learned the will of God, did you not *immediately* seek to *do* that will? And thus *knowing* and *doing* the will of God, did He not receive you, and forgive you freely, and give you the spirit of adoption, whereby you were enabled to say, "Abba, Father," with confidence and joy? And where was *your* will, then? Was it not conformed to His will—so much so, that you accepted *His* will as *your* will? And if you had not surrendered your will to His will—if your will had opposed itself to His—and if you had held on to your own will, so contrary to the will of God, would you have been justified—*could* you have been justified with your will standing out, *in opposition* to God's will? No. Why? Because, at *that* time, *this* was the will of God, even your justification, and that justification was conditioned upon the agreement of your own will. It had *ever* been God's will that you should be justified, but for many years you were *not* justified, because it was not *then* your will that you *should* be justified. And it was not until *your* will was brought into harmony with *God's* will, that you *were* justified at last. *Is* it not shown in these remarks, that it is *essential* to your justification that *your* will be in harmony with *God's* will? We speak now of the present, not of the past. We say that it *is*—not that it *was* at the time you were first justified—essential to your justification *now*, that *your* will be in harmony with God's will.

The point upon which we would fix your attention, is this: A state of *continued* justification depends upon the harmony of *your* will and *God's* will. We now ask you this question, and entreat you to weigh it carefully, and answer it to your own judgment and conscience: *Can* one be *justified*, while *disobeying* God, and can one *continue* to be *justified*, while *continuing* to *disobey*

God? You say at once, NO. Then, does not God *command*—"BE YE HOLY"—"Be ye therefore PERFECT." If God so commands, and you say, "I do not *desire* to be holy—I will not *seek* holiness—I will not *obey* the command of God"—*can* you, by any means, continue justified? If so, and God will justify *you* in disobeying His commands, why will He not also justify the *sinner* in disobeying His commands? Oh! we fear that many whom God has justified, are deceiving themselves *as to their true state*, in claiming to be justified, while living in neglect of God's commands. Surely, if a professor of religion have no *desire* to be holy, his profession is vain. "Can you separate heat from fire, and keep it fire? or sunshine from the sun, and keep it sunshine? As well try, habitually, to separate the *desire* for *purity* from your *justification*, and keep it justification."

Again we urge upon you the *will of God*. "For this is the will of God, *EVEN YOUR SANCTIFICATION*." And again we ask, what is *your* will? Is it in *harmony* with the will of God, or is it *contrary* to the will of God? By this you may know whether your will *agrees* with His will, or whether your will stands *contrary* to His will. If it be your *own* will, even your *own* sanctification, then that *will* will produce *desire*—that *desire* will produce *purpose*—that *purpose* will produce *effort*, anxious, sincere, prayerful, persevering effort, and that *effort* will lead you on, under the guidance of the Holy Spirit, to the blessed attainment—*purity of heart*. Oh! dear believer, bring your will into harmony with the divine will. Let the conflict forever cease. *God waits to sanctify you*—He only waits the action of *your will*. The two wills! God's will, and your will! Let them be *one*, and upon your soul shall descend THE FULLNESS OF THE HOLY BAPTISM!

This is Thy will, I know,
That I should holy be;
Should let my sins this moment go,
This moment turn to Thee.

O! might I now embrace
Thine all-sufficient power,
And never more to sin give place,
And never grieve Thee more.

TO CORRESPONDENTS.

We renew our request of last month, that contributions be sent us for the pages of the REPOSITORY. We want the church in the west to put on record, in this magazine, some of its blessed, fervent, and glorious experiences in the higher life. Address communications to either of the editors. We were pained to discover that the name of one of the editors was wrongly printed last month. But the error could hardly mislead.

AGENTS.

We have no *special* Agents. Every christian is requested to act as our Agent. We hope that *every one* to whom we send the REPOSITORY will induce *some other one* to subscribe. Some of our friends can send as *many* subscribers. We have counted on *two thousand subscribers* by July 1st, proximo. Do not disappoint us, dear friends.

EXCHANGES.

We would be glad to receive in exchange for the REPOSITORY, other religious papers and periodicals to which we send. Will our brothers of the press give us a place on their list of exchanges, and send to "REPOSITORY OF HOLINESS, *Springfield, Ill.*?" We will very highly esteem the accommodation.

OUR FUTURE NUMBERS

They will contain precious reading for the spiritually minded. We have already made arrangements for *some* original papers. Our readers will be delighted to hear that an article from Dr. EDDY will appear next month.

NEARER TO CHRIST.

The farther we get away from Christ, the more sensitive we are, the more touchy, the more easy it is to hurt our feelings, the more easy it is to exasperate us, and cause us to render railing for railing, harsh, unkind words, and to say severe, cutting things. But when we keep *near* to Christ, the soul is filled with that love which hopeth all things, believeth all things, endureth all things.

Pure Droppings

FROM THE GOSPEL FOUNTAIN.

... If a minister is discoursing on the subject of perfect love, why may he not as a witness for Christ, invest truth with a living practical interest, by telling the people by what process he has himself been brought into the enjoyment of the blessing.

... You are set on a candlestick to give light to those around you. Do you shine with a true light? Do you show forth the attributes of Christ? Are your life and conduct characterized by benignity, patience, gentleness, love, and the other christian graces?

... No man has attained to such a state that he has a right to call himself a christian, until he begins to see, and others begin to see, that there is in him, in his life, in his disposition, and in his conduct, such a resemblance to Christ, that when men see him they think of the Saviour.

... That work, that cross, brother, stands right between you and perfect faith, and will NEVER BE MOVED. God changeth not. If any man WILL DO HIS WILL, he shall know of the doctrine whether it be of God. Will you do his will, even if it cost you your life? God help you! and perfect love is yours!

... When we get near to Christ, it makes us tender, and it is then very hard to hurt our feelings. We are then more easily hurt through Christ than through ourselves. We feel indignities which are cast upon Christ; but even they excite in us pity, and lead us to pray for them, rather than utter harsh, unkind words.

... It is my daily conviction that the great want of my ministry is personal holiness. This conviction grows upon me every year. What I feel is not so much the want of learning—though I am not learned; it is not so much the want of the various graces of style in speaking—though I have never cultivated these; it is the want of that knowledge of God which can come only through the transparency of my own moral need; it is the want of that grasp and scope which indicate that there is an experience in heavenly things.—*Preacher.*