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THE REPOSITORY OF HOLINESS.

VOL. I. MARCH 1, 1865. NO. III.

SANCTIFICATION AND PERFECT LOVE.

EXTRACT FROM A SERMON BY THE LATE BISHOP HEDDING, D. D.

St. John says, "all unrighteousness is sin," and the degree of original sin which remains in some believers, though not a transgression of a known law, is nevertheless sin, and must be removed before one can go to heaven; and the removal of this evil, is what we mean by full sanctification. These involuntary evils of the heart are numerous, but I will mention at this time but two of them, pride and anger, in the common acceptation of these terms. As we have said before, when they are voluntarily indulged, one commits sin; but when they barely exist, and in the commencement of their motions are involuntary, they belong to original sin. One does not sit down in a cool state of mind, and deliberate and resolve, "Now I will be angry," or "Now I will be proud;" but the first he knows of the matter, he feels pride or anger beginning to stir in his heart. But when he is fully sanctified, these evils are destroyed. He will be tempted as long as he lives; but if he be faithful, he will feel pride and anger, and other inbred moral corruptions, no more. Christ has saved him to the uttermost, and he shall be defiled by sin no more.

That a soul newly born of God needs a further sanctification, is evident from the whole current of the writings of the apostles; but I will refer you on this occasion to only three passages of God's word. The first is, "Every one that hath this hope in him, purifieth himself even as he is pure." 1 John, iii. 3. This hope, as is expressed in the preceding verse, is the hope of seeing Christ "as he is." This hope belongs only to the children of God; and yet it follows that men may have this hope, and notwithstanding, need a further purification. Again: "And the very God of peace sanctify you wholly: and I pray God your whole spirit, and soul, and body, be preserved blame-

less unto the coming of the Lord Jesus Christ." 1 Thess. v. 23. It is plain from the context, that St. Paul was here writing to christians who were sanctified in part, and only in part, and that they were in need of being sanctified wholly. The last passage I will name is as follows: "Having therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. vii. 1. Here the apostle was writing to a people who were entitled to the promises; to christians whom he styles "dearly beloved;" to a people in whom the work of holiness had commenced, but in whom it was not yet perfected, and who were not yet cleansed from the remains of filthiness of the flesh and spirit. These weak christians or babes in Christ, the apostle exhorts to go forward, perfecting holiness in the fear of the Lord.

Though a soul that is born of God, but sanctified only in part, may be kept through the power of God through faith, so as not to commit sin, yet the remaining moral depravity in him is often a trouble to him. The feeling of its involuntary motions causes him uneasiness and grief. His judgment, conscience and choice, are all opposed to this inward moral disease, and his soul is sometimes in distress on account of it; yet he does not feel guilty, nor is he condemned as he would be, if he had *chosen* to transgress the law of God. In this state, the soul is happy in what God has done for him and in the hope of what He has promised to do; but he feels that he needs a deeper work, a more thorough sanctification. And even this great work is promised him in the Holy Scriptures: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John, i. 9.

But it is asked, is this work gradual or instantaneous? I answer, it is both the one and the other. The faithful christian grows in grace daily. He is a better man to-day than he was yesterday, and he will be a better man to-morrow than he is to-day. Sin is continually growing weaker, and dying, but there will be an instant in which it will expire. Mr. Wesley says something like the following: "a man may be some time dying, but there is an instant when he dies; so sin may be some time dying, but there is an instant in which it dies."

The whole of this great salvation is received *by faith*. The christian lives by faith. It is by faith in the Redeemer that the new-born soul receives grace to enable him to persevere, and to avoid committing sin. By faith he continually receives power from Christ to keep down the evils which remain in his heart, so that they do not lead him into actual transgression. Every step in the work of gradual sanctification is gained by faith; so also the power that instantaneously

finishes the work of sanctification is received by faith. The time between the new birth and full sanctification may be lengthened by weakness of faith, or shortened by strength of faith; and the sooner you believe God will immediately do all that He has promised, in respect to this great blessing, the sooner you will enter into the full possession of it. It cannot be necessary, in preaching to you who have long either taught or believed this glorious doctrine, for me to quote many passages of Scripture to prove its truth. I will only say in the words of St. John, "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world." 1 John, iv. 17.

A concomitant of this full sanctification is "perfect love." The heart, being emptied of sin, is full of love. In the soul that is fully sanctified, the love of God is shed abroad by the Holy Ghost, in a higher degree than it ever was before; and in return, the sanctified soul offers to God a purer and stronger love than he was capable of before. Now he is perfected in love; he loves God with all his heart, and his neighbor as himself. He possesseth that perfect love that casteth out fear. This is the love that is stronger than death. "Many waters cannot quench love, neither can the floods drown it."

Under the influence of perfect love to God and man, this redeemed christian walks, like Zacharias and Elizabeth, before God, in all the commandments and ordinances blameless; and like Enoch, he receives this testimony that he pleases God. In all his transactions and relations with his fellow men, his motives and actions are consistent with this great principle. Such a christian may be frequently and powerfully tempted of Satan, and that even to such a degree, that it may require all the mental and moral power he possesses to resist and overcome; yet, if he improve the grace given him, he will resist successfully, and overcome with certainty and triumph. Like his Divine Master, he shall say, "Get thee behind me, Satan." This christian may be afflicted by distressing dispensations of Providence, but he shall be able to say like St. Paul, "We glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed;" and "we know that all things work together for good to them that love God."



DEAL gently with those who stray. Draw them back by love and persuasion. A kind word is more valuable to the lost than mines of gold. Think of this, and be on your guard, ye who would chase to the grave an erring brother.

HOLINESS A DUTY AND A PRIVILEGE.

BY REV. P. S. BENNETT.

[The following is the substance of a letter, addressed to a believer, enforcing Holiness as a duty and a privilege.]

1. The fact that the possession of Holiness is clearly enjoined in the Scriptures, is a sufficient reason for pressing on to its attainment. For such directions as, "Be ye holy," "Thou shalt love the Lord thy God with all thy heart," "Follow . . . holiness," etc., etc., can not on any safe principle of interpretation, be understood, *in point of authority*, to involve less than POSITIVE OBLIGATION to obtain entire sanctification.

But has God indeed commanded this? Then is it optional with us to yield to or resist the demand? Nay, it comes with the same authority as any command of the decalogue. Deliberately to decide not to obey it, involves criminality. Of this there can be no doubt. But the greatest danger lies, not in this direction, but rather in *NEGLECTING for the present*, to seek earnestly the specific state enjoined. A general belief of its attainableness, a persuasion of its importance, a knowledge of divine command, are attained. But with the multitudes, even after these points are gained, a sluggish feeling prevails—a plea that there is no need of special haste in the matter. The consequence, in most cases, is an indefinite postponement of the duty.

But this is wrong—*all wrong*. If it is ever our duty "to be holy"—to be cleansed from "all filthiness of the flesh and of the spirit"—to be "dead indeed unto sin and alive unto God"—it is our duty to be so *now*. We are not at liberty to delay one moment. God's commands require immediate obedience.

Let me urge you, therefore, my brother, as I dismiss this point, to bring your heart right up to this work. Look the matter directly in the face. Enter into no parley with the world, the flesh, or satan. It is a plain matter of fact that either God *does* or *does not* REQUIRE you to be holy. If He *does*, all controversy should instantly cease, and you should not rest till you have fully complied with the divine requisition. If He did *not*, even then there are other reasons for pressing on to its immediate attainment.

2. THE FACT THAT IT IS OUR PRIVILEGE to enjoy this state of grace, should prompt us to immediate and incessant effort to secure it. There is a beauty in holiness—something lovely, pure, desirable. Said a Baptist brother to me, some months ago, who had recently been reading on the subject, and had thus obtained a clearer view of it: "I wish your doctrine of sanctification were true, and that I enjoyed it." He

then went on to express his admiration of it, and regret that he could not embrace it in theory and experience. This conversation made a deep impression on my mind, both of the power of prejudice and the intrinsic loveliness of moral purity. It is generally true that human nature, though sadly fallen, marred, distorted in its powers, and corrupted by sin, instinctively admires the right, the pure, the good. True, sin and selfishness, which predominate, are ever ready to set up false standards, with constant exertion to make that appear right which accords with its nature and prompting. Yet this approval of the right, which has survived the wreck of the fall, still lives, and it seems almost impossible for any one to plunge so deeply into crime as to entirely destroy it.

The experience of Paul (as recorded in the seventh chapter of Romans,) is to the same effect—condemned by the law, struggling for deliverance from bondage, “delighting in the law of the Lord, after the inward man”—that is, fully approving it in his judgment—while he was habitually disobeying God.

It is also said of Napoleon I., that he was once listening to the reading of our Lord’s golden maxims, “All things whatsoever ye would that men should do to you, do ye even so to them;” “Love your enemies, bless them that curse you,” etc., when nearly overpowered with astonishment, he expressed the highest admiration of the sublime morality inculcated.

Now, dear brother, it is true that a heart pardoned and renewed by the Spirit of God, will feel the utmost anxiety for the highest degree of religious experience secured through the blood of atonement. Will he, *can* he, who feels the joy of pardoned sin, hesitate to press on for all the fullness of God unless he can be clearly convinced that this is positively commanded? Nay, nay; the very idea that it is in the range of possibility, should call into requisition every power of our redeemed nature for its attainment. And especially, as the very remedial plan that provides for our pardon contemplates this work—as it is urged in the prayers, in the promises of God, and in the exhortations of inspired men, surely every soul should boldly grasp it as a part of his purchased inheritance. He should ardently inquire: “Can I be sanctified wholly?” “Can the blood of Jesus Christ cleanse me from all sin?” “Can I be crucified with Christ?” “Can I have uninterrupted victory over sin, and constant communion with God?” “Can I, thy witness live, when sin is all destroyed?” And if these questions be answered affirmatively, there should never be a question raised as to moral obligation; and, it would seem, there never could be. Let me urge you, then, to claim this great blessing as your privilege. Such it is.

It is the purchase of the blood of Christ. He is now ready to apply it to thy heart. Lay hold of it by faith, this precious moment. Say not "Who shall ascend into heaven, or descend into the deep," for "the word is nigh thee," and this moment thy heart may feel the all-cleansing power of Jesus' blood.

3. We cannot fully answer the end of our being without this state of grace; that end is to glorify God and gain heaven. Now, I ask, how do men glorify him? By living in sin, or practising holiness? Indeed it seems idle to raise such a question. Sin always dishonors Him. It has marred the moral beauty of the universe.

Holiness beautifies the heritage of the Lord on earth. It shows forth His glory. "Herein is my Father glorified that ye bear much fruit." The Scripture also informs us as to the character of this fruit: "Being made free from sin, and become servants to God, ye have your fruit unto holiness"—that is, fruit agreeable to, or in accordance with, holiness, which fills the heart. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

On the other hand, the baleful fruits or works of the flesh, of sin, "are hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." "Such like" fruit they bore to whom our Lord said; "Ye do dishonor me." The former kind is that which "shows forth the praises of Him who hath called us from darkness into the marvelous light." It glorifies God. And it is scarcely necessary to add, that He is glorified in proportion to the *abundance, uniformity, and permanency* of these fruits. Entire sanctification—as is evident from its very nature—involves these qualities or fruits of the Spirit. *Hence it should be immediately and earnestly sought.*

4. Constant progress must be made in the divine life, or regress will ensue.

CAN WE RETAIN OUR JUSTIFICATION without earnestly seeking higher attainments? Neither Scripture nor experience warrant the conclusion that we, rejecting clear light, can. "Leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works."

A careful consideration of this passage will show that there must be such a going on, or "the foundation" mentioned must be laid. The "principles," that is, the rudimental stages of religious experience, such as the weakest christian possesses, must be left (left in the sense of not depending upon or resting in them) for higher attainments in the divine life. Besides, every Christian knows by sad experience, that if he is not growing, he is declining in grace. Therefore PERSONAL

SAFETY requires us to seek earnestly and constantly perfection in love, the entire sanctification of our souls.

Now, my brother, I beseech you to decide on your knees before God, whether, in view of the facts set forth—that this state of grace is clearly required in the Scriptures—that it is also granted as your glorious privilege—that you cannot fully answer the end of your being on earth without it—and that your final salvation is jeopardized by neglecting it—I say whether, in view of these things, you will or will not press on to its immediate attainment.—*Beauty.*



OBEDIENT BELIEVING.

The province of the intellect is to ascertain what God has promised, what are the provisions of grace, and certify them to the heart. There are but three questions to be settled by the mind. 1st. What is promised? 2d. Who has promised it? 3d. Upon what terms or conditions? Then, when it is ascertained that it is promised, “I will circumcise thine heart to love the Lord thy God with all thy heart,” “I will sprinkle thee with clean water and thou shalt be clean: from all thy filthiness, and from all thy idols will I cleanse thee,” and “I will cause thee to walk in my ways and ye shall keep my commandments and do them:” And second, that it is God, the infinite in mercy, truth, and power, who hath promised it, and that “now” is His accepted time: Third, that the sole condition, after stopping robbery of God by giving him His due, which is all, all! you have, are, or hope for, you simply believe His word, or, that as He has promised, you do receive the things you ask. Now the heart must ask and also receive. This is the specific command of Jesus: “Ask and receive.” Your heart is here commanded to receive just as much as it is commanded to ask. But, how receive, say you? By faith. Cry, Lord, I ask and I do receive, I do trust! Thou art true, and though I can not feel that I receive, I do, and I will by grace believe that I do receive. I can not believe thou HAST done it without looking back for evidence. But I can, and I will believe thou DOEST it—this instant, this instant—resting upon thine immutable truth alone.

Now, do you not see that this faith is heart-reliance, heart-confiding, believing with the heart. Now, if you do believe, it is derirable to silence the mind for a time, lest its queries and clamors disturb this new full heart-faith. Satan will strive to get you out of the emotional or heart-state into the cold, mental, or investigating mental state.

But no. The only province of the mind just now is to dwell upon God, upon His infinite truth, that He would sooner millions of universes should pass away, than tell one lie. Yea, He cannot lie, it is impossibility, from His holy nature.

FAITH FOR THIS MOMENT.—Satan will now attempt to crowd all future life into this one moment, and say, how then will you stand in that, and that trial? Do not stop to answer him. All you will ever have to do, should you live a century, is to live just one moment at a time to God, or rather one instant, and that one is and ever will be just the present instant. And God hath said: “As thy day is, so shall thy strength be.” “In every temptation he will make a way for your escape, that ye may be able to bear it.” What a rest, what a strength, what a confiding in God, is this faith.

“Faith is not reason’s labor, but repose.”

But it must be nursed, and nursed by promises, and contemplation of God’s truth, and “made perfect” by the “work” of confession unto salvation, before

“The invisible appears in sight,
And God is seen by mortal eye.”

Therefore, to **CHERISH FAITH**, command the mind into silence, as to queries, especially about the future. Let it only work as it produces God to the sweet vision of the heart. You have long lived mind-life. Now live heart-life for a little time, till faith grows. As you think little, but feel, trust, and love, how faith increases! “I sleep but my heart waketh.” O how sweet this waking! It is the voice of my Beloved! That voice! O that voice! My poor soul hears it! Behold! he cometh, leaping over the mountains of my imperfections, skipping over the hills of my weaknesses! This unction! O this unction of the Holy One! “It teacheth all things, and is truth, and is no lie;” and, “ye need not that any man teach you, but as the Holy Ghost teacheth.” That is in accordance with His teachings.

THE FAITH GOD LOVES.—Our God puts little value upon mere head faith. Few in head-theology are as correct as the devils who “believe and tremble.” But, oh! when the heart reposes upon Him in the thick darkness, or when it strongly cries, God lives! God is! God is what He is! that is enough for my poor soul. God is, and I can not want! All He is, is for me. Nothing shall be able to pluck me out of His hand. Oh! sometimes these feelings so come over the soul, that it seems the body can hardly bear it, or the weight of God’s precious manifestations. Well, when our work is all done, let him graciously remove us away.

—“Let the vessel break,
And let our ransomed spirits go,
To grasp the God we seek.”

To grasp, oh ! to grasp our God ! Sometimes were He to come a little nearer, the wheels of life would just stand still. Mortals might say : "He is dead." Saints might say : "He is fallen asleep in Christ." Angels would cry : "He is swallowed up of life."

THE MIND A SERVANT.—Now thou intellect, stay down there ! Thou art now but the servant of the soul, now "sick of love." You can only show up God's truths, God's beauties, God's infinite infinitude, or rather a glance of it. None of your prating about your powers ! You were made to show God to the heart, that it may adore Him more and more. You may just spread the table with His truths from the natural, physical, or mental worlds, for the soul to feast its adorations upon. While the unsanctified may see but a flower, a star, a demonstration of chemical or philosophical truth, "blessed are the pure in heart, for they shall see God." Not as the pantheist pretends, who would make every thing God ; but as the sanctified, who sees God, the only one living and true God, pervading every thing, inspiring, blessing every thing. Mere mind ! What can it do unled ? "Can it by searching find out God ?" Mind unassisted led poor Hume on into doubts and darkness, until he wrote a volume entitled, "A Doubtful Solution of Doubtful Doubts." He doubted, at times, not merely his own being, but his thoughts or doubts. But oh ! let the eye become single, and the whole man is full of light. There is more light and spiritual knowledge in the pure in heart, that has ever been coined into the poor words of earth, than all that has found a feeble expression. Every one who walks with God knows that it is true of His deepest, best buddings of eternal harvests, that "all utterance faileth there ;" and when he speaks of God, his words are so few, low, and cold, that he is ashamed before all holy intelligences, and even before a little child on earth, in whose little heart Jesus is fully enthroned.

"Well, we shall quickly pass the night,
To the fair coasts of perfect light,
Then shall our joyful senses rove,
O'er the dear object of our love."

But to return. "The paths of the Lord are all mercy and truth ;" and so many, and so enchanting are they, that we could forever wander on in either of them. We were speaking of willing ignorance of this blessed way. Had you not once this ignorance, beloved ? Did not you turn away disgusted from this whole subject ? O ! the infinite forbearance of God ! And shall we judge, censure, or injure in the least the feelings of those who still stand just where we did. Oh ! may divine mercy forbid ! Oh ! let us love them into a candid looking at this truth, and gaining this precious grace. How does Paul say we shall counteract this willing ignorance ? Hear him : "FOR THIS IS THE

WILL OF GOD, that WITH WELL DOING ye may put to silence the ignorance of foolish men." Now, beloved, if indeed you have this grace, you will feel in your inmost soul double honor for all, of whatever grace, whom God has called and commissioned, saying, "Go! preach my Gospel;" and as you drink deeper and deeper into pure love, you will be pained by lack of power to show those beloved messengers of God how much you do value and honor them.

But one word. This faith can not be mentally understood—no, not by the greatest, noblest, humblest mind. Never! until the heart of that one learns and teaches it to his mind, can he understand it. Therefore, you who so long for the entire sanctification of that friend, can only help him by leading him to exercise that faith. And this, because it is a feeling, an emotion, a believing with the heart. You may teach the head, but the heart never, by mere mind. You may lead the heart on to the exercise of emotions, and when it has felt them it will know them.

STUMBLING-BLOCKS EVER.

Suppose they do stumble, mar the peace of Jerusalem: suppose some professing holiness of heart and life do deny their profession, by their wicked words, bring disgrace and misery on themselves, and cause the enemies to rejoice and blaspheme? Suppose some do bring an evil report concerning the goodly land, does this invalidate or nullify Bible facts, or the testimony of the steadfast and immovable—those in very deed enjoying the Gospel fullness? Discard all truth then on the same principle. This would be trifling with the experience and memory of the useful dead, those who have lived and died in the full enjoyment of this blessed assurance of hope.

It would grieve the Holy Spirit to speak lightly or doubtfully of this doctrine, or withhold its prominence in the pulpit and out of it, because the lives of some of its professors demonstrate that they mistook its real nature. Some object—others are discouraged because the doctrine has been so often dishonored. It has been preached occasionally, and professed, by some whose spirits and tempers were rude, uncouth, coarse, proud, selfish, egotistical, dogmatical. Shall we, for this reason, abandon this blessed Bible truth?—Why not, on the same principle give up repentance, justification, and every other Bible doctrine? Stumbling-blocks and crooked sticks there are is not few—reprobate silver also. But, because there are counterfeits in our currency, is there no pure coin? We speak as to wise men, judge ye what we say.

"Let us, to perfect love restored,
Thy image here retrieve,
And in the knowledge of our Lord,
The life of angels live."

FULLNESS OF CHRIST.

What the heart is to the birth,
 What the soul is to the earth,
 What the gem is to the mine,
 What the grape is to the vine,
 What the bloom is to the tree,
That is Jesus Christ to me.

What the string is to the lute,
 What the breath is to the flute,
 What the spring is to the watch,
 What the nerve is to the touch,
 What the breeze is to the sea,
That is Jesus Christ to me.

What the light is to the eye,
 What the sun is to the sky,
 What the sea is to the river,
 What the hand is to the giver,
 What a friend is to the plea,
That is Jesus Christ to me.

What culture is unto the waste,
 What honey is unto the taste,
 What fragrance is unto the smell,
 Or springs of water to a well,
 What beauty is in all I see,
 All this and *more* is Christ to me.

 THE HEROISM OF FAITH.

BY REV. DR. BONAR.

“Thy way, not mine, O Lord, however dark it be!
 Lead me by Thine own hand, choose out the path for me.
 Smooth let it be, or rough, it will be still the best,
 Winding or straight, it matters not, it leads me to Thy rest.
 I dare not choose my lot; I would not if I might;
 Choose then for me, my God, so shall I walk aright.
 The kingdom that I seek is Thine; so let the way
 That leads to it be Thine, else I must surely stray.
 Take then my cup, and it with joy or sorrow fill,
 As best to Thee may seem; choose Thou my good or ill,
 Choose Thou for me my friends, my sickness or my health,
 Choose Thou my cares for me, my poverty or wealth.
 Not mine, not mine the choice, in things, or great or small;
 Be Thou my guide, my strength, my wisdom and my all.”

METAPHYSICAL DIFFICULTIES.

BY MRS. PHOEBE PALMER.

I fear that my dear friend has been hindered, in his christian course, by an undue attention to technicalities in theology. The Bible is a wonderfully simple book; and, if you had taken the simple word of God as the man of your counsel, instead of taking the opinions of men in regard to that word, you might have been a more enlightened, simple, happy and useful christian. Forgive my plainness of speech. I know you want me to do you good; and the most hopeful way of attempting this will be, to express the honest convictions of my heart. If Carvosso had thought it needful to wade through as many theological works, in order to find out what the Bible means by the witness of the Spirit, as you have done, the history of his simple, matter-of-fact sayings and doings had never blessed the world. It was enough for him to know that the God of the Bible had said, "He that believeth hath the witness in himself." He was a plain simple man, and had not time, nor inclination, to put himself in the way of getting entangled in the fine-spun webs of theological discussionists. And, while these well-meaning men and popular divines were weaving fabrics for the nicer sort of people, he went to the naked word, which is able to make wise the simple, and conscious that he had the Spirit testifying with his own spirit, and speaking forth from his abundant heart-experience, the Spirit dwelling in his heart made the simple truths he uttered mighty. Hundreds, through his agency, believed; and, as ever, the Holy Spirit, true to its office on the heart, testified of the work wrought. And that humble, laborious servant of Christ is receiving a crown that the most profound theologian might not be ashamed to own. Surely he will have many stars. Would that you and I may have as bright a crown! The day of eternity will reveal that it will not be the greatest adept in hair-splitting theology that will be accounted the wisest man, and have the brightest crown, but he that winneth souls. Get souls fairly won over to Christ, and then get them to look believingly on Jesus, and the Holy Spirit, through whose power the work has been done, will not fail to testify to its own operations every step of the way in the process of the sinner's salvation. I speak from experience. I was, for years, hindered in spiritual progress by theological hair-splitting and technicalities, and it was not until I resolved to let all these things alone, and take the simple, naked word of God, and conform my life wholly to its precepts, though I might have an experience unlike every one in the world beside, that the steady light of truth beamed upon

my heart. I had, before this, thought the subject of faith exceedingly intricate. But, now, all difficulties vanished. O, how I wondered at my former stupidity!

I had read doctrinal treatises on *faith*; every thing within my reach, my heart grasped after; but, now, to my surprise, I found that I had, all the time, been overlooking its simplicity. Faith, I saw, was simply taking God at his word; not some mystical sound that was to burst upon my spirit's ear, confounding my senses; but the plain written word of God, applied to my heart through the same power, and by the same inspiration, by which it was written: that is, holy men of God spake as they were moved by the *Holy Ghost*. Consequently, the voice of Scripture is the voice of the Holy Ghost. In hearing God speak through this medium, through which holy men spake as moved by the Holy Ghost, I hear God speak as verily as though I heard him speak from the heavens in a voice louder than ten thousand thunders. In intellect, I had always believed, in common with the christian world, that the Bible was, (what I always termed it,) the *Word of God*. Now, I saw I had only in heart to carry out my principles. Faith, now, to me looked like the easiest thing in the world. Believe, and be saved! To doubt, when God had spoken, looked strangely presumptuous. I saw how greatly I had dishonored God by doubting His word; that I had been sinning after the similitude of the ancient Jews in requiring signs and wonders—something besides the word of God; and I resolved that never again should my Saviour say to His erring child, "Except ye see signs and wonders, ye will not believe."

My purpose was fixed, that I would sooner die than doubt. I did believe with my *heart*; and while with my mouth giving God the glory of my salvation, salvation flowed, in such copious measures, into my soul, that I seemed lost and swallowed up in the ocean of infinite love. Christ was All in All. Entire and conscious identification of interest with the Redeemer's kingdom became a reality. I had no separate motives or desires to gratify, but every particle of my being seemed laid under contribution to glorify God and joyfully acknowledge the sanctifying seal, while the Spirit attested with my spirit most assuringly that the triune God had come to His human temple—had taken full possession of my heart, and now reigned unrivalled.

And how could such a work as this have been wrought, but through the direct agency of the Holy Spirit? Did you or I ever have the least consciousness of salvation through Christ, either in a higher or lower degree, other than as this consciousness has been inwrought by the power of the Holy Spirit? It is not the work of the Spirit to take off the attentions of the soul from the Saviour, and the facts of salvation

to curious and absorbing questionings about the manner of his own working. No; this is not the work of the Holy Spirit. Noiseless, and hallowing, yet penetrating and powerful as the viewless wind, He comes to the heart of man as sent in answer to the pleadings of a risen Saviour. "He shall not speak of *himself*," says the glorified Redeemer, "but whatsoever he shall hear that shall he speak." "He shall glorify *me*; for he shall receive of mine, and show it unto you." The Spirit sanctifies by leading us into all truth. The Holy Spirit is our sympathizing and Almighty Helper. He "helpeth our infirmities," and reveals our Saviour. While we attend to these holy revealings, and believingly venture on the Saviour for salvation, we honor the Spirit, and the Spirit itself testifies with our spirit of the faithfulness of our Redeemer.

"And both the witnesses are joined,
The Spirit of God with ours."

O, my dear brother, if you only had clear and truthful apprehensions of what have in fact been the workings of the Holy Spirit on your heart, from your early existence to the present hour, you would be filled with amazement. When you breathed that first infant prayer to Heaven, it was the Spirit that inspired it, and helped your infant infirmities, as you would fain have lisped it in the ear of God! To every minute act of your life, from life's early hour to this, the Spirit has been witness. In all your various provocations, the Spirit has been grieved. But O! the love of the Spirit! Though so often grieved, He has not taken His departure, but is still with you. Though He may not testify of Himself, yet your heart may be assured of His inworkings, by those views you may have of the Saviour, as every way adapted to your necessities. You could not get a glimpse of the Saviour, no, not for one moment, only as the Spirit reveals Him. When the Saviour says, "Look unto me and be ye saved," it is the Spirit that silently, earnestly urges you to rely on the word of your Saviour, assuring you that He cannot be unfaithful. And when you do thus fully rely on His word, it is the Spirit that waits to assure you that the Saviour does receive you.

"To apply the witness with the blood,
And sign and seal the sons of God."

O! my dear brother, I wish I could tell you what a divine experimental realization I continually have of Jesus' saving, cleansing power. I should love to tell you how the Spirit takes of the things of God, and reveals them unto me. I should love to tell you how my heart apprehends the Scriptures as the lively oracles, and not a dead letter, but spirit and life. O! I would love to be a living epistle, and speak to a congregated world, of the excellency of God's word! I would love to tell that the Scriptures are living truth, and the voice of the Spirit, and that "He that believeth hath the witness in himself."

THE REFINER.

'Tis sweet to think that He who tries
 The silver, takes His seat
 Beside the fire which purifies,
 Lest too intense a heat,
 Raised to consume the base alloy,
 The precious metal may destroy.

'Tis good to think how well He knows
 The silver's power to bear
 The ordeal through which it goes;
 And that with skill and care
 He'll take it from the fire when fit,
 With His own hands to polish it.

'Tis blessedness to know that He
 The task He has begun
 Will not forsake, till He can see
 The work well, fully done—
 An image by its brightness shown,
 The perfect likeness of His own.

But ah! how much of earthly mould,
 Dark relics of the mine,
 Purged from the ore—must He behold:
 How long must He refine,
 Ere in the silver He can trace
 A faint resemblance of His face!

Thou Great Refiner! sit thou by,
 Thy purpose to fulfill;
 Moved by Thine hand—beneath Thine eye
 And melted at Thy will,
 O! may Thy work forever shine
 Reflecting beauty pure as Thine.



“With patient step, thy course of duty run:
 God nothing does, or suffers to be done,
 But thou wouldst do thyself, couldst thou but see
 The end of all events as well as He.”

—Herbert.

 SANCTIFICATION BY FAITH.

Mr. Wesley says: "A man cannot be sanctified without faith. He may have ever so much repentance, or ever so much good works, yet all this does not at all avail. He is not sanctified till he believes; but the moment he believes, with or without these fruits, yea, with more or less of this repentance, he is sanctified." Mr. Wesley goes on to say: "You shall not be disappointed of your hope: it will come, and will not tarry. Look for it then, every day, every hour, every moment! Why not this moment? Certainly, you may look for it now, if you believe it is by faith. And by this token you may surely know whether you seek it by faith or by works. If by works, you want something to be done first, before you are sanctified. You think, I must first be, or do, thus or thus. Then you are seeking it by works unto this day. If you seek it by faith, you may expect it as you are; and if as you are, then expect it now. It is of importance to observe that there is an inseparable connexion between these three points: expect it by faith; expect it as you are; and expect it now. To deny one of these is to deny them all. To allow one, is to allow them all. Do you believe we are sanctified by faith? Be true, then, to your principle, and look for this blessing just as you are, neither better nor worse; as a poor sinner that has nothing to pay, nothing to plead, but that Christ died. And if you look for it as you are, then expect it now. Stay for nothing; why should you? Christ is ready, and He is all you want. He is waiting for you—He is at the door!"—*Mrs. Palmer's Incidental Illus.*

 THE PRECIOUS WORD.

A chaplain, attached to a garrison, entered a room full of soldiers, ill of the dysentery, one of which, being very low, raised up his hands in an imploring attitude, saying: "Do tell me a text of Scripture!" The minister replied by quoting Isa. 40. 15: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet I will not forget thee." The patient then exclaimed: "Once more!" The chaplain repeated the text; but the patient reiterating, "Once more!" he had to repeat it the third time. On his return the following day, he was first conducted to the bed of a subaltern officer, who said: "Do tell me the word of comfort, too, which yesterday proved so refreshing to my comrade!" Finally, coming to the latter, he asked for nothing more than a frequent repetition of yesterday's text.

THE SOLDIER'S ALL.

It was a cheerless autumn day; the rain was falling in torrents; everything was saturated with water; and as my wife passed among the sick and wounded and dying and dead soldiers, she bent over the wretched pallet of one, and asked him if he needed anything. "Nothing, Madam, I thank you."

"Do you want anything to read—books, papers, or magazines?"

Reaching his poor, sunburnt, scrawny hand from under the bed-clothing, he laid it on a book, and directing her attention to it, said: "This is all the reading I want."

It was a well-worn Bible. Happy man! A stranger, far from home, sick, in rags, apparently "not far" from the grave, he had no wants which his Bible could not supply. There were dark clouds in the sky above; his Bible was sunshine to him.

He knew nobody: nobody knew him; he was literally "a pilgrim and a stranger;" but he had an acquaintance in his Bible, and as he read it, his eyes fell upon old familiar names, which carried his mind back to the village church, to the "family worship" of his childhood, and he read of David and of Jonathan, of Moses and of Elias, of Peter and of Paul, but most of all of Jesus of Nazareth, the friend of sinners and Saviour of man.

Weak and wan as he was, he asked for no wine to sustain him, no delicacies, prepared by tender hands, to nourish him to life again; for he had "meat to eat" which those around him "knew not of." He read in his Bible morning, noon, and night; and he found out that as often as he read it, he felt nourished and comforted. It was a dish of which he never became tired; for although apparently the same, he found something new in it every day; some sweetness that he had not tasted before. No wonder, then, that he found every want supplied in the soiled book which he carefully kept always in reach.

Some soldiers, in tents and under other forms of shelter, were writing letters, turning over the leaves of magazines, or reading newspapers; but this soldier's Bible supplied all the reading he wanted. In it he found "things both new and old;" he found them reliable; to-day brought no contradiction of what he read yesterday. The messages he received were telegraphed from heaven, and he had heard the "Operator" there say over and over again, in his messages: "If it were not so, I would have told you." Happy soldier! Blessed book! Doubtless he would feel a full accord with him who wrote:

"This little book I'd rather own than all the gold and gems
That e'er in monarch's coffers shone, or all their diadems."

Repository of Correspondence.

The following are extracts from letters received from our friends. As none of the letters, from which the extracts are taken, were intended for publication, the writers may themselves be surprised to find their words set forth so publicly. But we are persuaded that such a use of our correspondence will be of real benefit to our readers. When practicable we will devote a portion of our space to the publication of letters from our readers and friends. Only when permission is asked of the writer, will his name be made public. The following, we hope, will be read with interest:

WINCHESTER, ILL., Jan. 30, 1865.

DEAR BRO.:—I am highly gratified that you have commenced this glorious work. The church in the West is in great need of such a periodical. We should no more hear of those fearful relapses following revivals, if the whole church were *going on unto perfection*. Genuine Bible Holiness is what is needed, to give permanency, dignity and power to the church. We are in the midst of a glorious revival. Twelve were converted yesterday, and the same number joined the church. In about ten days 79 have found the Lord, and 71 have been added to the church, and the work seems only begun. We urge the converts to "go on to know the Lord." The whole church is aroused on the subject of Holiness. We are expecting one of those sweeping revivals which pervade the whole community. Ride on prosperously, oh! thou King of Saints.

February 14th, 1865.—Our revival is still progressing gloriously. 144 have professed conversion, and 126 have been added to the church. *Some have been made every whit whole*. My own soul has been drinking deeper than ever before of the fountain of salvation. I can now testify that the blood of Christ *cleanseth from all sin*. I am dwelling in love—"perfect love." Oh! the bliss of loving God with *all the heart!* The Lord be praised!

Allow me to suggest that you are altogether too modest in your plea for subscribers. *Five thousand*, by April, is the very least number that ought to be thought of—*ten thousand* would hardly supply the need.

Yours, truly,

MOLINE, ILL., February 7, 1865.

DEAR BRO.:—I think your enterprise commendable, and augurs well to our Zion, in the great West. I like your name—REPOSITORY OF HOLINESS. Thus far, I like its editorial management. I hope it will inculcate a *scriptural Holiness*, in truth, and lead many to the enjoyment of purity of heart. I apprehend no danger of failure, if you financier well, and keep to the Bible teachings. * * It occurs to me that our great mistake as a church is in neglecting this doctrine to such an extent, that it must now be made a speciality. *This must now be done*. I am glad that your REPOSITORY is to be devoted to the whole subject—to the *underlying theology* of Holiness, as well as to the *way to find it*, and to the *beauty* of being holy. I believe the church needs Holiness more than all things else, and by grace, I shall insist upon it, "in public and in private."

I hope your enterprise will prove abundantly successful. The church needs to be thoroughly aroused on the subject. I hope the REPOSITORY will prove to be an able exponent of the doctrine, as well as a *guide* to Holiness.

Yours, affectionately,

WYOMING, STARK CO., ILL., }
January 27th, 1865. }

DEAR BRO.:—I love your great theme—*Holiness*—best of all subjects, and yet the profession of it requires such absolute crucifixion of the will, that my wayward heart at times rises in rebellion (dare I say it?) against its dearest Friend—its loving, dying, interceding Saviour. I presume it would do me good to converse freely and at length with some one experienced in the blessed way, touching my own difficulties. I have the blessed Bible and its Author, and I do and will praise God that these are mine. I trust that ere long I shall be enabled to yield this stubborn will, and claim Christ as my All in All.

I think I can obtain some more names for the REPOSITORY. I do not see why a monthly of its character cannot be sustained in the West, where it is so much needed.

Yours, truly,

ASHKUM, IROQUOIS Co., ILL., }
 January 31st, 1865. }

DEAR BRO.:—I received the first number of the REPOSITORY OF HOLINESS a few days ago. I have cast around me, in my own mind, where I could likely get a few subscribers, but I cannot think of any who are *awakened* to that theme. But I shall try to get it taken, if possible, by some. I write *now* to say I want you to send it to me. I see your terms are \$1 25 (single copy) to preachers—one copy free, if he procures five subscribers at \$1 50. I will try for the *subscribers*—if I cannot get them, I will take one copy at any rate. It seemed providential that I received the first number just when I did, for I feel greatly awakened to that subject. In fact, I will encourage you by saying that I am *relying* upon the *merits* of the *atonement* of Jesus Christ for *full* salvation, and I have an *inward* testimony that He is *fully able*. *He is giving. Blessed be His name forever.*

I will send the money as soon as I receive the next number, and, if possible, get a few subscribers.

Yours, in Christ,

CHILICOTHE, ILL., Jan. 27, 1865.

DEAR BRO.:—I received your letter some time since, but have been away from home, so that I am late sending names for the REPOSITORY OF HOLINESS. Then our brethren had previously sent for the periodicals they felt able to take this year. I send you the following names, and enclose the subscription price—\$7 50. I like the book very much. Among the articles I prize highly, are the first one—“Holiness”—“Editorial Premise”—“Revival Power,” &c. May God bless you and prosper the good work of your hands and hearts.

Yours, in Christ,

NO RESPECTER OF PERSONS.

The publicans were considered the worst men out of hell, but what a time Christ makes over Zaccheus, a publican, and how much better was the publican than the puffed-up Pharisee in the temple.

Editorial Repository.

PULPIT POWER.

All merely *human* elements of power, however various, influential, or happily combined, cannot render the pulpit an effectual instrumentality in producing salvation. If the *divine* element is lacking, no talent, no learning, no accomplishment can substitute it. There is influence and a power in all these, it is true, and possessing them, the pulpit is so far all the better fitted for its momentous and sacred ministries. But all these, combined under the happiest conditions, *and alone*, are as incapable of effecting a new *spiritual* creation, as they are of effecting a new *material* creation. They are as powerless to create anew a soul in Christ Jesus, as they are to create a new world. “Not by might, nor by power, but by my Spirit, saith the Lord.” Conversion and Holiness are effects, of which the cause is, and must be, *divine*. “Who can forgive sins but God only”—and, “It is God that justifieth.” The power of the pulpit to influence sinners, and to bring them to immediate repentance and sanctification, consists in its *fitness as an instrument* to be used by the Almighty, for the high purposes of salvation. God *does not*, oftentimes, work through the pulpit, because He *can not*. The reasons why He *can not* so work, are found in the spiritual unfitness of the pulpit itself. It lacks *consecration*. Its influence is not wielded always and ever with a single aim. The cross is too often retired into the background. Ulterior aims sometimes insinuate themselves into the notice and regards of the pulpit, and occupy all the foreground of its attention. They need not be specified. They spring out of the *human* infirmities which attach to the pulpit. They savor of worldly more than of heavenly inspirations, and desiderate the glory of the human rather than the glory of the divine. They are the offspring of worldly interests, worldly ambitions, worldly aggrandizements—of pride of intellect, pride of party, pride of sect. How *can* a pulpit save men, when the *divine power* is not present in it, and how *can* the divine power be present in

a pulpit, the end of whose ministrations is not God's glory, but man's?

Unbelief clings to the pulpit. Its power is circumscribed by its own littleness of faith. It is faith in the all-saving power of God that renders that power availing for salvation. What though the God of the gospel be clothed with all the high attributes of saving power, and goodness, and mercy, and what though the gospel itself be a universal, all-sufficient, and omnipotent instrumentality to effect the immediate salvation of every sinner who hears it, if through want of faith, the divine *power* to save, and the divine *method* of saving are both rendered unavailable. Let it not be said that the failure of the pulpit to accomplish salvation, in its general ministrations, is owing to the lack of faith on the part of sinners who resist its appeals, rather than on account of its own absolute want of confidence in God, or littleness of faith. The reason is legitimate, we allow, but its relation to the failure is *ultimate*. The *proximate* reason is found in the pulpit's own faithlessness. For, if it were asked, *why* are not sinners *immediately* awakened under the gospel, and saved by preaching *now*, it would be answered, because of the absence of a *divine influence* and a *divine power* to awaken and save them. If it were again asked, *why* is not that divine influence and that divine power present to awaken and save, what *could* be answered, but that the pulpit has failed to *transmit that divine influence and power*, through which medium it can *only* flow, in the light of our present argument. It is the salvation of sinners by God, *through the pulpit*, that we are considering. And in this view, the pulpit stands *between* God and the sinner. God, to save the sinner *by this means*, must go THROUGH THE PULPIT TO REACH THE SINNER. But the pulpit, if it be *out of connection* with God— which it is, if it be in a state of unconsecration and unbelief—*cannot* transmit the divine and saving influence to its hearers. It intercepts the current of divine grace as it flows on toward the sinner, and *cuts it off*, just as naturally and as philosophically as the electrical current is cut off by an insulating substance. Here stands the proxi-

mate explanation of the inefficiency of the pulpit.

Unsanctification adheres to the pulpit. Though Jehovah has said, "Be ye clean that bear the vessels of the Lord," yet many who minister at the altar are not holy. It is conceded that a very high degree of moral power attaches to Holiness—indeed, Holiness is the *highest* power that can characterize any christian agency, considered in the light of its objective influence. *All* the power, then, *whatever it be*, in kind or degree, that attaches to Holiness, the pulpit *has not*, if it be not holy, and *can not* have, without being itself holy. If it were asked, is not the pulpit responsible for all the possibilities of accomplishment, in the work of human salvation, which lie within its reach, we see not how an affirmative answer could be withheld. Yet here is a great fund of power, illimitable and *infinite*, lying within the reach of the pulpit—a power which it might seize and wield, with an almightiness of influence with which no earthly resistance could cope—and yet this power is unsought and unused. We speak of the general pulpit, of all places and of all sects.

The pulpit needs to be wholly consecrated. Human aims, human ambitions, human aggrandizements should have no place in it. What are its larger emoluments—what are its momentary promotions—what are its noisier fames—when the one grand, sublime end of its institution rises into view! What are such paltry interests, when, with the eye of faith turned upward, the crowns and thrones of heaven flash upon the gaze! *All* gifts, *all* talents, *all* accomplishments should be laid upon the altar of consecration. The pulpit should point only upward. *All* its desires and *all* its hopes, *all* its aims and *all* its efforts should be unified *in the cross*. Look abroad upon the pulpit. In it is installed the *highest order of mind*. See how it shines with its radiant, all-eclipsing intellectual splendors! Oh! were all these noble, shining gifts *fully* consecrated to the *one only* glory of the cross, how sublimely, how triumphantly would that cross be lifted up for the saving of the nations!

The pulpit needs a higher order of Faith. We have shown, in the article of last month,

how unbelief thwarts the aims of the pulpit, and brings its most gifted ministrations to naught. The pulpit must have faith in the pulpit. Rising up to a higher appreciation of its own power, as *being of God*, it must aim at, and *expect* immediate results to follow its ministries—it must expect sinners to be saved by its preaching *now*. Its higher successes are conditioned upon its improved faith. Let the pulpit think and realize *that God has ordained it as a means to an end*, viz: to save men, and to save them *now*—that God, with a wisdom infallible, has precisely adapted it to the accomplishment of that end—that its success in producing *present* results is guaranteed by the immutable covenants of Jehovah Himself—and surely, the gospel, applied with such an active and accompanying faith, *must* prove to be the POWER OF GOD unto SALVATION.

The pulpit needs Holiness. It is only strong in union with God. HOLINESS IS THE BOND OF UNION! Make the pulpits of the church all holy, and the church itself will, sooner or later, become all holy. Then all the elements of spiritual power, in heaven and earth, *divine and human*, will be conjoined. The union will be complete. God will speak. The pulpit will echo the voice of God. The church will echo the voice of the pulpit, and with her million-tongued voices all lifted up to glorify the theme—HOLINESS TO THE LORD—the earth will soon be filled with the divine glory, as the waters cover the sea. Oh! for the later Pentecost! The *final* and all-glorious unction of the Pulpit! We believe the time is near. All signs of the times give countenance to the belief. Such a baptism of power is impending, we believe, as the church never witnessed—no, not in the upper chamber in Jerusalem. Let the ministers of God stand in prayerful waiting. The divine afflatus will come—it will come, and not tarry. “Even so, come, Lord Jesus, and come quickly.”

It is not long, Christian brethren, that we shall be here. For many of you the sands are beginning to run, the hour-glass is just placed; and yet the glass may be broken before the hour is gone. For many of you there is but little more time to be measured.

LIGHT AND LOVE.

The Intellect and the Soul! Both are the recipients of divine grace—the *mind* first, the *heart* afterward. This is the general order. Knowledge precedes action—action precedes enjoyment. One must *know* before he can *do*—he must *do* before he can *enjoy*. This philosophy is shown in *many* texts of the Bible—nay, it seems to be fundamental to the plan of salvation.

Lord, *what* wilt thou have me to *do*? What is this, but the struggle of the mind for light—a troubled and anxious inquiry after *knowledge*, PREPARATORY TO OBEDIENCE. How plainly does it assume what every true experience verifies, that before we can *do* God's will, we must *know* what God's will is. “Open thou my eyes, that I may behold wondrous things out of thy law.” *Spiritual understanding* before *spiritual revelations*. It is to the spiritual understanding that all those sweet and blessed inward revelations of the Divine love and power and glory are made, and if that understanding be wanting, *how* can such revelations be shown? If one have *no eyes to see*, can you impress him with the *beauty of colors*? If one have *no ears to hear*, can you move him to joy or pleasure by a concord of sweet sounds? No. Because it is to the eye that the beauty of bright and blended colors addresses itself, and it is to the ear that the sweet voices of melody appeal. If one have *no* spiritual understanding, he cannot know God at all, but to the extent that he *has* spiritual understanding, and *that* understanding is enlightened and enlarged, he can *know* God, and *enjoy* God.

Mark, it is *spiritual* knowledge that we speak of—it is the *spiritual enlightenment of the mind*. It is not simply the *natural* expansion of the intellectual faculties, and the increase of the *mental capacity* to see truth and to understand truth. This would be *worldly knowledge* and *worldly understanding*, but might involve no spiritual quality. “Now we have received not the spirit of the world, but the Spirit which is of God, *that we might know the things that are freely given to us of God.*” It is the understanding of *divine things*, which is imparted by the

Holy Spirit, in answer to prayer, of which we speak.

Such an understanding must precede, and is preparatory to, a growing, enlarging and *purifying* experience in the Divine life of the believer. Knowledge of the *will* of God, and of the *ways* of God, *concerning the higher experiences*, must be sought and obtained, before such higher experiences can be enjoyed. Grace is not given to the ignorant and uninquiring soul. The believer must turn his mind to the subject of Holiness—he must read the Word, seek light in prayer, and ask for instruction from the Spirit of God respecting the nature, duties, privileges, conditions and enjoyments of that high state, if he would *experience* Holiness. And the *knowledge* must come before the *power*—the *light* of the blessing must come before its *love*.

Many pray for, and seem to expect, the blessing of *full salvation from sin*, and wait to receive it *now*, with the *witness* of Holiness. Nothing can be more right or more evangelical than this, if the mind of such believer has been previously enlightened by the Word of God and the Holy Spirit, so that he has a correct, definite and scriptural knowledge of the blessing he seeks. Nothing can be more vain and more unevangelical, unless the mind has been previously and *divinely* instructed in the nature of the blessing. Our *first* inquiries and our *first* prayers should be for *light*, that we may clearly *know what we seek*. And *when* we know what Holiness *is*, we may *then* pray for its love and its power. And it is under *such* conditions, and *such* only, that “every one that asketh receiveth, and he that seeketh findeth, and to every one that knocketh, it shall be opened.” Really, there would seem to be a kind of irreverence in praying for *any* spiritual blessing *now*, while we are *now* ignorant of the nature of the blessing we ask for: “Ye ask and receive not, because ye ask amiss.” Your prayers, dear brother, will not be answered *now*, if you are seeking for full salvation and expecting it *now*, while your thoughts, and ideas, and estimates of the blessings are all so vague and shadowy. In other words, to pray acceptably and *availingly*, we must

pray *understandingly*. We have designed, in this article to induce in the minds and hearts of our dear readers an *inquiring disposition*. “Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end.” * * * “Give me *understanding*, and I shall keep thy law.” * * * “Open thou my eyes, that I may behold wondrous things out of thy law.” * * * “I will praise thee with uprightness of heart, *when I shall have learned thy righteous judgments*.”

Do you ask, *how* shall I know the doctrine of God? “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; *and it shall be given him*.” * * * “For the Lord giveth wisdom: out of His mouth cometh knowledge and understanding.”

Light and Love. This is the order—the divine order. Seek light, until you find light. Then seek love, in the light of a clear, evangelical, spiritual understanding, and the Baptism of Love will come, and it will come *now*, if you believe.

CONTINUANCE OF THE REPOSITORY.

Inquiries have been made, by preachers and other friends, in the course of our correspondence, whether the publication of the REPOSITORY would be continued until the close of the year, or until the first volume should be completed. In reply to all such inquiries, we say, yes—the REPOSITORY will be furnished to all its subscribers regularly, for the whole time of their subscription. It is intended to make this magazine a *permanent publication*, continuing through years—many years to come, we trust. We make this statement in order to give assurance to the church that moneys paid on subscription will not be forfeited by the discontinuance of our periodical. A fear that our enterprise would not survive has hindered some from subscribing. It is for the purpose of removing such a fear that we advance this assurance to all who may feel concerned for the future of the REPOSITORY. We hope that our friends will repeat this assurance to all inquirers, so that it may be distinctly understood, *everywhere*, that the REPOSITORY is a permanent and established periodical.

WHAT CAN BE DONE.

One pastor, not far away, obtained *over forty subscribers* to the REPOSITORY, by simply introducing the magazine to his congregation after preaching, and soliciting subscriptions. By this means, our circulation could be advanced to thousands in a few weeks. Why not? Is there *anything* that will contribute so much, the Bible excepted, to the promotion of Holiness in our churches, as the regular reading of a magazine devoted *especially* to the theme? Will not many of our christian pastors do likewise?

CREDIT.

The article contained in the January number of the REPOSITORY, and entitled, "DID MR. WESLEY PROFESS HOLINESS," was copied from the *Guide and Beauty*, in which magazine it was originally published. The omission of proper credit was inadvertent.

ANSWERS TO LETTERS.

We cannot answer the many letters we receive, containing lists of subscribers, so as to return thanks to those who are laboring to extend our circulation. We *feel* the thanks, but we cannot, in many cases, communicate them, by letter, to our friends. We assure all, however, of our grateful appreciation of their services.

WORDS AND ACTIONS.

The men that talk the loudest are not the best men. A moderate amount of the right kind of talking is good; but too much talking, or injudicious talking is worse than nothing. The most effectual way to convince people of the reality and desirableness of religion, is to so carry yourselves before them that they shall see you are imbued with the spirit of Christ; to so live that they shall see in your life the manifestation of those christian graces which savor of heaven, and of the immortal state; to so demean yourselves toward them that they shall feel that you are God's ministers sent to them.

A LETTER.

[The following is a letter from the pen of Rev. Dr. EDDY, Editor of the *Northwestern Christian Advocate*. It is inserted here from the fact that it was received at so late a date that it could not obtain place in our preceding pages. It will be read with interest and profit, and we hope that Dr. EDDY will favor us with additional early contributions.]

CHICAGO, February 22, 1865.

MESSRS. EDITORS:—You ask me for an article; how can I write? This is Washington's birth-day, and between *that* and the surrender of Charleston, the people of this city are wild with enthusiasm. The bells ring, the national colors float from every steeple. Well it is a good day. Thank God for George Washington, the brave soldier, the wise leader, the incorruptible patriot.

Thank God that the starry flag—the same one hauled down—floats again over Sumter, and that Charleston, the vipers nest, is ours! The chivalry have left it, after firing their cotton and *blowing up their women and children*.

Have you ever thought what a difference there is in class leaders? There is no position in which real sense and piety command a higher premium; alas, none in which they are oftener at a discount.

There is your ponderous leader. He commences ten minutes after the time. He reads a long chapter, selects a hymn of six or seven stanzas, reads it through, sings it to Mear, China or Windham, and then prays as long as he read and sang—a prayer very general, very aimless, very dull. He gives a rambling talk of a miscellaneous character to each member, and closes as tediously as possible. He wonders his class don't grow, and says Methodists don't attend class as they once did. He would enforce discipline. Surely there is no administration which would lay aside a member for absenting himself from such a class as that.

There is your treadmill leader, who sings the same songs, offers the same form of prayers, repeats the same stereotyped address, and thinks the one besetting sin of modern Methodists is love of novelty.

Again, there is the scolding leader, whose sympathies seem shrivelled, whose sunshine is cloudy, and who never emerges from mist and fog. His young members backslide, and he comforts himself that he *dealt faithfully by them*.

Then there is the MODEL LEADER.

1. He has a clear christian experience. He has tasted the cup of penitence, has walked to the cross, has believed and been saved. He knows whom he has believed. He has the witness in himself. He knows the power and light of grace.

2. He is full of sympathy. No lump of ice has found way into his breast and been misnamed a heart. He is touched with the temptations, and feels tenderly for the infirmities of his brethren. He has kind words for the child-convert and consoling words for the bereaved.

3. He is intelligent. He reads. He knows what his church is doing. He studies its interests. He makes preparation for his duties a specialty of study.

4. He is faithful. He is kind, but he can admonish, reprove and exhort as occasion may require, and he will free himself of blame if any perish.

5. With these qualifications he has certain executive traits.

(1.) Promptness. He begins at the time, and closes at the time. He does not commit the sin of wasting five or ten minutes of the time of a dozen persons.

(2.) He is brief. He permits no tedious exercises of any sort.

(3.) He is versatile. He varies the order of the exercises, and has "treasures new" as well as "old."

(4.) He sings *tunes*, not dead-marches.

(5.) He "sees each member in his class once a week."

Such is the model leader. He works for the MASTER. The motto of his class is ever, "Higher," and he constantly points them to the mount of perfection.

Yours, truly,

T. M. EDDY.

...Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself. This is christian perfection.

Pure Droppings

FROM THE GOSPEL FOUNTAIN.

...There is far more procured by Christ than was lost by Adam.

...God will, as a special part of His saints' happiness, perfect *themselves* as well as their condition.

...One duty may be said to be too long when it shuts out another, and *then* it ceaseth indeed to be a duty.

...To be a child of God without regeneration is as impossible as to be the child of man without generation.

...God returneth love for love: nay, a thousand times more. As perfect as we may be, we cannot reach His measure of love.

...Christian, if thou be brimful of love—yea, if thou lovest as much as thou canst, thou shalt be ten thousand times more beloved.

...It is not a Saviour offered, but received also, that must save. It is not the blood of Christ shed only, but applied also, that must fully save.

...As God advanceth our sense and enlargeth our capacity, so will He advance the happiness of our senses, and fill up with Himself all that capacity.

...The things of God which we handle are divine; but our manner of handling is human, and there is little or nothing that ever we touch, but we leave the print of our fingers behind us.

... The more perfect the appetite, the sweeter the food. The more musical the ear, the more pleasant the melody. The more perfect the soul, the more joyous its joys, and the more glorious its glory.

...If any one is weak, towards him the lowly Jesus has a special sympathy. How beautifully did his whole earthly life illustrate this! When was ever a tear shed in his presence that he did not seek gently to wipe away? When did he ever see sorrow in another's soul, and not feel a kindred sympathy in his own? Who ever came to him in darkness, without finding beams of light in his loving eye?