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The Repository of Holiness

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# THE REPOSITORY OF HOLINESS.

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VOL. I.

AUGUST, 1865.

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For the Repository of Holiness.

## LETTERS ON HOLY LIVING.

BY THE CORRESPONDING EDITOR.

Holy living implies the constant exercise of faith in the Lord Jesus Christ. The "Just shall live by faith:" now, as well as anciently. We are not to live by faith in what *has been* done for us, but by a *present active* exercise of faith in God as our personal Savior. Our great Savior never designed to so modify our moral being in sanctification as to enable us to live without faith—quite the contrary—the language of sanctification is,

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

1. This faith must be *constant*. Trials bitter, unlooked, almost overwhelming may test it. Dearest ties may be sundered, fondest earthly hopes perish forever. God's ways *appear* unequal, and yet this faith wavers not; its language is, "Though he slay me, yet will I put my trust in him." "None of these things move me, neither count I my life dear unto myself so I may but finish my course with joy." "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord." Abraham's faith staggered *not* at God's promise, notwithstanding the apparent *impossibility* of its fulfilment. "Daniel was taken up out of the den, and no manner of hurt was found upon him, because *he believed in God.*" Peter walked upon the water until his faith *failed*, and was a bold disciple until the Master was seized by a furious mob. But after his "second conversion," his faith was *constant*. Persecutions had no "terrors for him." When fearfully threatened *by the murderers* of Jesus, he answers calmly "We ought to obey God rather than men."

2. This *faith must be perfect*. How can we expect *perfect love* without perfect faith in Jesus? God has given us so many demonstrations of the actual *truthfulness* of Bible promises, that to doubt becomes a

*fearful sin*, and yet how many there are seeking the blessing of holiness who "doubt." Their faith is imperfect, and needs to be "educated."

Such person should not be discouraged, but, like Thomas, investigate the subject, and settle the matter at once. A perfect faith does not ask "who shall *ascend* to bring Christ *down*, or who shall *descend* to bring Christ *up*," but hangs alone upon God's promises. The scriptures present many examples of a perfect faith in God's promises—Abraham exercised it, when about to offer Isaac. And Moses, when he chose to "suffer affliction with the people of God."—When he "kept the Passover."—When he "crossed the Red Sea."—When he "smote the rock," and made the brazen serpent. Elijah exercised a *perfect faith*, when he confronted the four hundred prophets of Baal. How did he *know* that God would answer "by *fire*"? How did the "wise men of the east" *know* that God's promises would be fulfilled in the birth of Mary's Child? How did Simeon *know* that his "eyes had seen the Salvation" of God?

*Faith, mighty faith, the PROMISE sees,  
And looks to that alone.*

That there are *degrees* of faith, the Savior indicates, when he says, "O ye of little faith." "This kind goeth out *only* by *fasting* and *prayer*." "I have not found so *great faith*, no, not in Israel." "Have *faith* in God." "According to your faith, so be it unto you." "If ye have faith as a grain of mustard seed." "Great is thy faith." And so the disciples understood it when they said, "Lord, increase our faith." And Paul, when he said to the Thessalonians. (Thes. 3-10), "That he might perfect that which is *lacking* in your faith." (Thes. 1-3) "We are bound to thank God always for you brethren, as it is meet, because that your faith *groweth* EXCEEDINGLY." (2 Cor. 10-15), "But having hope when your FAITH IS INCREASED." How often have we been enthusiasts on the subject of holiness, in expecting the great blessing of "perfect love" without a *full exercise* of *faith* in the "all-atonement sacrifice." The blessed Redeemer dare not bestow so *rich* a blessing upon those whose *faith* is not "yet made perfect," because of their inability to endure "strong meat." Alas! Oh! Alas! *how many* there are in *Zion*, whose faith has not been "perfected," who are looking for "more glorious things." Why, how marvelous is the stupidity resulting from human depravity. God gives us the power to believe; gives us a knowledge of sin, and a clear demonstration of his plan for receiving us into favor, and yet we cannot be made to see how full and perfect is this great Salvation! How hard it seems for some to believe. To bestow these higher gifts of grace without

a previous exercise of faith on the part of the recipient, would be like justification *without* faith. If faith cannot *reach* the blessing, how could it maintain it after its reception! How soon would the possessor lose his glowing love, and fall into sin again. Our faith must be developed before God will intrust to us the "true riches" of full salvation.

It is possible for every repentant sinner, and every earnest believer to exercise faith in God, or faith would not be *necessary* as a *condition* of salvation. God requires us to *be holy*—to live holy from day to day, but he has suspended the bestowal of the blessing upon the exercise of faith, as a condition of its reception; hence we conclude, as our merciful *Father* in Heaven could not require an impossibility, it is possible to believe. In this sense Christ taught—"All things are possible to him that believeth."

Are we not responsible for the exercise of this gift of faith, or "believing power"? Surely the Savior meant this, when he said—"How is it ye have no faith?" Why is it, my brother or sister, that ye have no faith? Is it the fault of the "Author of our faith"? Surely not, for he urges you to "*have faith in God*," thereby throwing upon *you* the responsibility of believing. You must feel your need of holy living—your *need* of inward purity, before you *can believe* for it.

2. You must consecrate all to God, before your faith is ready to claim *entire salvation*. Let the language of thy heart be—

"Thou hast my soul!  
No longer mine, but thine I am,  
Guard thou thine own, possess it whole—  
Cheer it with hope, with *love* inflame.  
Thou hast my spirit, there display  
Thy glory, to the perfect day.  
Thou hast my flesh—thy hallowed shrine,  
Devoted solely to thy will,  
There let thy light forever shine,  
This house still let thy presence fill.  
O, source of life, *live, dwell* and *move*  
In me, till all my life is love."

Holy living implies perfect faith in Jesus, "moment by moment."

### VESSELS OF HONOR.

For the Repository of Holiness.

BY REV. B. APPLEREE.

"But in a great house there are not only vessels of gold and silver, but also of wood and of earth; some to honor, and some to dishonor." "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Master's use, and prepared unto *every* good work."

These verses teach the duty of personal consecration of our all to God, as the *means* of honoring Him. This is a scripture doctrine, attention to which is of the first importance, in order that we may glorify God, and be furnished unto every good work. In the divine assignments to duty each man, or order of men, must have their place, and the perfection of the building can only thus be secured. The first great duty is therefore to find the place assigned us. If by a chain of providences, and the direct leadings of the Holy Spirit, we are selected to bear the vessels of the Lord, upon us falls the order for the highest purity. The inmost life of every minister should evermore reflect the beauty and transforming power of the gospel, which he proclaims, to others. His external conduct should exhibit the rectitude of the Master, and a total separation from all dead works. His physical, mental, and moral training, should, like the drill of the veteran soldier, qualify him for deeds of glorious valor, and his gospel with clearness exhibit the *wide* field of redemption.

The obligation to purge ourselves from dead works in order to a meetness for divine honor, and as a preparation for acceptable service, is by no means confined to the ministry, but binding upon every member of the "great house." Among the millions of professing Christians, how vast the multitude who not only fail to fill places of honor in this building, but who never think of laboring to secure that end! In *each* church of both continents, how few there are who even *think* of becoming laborers for God. These quietly sit down, expecting to be "vessels to dishonor." True, the plain statement of God is before them, that by being cleansed and shaken loose from dead works, *each* may be furnished with a blessed panoply which shall prepare them for honorable *deeds*, and a glorious destiny; yet these millions go plodding on! "I beseech you therefore by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable to God, which is your reasonable service." Rom. 12-1. This order, and all these precious promises, relate not to a select number of God's people, but to every member of Christ's body. Jesus says, addressing his disciples, "I am the vine, ye are the branches; He that abideth in me, and I in him, the same bringeth forth much fruit." Every branch *in* Christ is therefore expected to be fruitful, and when without fruit, it is supposed to be sundered and dead. Each stone in the building is expected to be a *living* stone. Paul represents the church as a body composed of many members, and while asserting that they had not all the same office, he clearly shows that *each* had *some* office to fill, in order to the perfection of the body.

It should be noticed, that every minister and member is not only required to be purged and sanctified, but "prepared for every good work." The work may be humiliating, yea more, it may expose to much persecution, and demand great sacrifice. It may require the devotion of time, and money to God ; possibly the sacrifice of health and life itself. Our field may not be so large as others, nor the work so great. The place we occupy in the building may not be so important as others, but it is a place, and to perfect the building, it must be filled. The widow who gave the mite was gloriously commended, and the woman who broke the box of ointment and poured it on Jesus, did her work. The little boy who gathered books and tracts, and sent them to the soldiers, was derided by the thoughtless boys, and his work lightly esteemed by older minds ; but a thousand miles away thank-offerings went up to God, as the dying soldier, by reading one of those tracts, had seen his way to the eternal river.

"Do not thou stand idly waiting  
For some greater work to do ;  
Fortune is a lazy goddess,  
She will never come to you.  
Go and toil in any vineyard,  
Do not fear to do or dare,  
If you want a field of labor,  
You can find it any where."

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### CHRIST'S SUFFICIENCY.

O, Brethren, could you and I pass this day through these heavens, and see what is now going on in the sanctuary above ; could you see what the child of God sees who died last night ; could you see the Lamb with his five deep wounds in the very midst of the throne, surrounded by the redeemed, every one having harps and golden vials full of odors ; could you see the many angels round about the throne, whose number is ten thousand times ten thousand, and thousands of thousands, all singing, "Worthy is the Lamb that was slain," and were one of these angels to tell you. This is he that undertook the souls of lost sinners, he undertook to bear their curse, to be their second Adam and lo, there he is upon the throne of heaven ; consider him ; look long and earnestly upon his wounds, upon his glory, and tell me, Do you think it would be safe to trust him ? Do you think his sufferings have been enough ? Yes, yes, every soul exclaims, Lord, it is enough. Lord, stay thy hand. Show me no more, for I can bear no more. Or, rather, let me ever stand and gaze upon the almighty, all-worthy, all-divine Saviour, till my soul drink in complete assurance that his work undertaken for sinners is a finished work. Yes, though the sins of all the world were on my one wicked head, still I could not doubt that his work is complete, and that *I am safe, when believing in him.*

**“BE FILLED WITH THE SPIRIT.”**

Why are we not all filled with the spirit of our blessed Master, and with pure love, which will control all our actions, and make them in harmony with the divine will?

This is a question that concerns all of us, and for which each will have to give an account. It concerns us more deeply from the fact that it is the will of God,—Acts i. 5 :—“For John truly baptized with water : but ye shall be baptized with the Holy Ghost, not many days hence.” A few days after, this promise was verified on the day of pentecost,—Acts ii. 4 :—“And they were all filled with the Holy Ghost.” Jesus said in answer to the lawyer,—Luke x. 37 :—“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbor as thyself.”

What is it to be filled with the spirit ? It is the office of the Holy Spirit to *illuminate*, *regenerate*, and *purify* the heart.

1. The Holy Spirit is the Christian’s Guide,—John xvi. 13 :—“Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth.” How much we need this heavenly guide, to keep our feet from falling into the snares of the wicked one ; from being deceived by the allurements of the world, and to illuminate our minds with divine truth.

2. The Holy Spirit regenerates and purifies the heart of the Christian,—Titus. iii. 5, 6 :—“Not by works of righteousness which we have done, but according to his mercy, he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ, our Saviour.” Again, 1 Cor. i. 30 :—“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” There is no other agent appointed to do this great and important work.

3. The Holy Spirit bears witness of our adoption into the family of God,—Gal. iv. 6 :—“And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.” Rom. viii. 16 :—“The Spirit itself bears witness with our spirit that we are the children of God.” There is no danger of our being deceived ; but we may know as certainly as that we have a material existence, that we are born of God, adopted into his family and become heirs of eternal life.

4. The Holy Spirit reveals to the Christian, the things which God will give him,—1 Cor. ii. 9, 10 :—“ But as it is written, eye hath not

seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit; for the spirit searcheth all things, yea, the deep things of God." How sweetly our time may be occupied if we will but commune with the Holy Spirit about these things. What heavenly visions he will present to the eye of our faith; things that have never entered into our hearts: "Yea, the deep things of God." What a privilege!

5. The Holy Spirit is the source of joy and comfort to the Christian, —Rom. v. 3-5:—"And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." Rom. xiv. 17:—"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

We conceive then, that to be filled with the Holy Spirit, is to be so resigned, and consecrated to him, as to be under his influence, in each of the offices we have mentioned, until we are entirely renewed in "righteousness and true holiness." What a blessed state is this to be in. While under his influence we shall be guided into the way of all truth; our hearts regenerated and purified, have an abiding evidence of our acceptance in the beloved. See what infinite stores of blessings are in reserve for us, and be filled with peace and joy in believing. These things will also be made manifest, and be seen of men, that our heavenly Father may be glorified through us; for the fruit of the spirit is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Perfect love will then rule all the tempers and passions of the soul, and all be in beautiful harmony with the will of God. We may all attain this state of grace, by making a full and entire consecration upon the altar, and by watchfulness and prayer, improve the light we already have.

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There is no employment, no joy, no society, no place in heaven for an unholy man. Heaven would be no heaven, to the man whom the cross has not made holy.

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REPENTANCE.—With the same height of desire that thou hast sinned, with the like depth of sorrow thou must repent; thou that hast sinned to-day, defer not thy repentance till to-morrow; he that hath promised pardon to thy repentance, hath not promised life till thou repent.—QUARLES.



**ELOQUENT EXTRACT.**

It is said that Edward Everett stands at the head of American orators, considering the term in its legitimate sense, and without reference to the power of moving the popular mind, which is one of the greatest if not the best elements of oratory. The oration at the dedication of the Dudley Observatory at Albany, by Mr. Everett, is one of the happiest of the studied efforts of that gentleman. We quote a single passage:

“Much, however, as we are indebted to our observatories for elevating our conceptions of the heavenly bodies, they present even to the unaided sight scenes of glory which words are too feeble to describe. I had occasion, a few weeks since, to take the early train from Providence to Boston, and for this purpose rose at two o’clock in the morning. Everything around was wrapt in darkness and hushed in silence, broken only by what seemed at that hour the unearthly clank and rush of the train. It was a mild serene mid-summer’s night, the sky was without a cloud, the winds were whist. The moon, then in the last quarter, had just risen, and the stars shone with a spectral lustre, but little affected by her presence. Jupiter, two hours high, was the herald of the day; the Pleiades, just above the horizon, shed their sweet influence in the East: Lyra sparkled near the zenith; Andromeda veiled her newly-discovered glories from the naked eye in the South; the steady pointers far beneath the Pole, looked meekly up from the depths of the North to their sovereign.

Such was the glorious spectacle as I entered the train. As we proceeded, the timid approach of twilight became more perceptible, the intense blue of the sky began to soften; the smaller stars like little children, went first to rest; the sister beams of the Pleiades soon melted together; but the bright constellations of the North and West remained unchanged. Steadily the wondrous transfiguration went on. Hands of angels hidden from mortal eyes shifted the scenery of heaven; the glories of night dissolved into the glories of the dawn. The blue sky now turned more softly gray; the great watch-stars shut up their holy eyes; the East began to kindle. Small streaks of purple soon blushed along the sky; the whole celestial concave was filled with the inflowing tides of the morning light, which came pouring down from above in one great ocean of radiance; till at length we reached the Blue Hills, a flash of purple fire blazed out from above the horizon, and turned the dewy tear-drops of flower and leaf into rubies and diamonds. In a few seconds, the everlasting gates of the morning were thrown open, and the lord of day, arrayed in glories too severe for the gaze of man, began his course.

I do not wonder at the superstition of the ancient Magians, who in the morning of the world went up to the hill-tops of central Asia, and ignorant of the true God, adored the most glorious work of his hand. But I am filled with amazement, when I am told that in this enlightened age, and in the heart of the Christian world, there are persons who can witness this daily manifestation of the power and wisdom of the Creator, and yet say in their hearts, “There is no God.”

For the Repository of Holiness.

**NECESSITY OF HALLOWED INFLUENCES.**

BY REV. S. L. HAMILTON.

To influence is to lead or direct, to persuade. Each individual, in whatever sphere of life, has an influence on those around him. It is not alone those who are high in position that have power over their fellow men. The influence of one in official position may go farther, because of that position, as an elevated light will shine farther than one less elevated. Every lamp that has been lighted and continues to burn will give some light, however feeble; so from every house of clay into which has been breathed the "breath of life," while that life continues, influence will go forth, be it good or evil.

The influence thus exerted, will tell for weal or woe upon the present and eternal interests of all within its range, and it will re-bound favorably or prejudicially upon the one who exerts it.

Sometimes we are fully conscious of the power we have over others to lead them in the right or wrong way; but quite often a wide influence is exerted of which we are wholly unconscious.

Some with whom we have but little, if any personal acquaintance, may be pursuing courses of action, good or bad, influenced thus by our actions. In fact, they themselves may not be conscious that they are so influenced by us.

As by the ties of our humanity we are ever so associated that the destiny of others is being affected by our agency, how important that the influence thus exerted should be a hallowed one—an influence high toned, elevating, Christ-like. Oh, if the united moral power of the millions who profess faith in Christ were combined with the pulpit, how soon would this world be ransomed to God.

A hallowed influence! it speaks of joy within the bosom of its possessor resulting from transforming light internal. It tells of evils destroyed, of death trodden down, and indicates blessed fellowship with God. The heart which exerts it, rejoices in the removal of bitter roots, the subjugation of tempers, the absence of all evil, and the presence of all good. In such heart the reign of Christ has begun, and the hallowing light it is shedding on others, but indicates the heaven which dwells within.

Such a heart is the birth-right of the Christian. When the soul is born anew, the whole course of action is changed.—"Old things pass away, all things become new." The current of the actions and thoughts being changed, the influence resulting therefrom is changed. It is now a consecrated, a hallowed influence; hallowed more and more, as the new-born child presses up to the pierced side of God's son.

The necessity of a hallowed influence on the part of those who profess religion, is seen from the fact that ungodly men are always seeking occasion to demean Christianity. They, as well as Satan, rejoice when a child of God goes out of the way; they are quick to notice any departure from the right path, and lay all such departures to the charge of Christianity. They take occasion to justify themselves in wrong doing, because professors of religion do wrong. For others good, and for our own good, we need to exert a holy influence. Christian graces improved by us, will increase our graces. By doing good in Jesus' name we shall become moral giants—standing way marks for the kingdom.

Also, for God's glory: for how does it add to the luster of our holy religion, its dignity and its excellence, and to the glory of its Founder, to see its beauty shine forth in the lives of its followers—"Lives made sublime."

We exhort the "household of faith" to the putting forth of HALLOWED INFLUENCES.

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### A SOLDIER'S LETTER.

For the Repository of Holiness.

MOBILE, ALA., JUNE 10TH, 1865.

BROTHER H.

Can you find place for an humble contribution from one who has stood in the line as a soldier for nearly three years. How glad I am you are disseminating the great gospel truths of perfect love in our State, of which I am proud to be a native, for nobly has she stood up for the right in our great national struggle.

To no people has God ever before intrusted so large liberties, and upon none has there ever come such weight of responsibility. How exceedingly important that such a people should be taught of God, and that the full power of his great salvation should be known among them. Now, while we are scourged and bleeding, what a favorable time for all to enter into covenant to be wholly the Lord's. My own soul once tasted the waters of full salvation, but by some means I have lost the blessed witness within. My wife has sent me several numbers of the "Repository of Holiness," and by reading them, I have been nearly able to grasp the prize. Its precious pages have greatly cheered my heart. The Lord be praised for the return of peace to our distracted country, and may all the people come very near the Cross.

I hope God may bless you in your noble work, for it is the noblest man can be engaged in.

A SOLDIER OF THE 94TH ILL. VOL., CO. A.

**HELPS TO SELF-EXAMINATION.**

BY REV. C. G. FINNEY.

1. Am I selfish in business—serving only myself?
2. Am I selfish in religion—merely bargaining with God?
3. Am I sincere in all I do?
4. Am I consistent in my profession?
5. Am I aiming to please God?
6. Is his will the law of my heart?
7. Does my faith overcome the world?
8. Have I conscious communion with God?
9. Am I at peace with myself and with all men?
10. Do I honestly pray for my enemies?
11. Have I the spirit of Christ?
12. Do I do to others as I would have them do to me?
13. Have I been careful of the reputation of others?
14. Have I made restitution for wrong?
15. Have I sustained or destroyed my influence?
16. Have I been mindful of the feelings of others?
17. Have I injured God's feelings?
18. Have I been Christ-like to the poor?
19. Am I or do I intend to be a good example?
20. Am I willing to search my heart to the bottom, and act out my convictions.
21. Am I truly consecrated to God?
22. Do those who know me get the impression that I really care for their souls?
23. Do I prevail in prayer?
24. Am I conformed to the world?
25. Does the world engage me sooner than God?
26. Do the impenitent expect to be appealed to when they meet me, and do the wicked on that account fear me?
27. Am I controlled by prejudice?
28. Do I honor religion?
29. Am I more attentive to my own, or other's faults—more disposed to censure, or confess?
30. Have I kept my covenant?
31. Am I honest in all my excuses?
32. Have all men confidence in my piety?
33. Do I control my temper and my tongue?
34. Am I circumspect in my own family?
35. Am I humbled by the past?

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“It was my custom in my youth,” says a celebrated Persian writer, “to rise from my sleep to watch, pray, and read the Koran. One night, as I was thus engaged, my father, a man of practiced virtue, awoke, ‘Behold,’ said I to him, ‘thy other children are lost in irregular slumbers, while I alone am awake to praise God.’ ‘Son of my soul,’ said he, ‘it is better to sleep than to wake to remark the faults of thy brethren.’”

### ASSURANCE.

There be, indeed, some kind of assurances that are more rare and extraordinary, some immediate glances or coruscations of the love of God upon the soul of a believer, a smile of his countenance; and this doth exceedingly refresh, yea, ravish the soul, and enables it mightily for duties and sufferings. These he dispenses arbitrarily and freely where and when he will. Weaker Christians sometimes have them, when stronger are strangers to them; the Lord training them to live more contentedly by faith till the day of vision come. And that less ecstatic but the more constant and fixed kind of assurance, is the proper assurance of faith. The soul by believing cleaves unto God in Christ as he offers himself in the Gospel, and thence is possessed with a sweet and calm persuasion of his love; that being the proper work, to appropriate him, to make Christ, and in him eternal life, ours. It is the proper result and fruit of that its acting, especially when it acts strongly, to quiet the soul: "Being justified by faith we have peace with God through our Lord Jesus Christ," and from that peace, joy; yea, even glorifying in tribulation, as there follows. And these springing not from an extraordinary sense or view, but from the very innate virtue of faith working according to its own nature. Therefore many Christians do prejudice their own comfort, and darken their spirits, by not giving freedom to faith to act according to its nature and proper principles; they will not believe till they find some evidence or assurance which is quite to invert the order of the thing, and to look for fruit without setting a root for it to grow from.—*Archbishop Leighton.*

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### THE WOUNDS OF CHRIST.

The wounds of Christ were the greatest outlets of his glory that ever were. The divine glory shone more out of his wounds than out of all his life before. The veil was then rent in twain, and the full heart of God allowed to stream through. It was a human body that writhed, pale and racked, upon the accursed tree; they were human hands that were pierced so rudely by the nails; it was human flesh that bore that deadly gash upon the side; it was human blood that streamed from hands, and feet and side; the eye that meekly turned to his Father was a human eye; the soul that yearned over his mother was a human soul. But Oh, there was divine glory streaming through all; every wound was a mouth to speak of the grace and love of God. Divine holiness shone through. What infinite hatred of sin, when he thus offered himself a sacrifice without spot to God? Divine wisdom shone through. All created intelligences could not have devised a plan whereby God could have been just, and yet the justifier. Divine love, every drop of blood that fell came as a messenger of love from his heart to tell the love of the fountain. This was the love of God. He that hath seen a sacrificed Christ hath seen the Father.

"Glorious God accept a heart,  
That pants to sing thy praise."

## A G E M.

BY MR. FLETCHER—FROM HIS CHECKS.

Love is humble. "Be therefore clothed with humility," says Mr. Wesley: "let it not only fill, but cover you all over." Let modesty and self diffidence appear in all your words and actions. Let all you speak and do, show that you are little, base and mean, and vile in your own eyes. As one instance of this, *be always ready to own any fault you have been in.* If you have at any time thought, spoke, or acted wrong, be not backward to acknowledge it. Never dream that this will hurt the cause of God: no, it WILL FURTHER IT. Be, therefore, open and frank when you are taxed with any thing; let it appear just as it is; and you will thereby not hinder, but adorn the Gospel. Why should you be more backward in acknowledging your failings than in confessing that you do not pretend to infallibility? St. Paul was perfect in the love which casts out fear, and therefore he boldly reprov'd the high priest; but when he had reprov'd him more sharply than the fifth commandment allows, he directly confessed his mistake, and set his seal to the importance of the duty, in which he had been inadvertently wanting. Then Paul said, "I knew not brethren that he was the high priest: for it is written, 'Thou shalt not speak evil of the ruler of thy people.'" St. John was perfect in the courteous, humble love, which brings us down at the feet of all. His courtesy, his humility, and the dazzling glory which beamed forth from a divine messenger (whom he apprehended to be more than a creature) betrayed him into a fault contrary to that of St. Paul; but far from concealing it, he openly confessed it, and published his confession for the edification of all the churches: "When I had heard and seen," says he, "I fell down to worship before the feet of the angel who showed me these things. Then saith he unto me, 'See thou do it not, for I am thy fellow servant.'" Christian perfection *shines as much* in the child like simplicity with which the perfect readily acknowledge their faults, as it does in the manly steadiness with which they "resist unto blood, striving against sin."

## LOVED ONES IN HEAVEN.

How many denizens of heaven I know,  
 Who once with me walked through this nether world;  
 But now beside celestial rivers go,  
 And golden streets inclosed by gates empearled.  
 Many whom I have loved, and love, are there;  
 And ah! how few the scenes of banished years,  
 Save where in memory's retrospect appears  
 One, and another, now a seraph fair;  
 It doubts me, whether those who yet remain  
 To glad life's circle be in number great  
 As those I cannot hope to see again  
 Till I may meet them in a deathless state.  
 That land, whenever I its shores may see,  
 Can scarcely seem a stranger's land to me.—EDMESTON,

**FAITH.**

BY REV. JAMES W. HANEY.

Faith is trust—"the substance of things hoped for, the evidence of things not seen." Christian faith, is reliance upon God, through his son Jesus Christ. The 11th chapter of Hebrews clearly teaches that it is one of the most important of the Christian graces; "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." It implies, then, *belief* in the existence of God; in his power, wisdom, goodness and mercy. Without it, there can be no religion, no true worship.

It is *earnest*. Trusting with firm reliance upon God's promises, it "comes boldly." Instant in season, it does not tarry, but comes at once. A *living* principle, it is a never erring gauge of the Christian's spiritual vitality.

It is *active*. There is no such thing known as passive faith. Hope may idly wait and fondly dream of future good, without putting forth effort to gain the prize.—Not so Faith: but it leaps forward, or flies upward, grasps and *obtains* the blessing. It is the *essential* element in prayer—the *propelling* power, that wafts the petition to him who hears and graciously answers.

It is *powerful*—second only to omnipotence. May we not truly say that it is God-compelling? Moses is upon Sinai, communing with God. In his absence the people have rebelled and gone into the grossest idolatry. While Moses pleads for mercy, Jehovah says, "Now therefore *let me alone*, that my wrath may wax hot against them, and that I may consume them." \* "And Moses besought the Lord, his God." \* "And the Lord repented of the evil, he had thought to do unto his people."

"*Let me go, for the day breaketh,*" said the angelic wrestler, with mingled accents of entreaty and command to the Patriarch at Peniel. Though maimed in the struggle, that he might not ascribe his power to his physical strength, Jacob cries out in mightiest faith, "*I will not let thee go except thou bless me!*"

Now mark the result. He is no longer the "Supplanter" of men, but a "Prince of God." "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God, and with men, and hast prevailed."

The material world is not independent of its effects, for faith, even as a grain of mustard seed, shall remove mountains. It is *progressive*

in its nature. It may be as the least of all seeds, yet it grows and becomes the greatest among all herbs and becometh a tree, bears burdens, "the birds of the air lodge in the branches thereof," produces fruit, and obtains blessings. The grim monster Death himself is not free from its power, for the dead have been brought back to life, and the promise is that "the prayer of faith shall heal the sick."

Finally. It justifies, sanctifies and saves the soul. Overcoming the world, the flesh and the Devil, it unlocks the portals of the celestial kingdom, gains a crown and a throne at the right hand of God. Faith ushers the repentant sinner into the Christian life, runs with him the race set before him, fights for him the good fight, conquers, robs death of its sting, and the grave of its victory, pierces the gloom of the tomb, rises, and wafts the disenthralled and enraptured soul to its eternal home of everlasting joy! In life or in death, can Christians do without faith? O, for this *living, earnest, active, overcoming faith!*

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DEPENDENCE AND OBEDIENCE.—We are dependent for our ability to do what is acceptable to God upon the help of his grace. That grace is to be prayed for and depended upon rather than our own abilities or any human reliance. But this does not authorize a delay to do any duty in order to obtain the needed strength beforehand. On the contrary, it is to be looked for *in* the obedient and believing exercise of the required activity. The man with the withered hand was told to stretch forth his hand, and the ability to do so came with the effort of his will to obey. The impotent man was healed when his heart yielded obedience to the command, "Take up thy bed and walk."

When a multitude was to be fed, Jesus did not first create a large quantity of food, and then direct its distribution; but he commanded the disciples to undertake to feed them all out of their own scanty store, and then made the five loaves and two fishes more than sufficient to supply the need.

While, then, we confess that we are not of ourselves able to do the commandments of God, but need his helping grace, we are not allowed to remain inactive until his grace shall have enabled us beforehand. We are, on the contrary, to proceed at once to do, expecting that we shall be enabled to do. From the first exercise of penitence to the last exercise of faith here below, grace and obedience, duty and privilege, doing and empowering to do, are joined together. Dependence is no excuse for delay, no argument for discouragement. It is, on the contrary, the ground of our only sufficient encouragement. If we could not depend upon God, what would become of us?

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I will answer for it, the longer you read the Bible the more you will like it; it will grow sweeter and sweeter; and the more you get into the spirit of it the more you will get into the spirit of Christ.



A STRIKING EXEGESIS.—Gen. i. 1 :—“In the beginning God created the heaven and the earth.”

This simple sentence denies atheism—for it assumes the being of God. It denies polytheism; and among its various forms, the doctrine of two eternal principles, the one good and the other evil; for it confesses the one eternal Creator. It denies materialism: for it asserts the creation of matter. It denies pantheism: for it assumes the existence of God before all things, and apart from them. It denies fatalism: for it involves the freedom of the Eternal Being.

It assumes the existence of God: for it is he in the beginning who creates. It assumes his eternity: for he is before all things; and as nothing comes from nothing, he himself must have been always. It implies his omnipotence: for he creates the universe of things. It implies his absolute freedom: for he begins a new course of action. It implies his infinite wisdom: for a *kosmos*, an order of matter and mind, can only come from a being of absolute intelligence. It implies his essential goodness: for the sole, eternal, almighty, all-wise, and all-sufficient Being, has no reason, no motive, and no capacity for evil; it presumes him to be beyond all limit of time and place; and he is before all time and place.

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**REPENT, UNGOLDY MAN, REPENT!**

Repent, ye sons of men, repent!  
 Hear the good tidings God hath sent  
 Of sinners saved, and sins forgiven,  
 And beggars raised to reign in heaven.  
 Beggars, beggars, beggars, beggars,  
 Raised to reign in heaven.

God sent his Son to die for us;  
 Die to redeem us from the curse.  
 He took our weakness, bore our load,  
 And dearly bought us with his blood.  
 Dearly, dearly, etc.

In guilt's dark dungeon, when we lay,  
 Mercy cried, “Spare,” and Justice, “Slay,”  
 But Jesus answered, “Set them free,  
 And pardon them, and punish me.”  
 Pardon, pardon, etc.

Salvation is of God alone;  
 Life everlasting in his Son;  
 And he that gave his Son to bleed  
 Will freely give us all we need.  
 Freely, freely, etc.

Believe the Gospel and rejoice;  
 Sing to the Lord with cheerful voice;  
 His goodness praise, his wonders tell,  
 Who ransomed all our souls from hell.  
 Ransomed, ransomed, etc.

## THE ETERNAL DAY.

Death, to a good man, is but the dawning of an eternal day. Not till then does he enter upon real life—a life unclogged by corruption. Then he is “clothed upon,” and ascends to be with Christ, which is far better. Then, farewell earth—farewell toil, and pain, and death. He goes to join the immortal company who sing and shine in the presence of God forever.

“And though the hills of death  
 May hide the bright array,  
 The marshaled brotherhood of souls  
 Still keeps its upward way;  
 Upward! forever upward!  
 I see their march sublime,  
 And hear the glorious music  
 Of the conquerors of time.”

No doubt, no darkness, no fears! The two-leaved gates of eternity are gently opening before him, and the light of the brighter world is pouring forth upon the scene of his departure.

See the dying Mozart, as he stands upon the hither shore of the river of death, looks back upon the toils of the past, and forward to the joys of the immortal future. How appropriate his “cygnean song,” the last he heard on earth:

“Spirit, thy labor is o'er!  
 Thy term of probation is run,  
 Thy steps are now bound for the untrodden shore,  
 And the race of immortals begun.  
 Spirit, how bright is the home  
 For which thou art now on the wing!  
 Thy home it will be with thy Savior and God,  
 Their loud halleluias to sing.”

In that “better country” there will be no more hunger or thirst, no cold or heat, no weariness or sickness, no pain, decay or death forever! There the wicked cease from troubling, and there the weary are at rest. The Lamb that is in the midst of the throne shall lead us to fountains of living waters, and God shall wipe away all tears from our eyes!

Reader, does your bosom glow with this glorious hope of joys immortal beyond the grave? If so, of what account are our earthly trials, disappointments and sufferings? Are they worthy to be compared with the glory to be revealed? Should we not rather bless God for every pang we feel, knowing that our light affliction—which is but for a moment—worketh for us a far more exceeding and eternal weight of glory?

“Then, O my soul, despond no more,  
 The storms of life will soon be o'er,  
 And I shall find the peaceful shore  
 Of everlasting rest!  
 O, happy day! O, joyful hour!  
 When freed from earth my soul shall tower  
 Beyond the reach of Satan's power,  
 To be forever blest.”

Such is the prospect that opens before the Christian, as he passes the gates of death. No wonder he shouts, “Victory, victory through the blood of the Lamb!”

Then welcome, death! Welcome, the tomb and the bright world beyond! Welcome, ye angels immortal! Welcome, ye blissful hosts, once of earth, and heirs of sorrow, pain, and death, but now forever free! Welcome, my long-lost kindred who await my coming! Welcome, thou gates of day, city of my God! Welcome, thrice welcome, thou glorious Redeemer, thou infinite Godhead! All hail, Immortality! All hail, Eternal Life!—*Mattison on the Immortality of the Soul.*

For the Repository of Holiness.

### REST.

“Come unto me *all* ye that labor and are heavy laden, and I *will* give you *rest*.”

How frequently we hear some world-weary one sigh, and long to be at *rest*. Oh! if I could perfectly *rest* from the burdens, and anxieties which weigh upon me, it would be complete happiness—an earthly heaven. They seem to forget the command to cast all their cares upon *Him* who *careth for them*. Many who are striving *earnestly* and *sincerely* to walk in the path which leads to Eternal Rest, become, Oh! so weary of the trials, temptations, and crosses which *must* fall upon the path of every one who is a disciple of our Jesus. And why so weary? because they strive to bear their burdens alone, depending on their own feeble strength for success. The cry of many hearts which are *apparently* so joyful is:

“Oh! where shall *rest* be found,  
Rest for the weary soul?”

Does not some gentle voice whisper, “come unto me, and *I will* give you *rest*?” Many, *when they come to our Saviour* with their burdens, forget to leave them at his feet and come away with a song of thanks-giving, but again take up the weary task, and toil and suffer for their blindness in refusing to see “the better way.” Why will we grieve “Him who hath loved us” by neglecting to trust his promises? Why not enter into the *rest* which he has prepared for us, purchased by his sufferings and death. We rob ourselves of so much peace and joy by disobeying his loving voice. He hath said “Let not your heart be troubled,” still we pass through life weighed down by life’s trials, troubled on every side. Oh! that all knew the blessedness of trusting *every* thing to Jesus; waiting for him to guide our steps. Would that we could feel that “all things shall work together for good” because we love “the Father.” This *is* rest. Sorrows may come, temptations may assail us and bitter trials may have to be borne, still they will not disturb our peace; we can feel safe, trusting our Redeemer, knowing that nothing can harm us while we are resting in him. Is this rest *yours*? If not, may the Holy Spirit influence you to seek it. It is for *you*. It is for *all*. Will you *believe*, and take the *promised* rest; *obey*, and be forever *blest*?

## Repository of Experience.

Mrs. Professor Upham.

In the previous number we published an extract from the diary of Mrs. Upham, taken from the "Riches of Grace"—a book which all earnest Christians would do well to read. These intelligent and blessed utterances are the more interesting because Mrs. Upham was not a Methodist, and the school in which she was reared was adverse to such experiences.

Further extracts, we trust, will be a blessing to our readers.

ED. REP. HOL.

March 30, 1839.—This month has found me in the diligent and prayerful study of God's word; in the examination of a new truth, which has of late, for the first time, been brought before my mind, viz: the realization of present entire sanctification to God. The result of this investigation is a deep and thorough conviction that this state may be realized, through the abounding grace of God given in answer to believing prayer. I henceforth set myself to seek the Lord; to seek full redemption in the blood of Jesus. My prayer is, "Create in me a clean heart, O God."

April 20.—The Lord is with me to set his seal to truth, by the operations of the Holy Spirit on my mind. The Word is applied to my heart and conscience; the Spirit aids me in prayer, and I am already blessed. One evening, especially, while in prayer, I received a draught from the river of life, a satisfying portion, which quenched my thirst. My faith laid hold on Jesus—a present Savior. As the tempest-tossed mariner enters the quiet haven and is at rest, so my soul was calmly anchored; all was well. I reached a spot where was safety. As I pass on from day to day, I find increasing sweetness in the word of God. The promises are so many jewels of gold; I seize them; I bind them round the neck; I press them to my heart; I search for them, as one searches for hidden treasure,

I feel a tenderness of spirit I never felt before; a melting, a dissolving heart; a walking softly, as if God were present, and bending towards me, with all his heart of love. I cannot sin against him. Every thought and desire is lost in the sweet perception of God's presence, in the desire to please him. As the little child, that cannot walk, stretches forth his hands to his parents, and the parent comes and

helps him, so I stretch forth my hands to God, and he comes and helps me—he leads me; yea, he carries me,

April 30.—Retired one morning for prayer and meditation. Before I had opened the Bible, while sitting and meditating, the Holy Ghost came upon me, and the power of the highest overshadowed me. God had come into my heart in truth, in reality. I was pure, for God himself had breathed upon me. The exercises of mind which followed this baptism of the Spirit, were a sense of purity; a feeling that I was wholly the Lord's; that God was my Father;—I had free and perfect access to Him; that I was united to Christ. I seemed to myself to have been born again; to have come into the kingdom of God as really, though not as fully, as if I had entered heaven itself. I had no interest but that of God. All my thoughts and feelings centered in him, as if God were myself, and I had no being out of God. If I looked to find myself, my former self, it was not there.

May—A sweet peace of mind have I enjoyed this month, calm, delightful, and almost uninterrupted. Have suffered in two instances, being tempted; realized who Satan was. Was in an agony for a few moments, lost in the thoughts that were pressing upon me—I had sinned.—Prayed earnestly to God, and soon found peace and joy restored to my bleeding bosom. To sin against him whom my soul ardently loves, how can I endure it. Have been enabled to visit from house to house, particularly amongst the poor. I find the precious word more and more precious to my soul; I live upon it, even as my body is sustained by food. I find here a table spread which more than meets all my wants. It seems to me that only one promise of the true and faithful God would be enough, would satisfy me; but how many do I find.

Have an abiding sense of God's presence, and at times my heart seems not only filled, but to overflow with the love of God. No clouds nor darkness overshadow my path; my faith receives no check; it seems fixed immovably on God. Have felt a strong desire to declare publicly, yea, to all the world, could my voice be heard, what a Savior I have found; one that makes whole; but am hindered. I mourn as a child who so loves he fears to grieve his parent; as one whose heart is full, and yet is forbidden to speak. Was greatly comforted in this strife of feeling, between love and fear, as I opened to read again and again, 1 Peter, iv. 1; "Forasmuch, then, that Christ has suffered for us

in the flesh, arm *yourselves likewise with the same mind.*" O what sustaining power did I find in this chapter. Verily I went in the strength of that meat many days. O Lord, thou knowest I desire only to do thy will. Let me but know thy will, and it is done, if all the world despise me. I sacrifice nothing when I give up all the world to thee.

May 25.—After much deliberation, and many weeks of prayerful study of God's Word with reference to this duty, was led this evening, at a prayer meeting, to declare the *greatness* of the salvation I had experienced. Now, Lord, have I sacrificed all to thee; a willing sacrifice thou knowest. Be thou still my God, and joyfully will I bear reproach and shame.

June 20.—My peace this month has been abundant; like the river, ever flowing.—And my joy at times, has risen high, even as the swollen river, overflowing its banks. New sources of joy arise in my contemplations of God, and God alone is the object on which my mind rests. It seems a waste of thought to dwell upon myself, on my past sins. God's forgiveness seems so complete, my sins so blotted out, as if no more remembered, that I cannot name them.—My poor, famished soul, so long oppressed in darkness and in sin, having found new wings on which to rise and soar, scarcely dares look back, but hastens on to know more and more of God.

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#### Experience of E. M. H.

The following items of experience were not intended for publication, but we take the liberty of extracting them from a private letter.

ED.

Several weeks ago a number of your Repository was put into my hands by our pastor, and as a lover of the blessed doctrine of holiness, I need not tell you how glad my heart was made to know that such a work was about to be sent forth to the people of the West. May the Lord bless and speed it on its way, till hundreds and thousands are brought not only to believe the truth, but testify of its saving power.

After my conversion, for several years, I lived like the mass of professors, sometimes happy in the Lord, at other times doubting that I ever was converted. About three years ago, I commenced reading the "Guide to Holiness," and soon felt that I

could not live without a holy heart. For six months I sought the blessing with deeper emotion than when I was seeking pardon, but was not seeking it by faith, *but by works, and therefore failed.* A good sister told me to consecrate all to the Lord, and trust his promise, "I will receive you." Christ helped me to walk boldly out upon his promises, and without any emotion, to claim him as my sanctification. I felt that the everlasting arms were around me, *but had no joyous emotion*; all was quietness and assurance. A few months after we left our home in the East, and came to this State. Here I found no sympathy, no one to advise or encourage. O how I longed for one friend, *one earthly friend*, to go with me, to stand up with me, and testify to the cleansing power of Jesus' blood. Sometimes I enjoyed the witness of full salvation clearly, at other times I would shrink from confession, and fail to honor God, and then start anew again, for I could not give up. I felt and do feel constantly, woe is me unless I live a holy life. Thus I have struggled on, but by the grace of God have been enabled always to keep all upon the altar, and am trying to live by faith upon the Son of God. O how my Savior keeps me, and how sweet to trust him. A few others are trusting the same precious Redeemer, as their *full and present* Savior. O when will the church arise and put on her beautiful garments? When will the ministry in the West do their whole duty? I have been in the West two and a half years, and have never heard one sermon directly on the doctrine of holiness; but I believe the time is coming when this will be the one great, glorious theme of believers. May God hasten the time.

I send you the names of five subscribers.

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—NAMES OF CHRISTIANS.—The Scriptures give four names to Christians, taken from the four cardinal graces so essential to man's salvation: Saints, for their holiness; believers, for their faith; brethren, for their love; disciples, for their knowledge.

## Editorial Repository.

### Address to Seekers of Holiness.

[CONTINUED FROM JULY NUMBER.]

The work of sanctification, is all embraced in two parts.

1. A genuine consecration of our powers and possessions to the one only service of God, and,

2. The making pure that which is consecrated. The work of purifying cannot be accomplished till the act of consecration is past, no more than a vessel could be accounted holy, till fully set apart for the temple service, or an animal be accepted for the altar of God, till consecrated to that end.

Both the right and the power to present ourselves as a living sacrifice to God are provided, and guaranteed, as a part of the great redemption; while the duty of such presentation, is plainly set forth in the holy scriptures. Having placed the clay in the hands of the Potter, it is simply our business to *believe* that he moulds and sanctifies it according to his word.

All agree that complete holiness *must* be attained. If so, when, and by what means?

It is promised in the word of God. But it is objected, that the scriptures propose to "finish this work a little before, or in the article of death, and we cannot look for its accomplishment till the *time* of the promise." Now if that is God's order, let it be obeyed; but if it is the teaching of men, and against the whole tenor of the New Testament, for Christ's sake, let us no longer substitute the doctrines of men for the commandments of God! The divine order as to *time*—whether in life or in death—cannot be misunderstood by consulting the first eight verses of the fourth chap. 1 Thes., and the twenty-third, and twenty-fourth verses of the fifth. Here, instead of sanctification being set forth as an attainment a "little before or in the article of death," it is urged in the present tense. "*This is the will of God, even your sanctification,*" not in death, or just as you are about to die, but now; "that ye may abstain from fornication, that every one should know how to possess his vessel in sanctification and

honor." "The very God of peace sanctify you wholly"—not at death or some fancied time before or after it, but *now*—and to this end, "I pray God your whole spirit, and soul, and body, be *preserved blameless* unto the coming of our Lord Jesus Christ."

If it is plainly the "*will of God*" that we should be sanctified, in order that we may honor him, by escaping the dominion of fleshly lusts; if to this end, *he has called us*, and pledged his own faithfulness, *after* sanctification, to keep us blameless unto the coming of Christ: that, with all lovers of the bible, ends all controversy. If God has ordered, and promised complete holiness *now*, how can we delay its attainment without unbelief in the promise, and disobedience to the order? Will God seal the ultimate damnation of blind sinners, for disbelieving his word, and disobeying his order; and *justify* you for doing both the one and the other? He has called *you* unto *holiness*, and his callings are without repentance. How can this be neglected an hour, without sinful disregard of God's word, and unbelief in his promises? But, Bible promises of deliverance from sin, can only extend to the outlimits of the atonement. There was a fountain opened for sin and uncleanness, on the provisions of which, is based every promise of God to man. The whole question must therefore turn on whether or not the Lord Jesus, in the sacrifice of his own life, made provision for the complete sanctification of his people in the present life.

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate," Heb. 13-12. "But if we walk in the light as he is in the light, we have fellowship *one* with the other, and the blood of Jesus Christ his Son *cleanseth* us from *all* sin."—1 John 1-7 "Wherefore, he *is* able also to save them to the *uttermost*, that come unto God by him." Heb. 7-25.

Now if the Lord Jesus, "that he might sanctify the people with his own blood," did "suffer without the gate, and, if in consequence of this, that he *is now* "able to save to the uttermost" because "his blood

cleanseth from all sin," the provision of the atonement is complete.

If there is efficacy *now* in Christ's blood to cleanse my soul, and to save me to the uttermost, and that salvation is offered to me now; I must either be saved by its power, or fail to make the application. There is no other fountain of cleansing, and this one will never contain more efficacy than at this moment. Why then, if I can only be cleansed here, should I not be cleansed *now*? The blood that is to wash my soul has *all* been shed, and shed for this very purpose, yet it will require forty years to wash away my sins!! This delay, in every case where light has been given, has for its cause either a deeply rooted love of sin, or unbelief in the infinite efficacy of Christ's blood. And now, dear Reader, if you are doing this and that, going here and there, to save your soul, rest assured, there is *within* you, a secret distrust of soul, in your almighty Saviour; and do what you will, or delay ever so long, while God sees you not possessed of a present faith in the sacrifice of his Son, you will not be saved in earth or heaven. The atonement now, appears before Him infinitely complete, and ages of agony will add nothing to its value. Honor Christ now, as your sanctification, by forsaking every other refuge, and coming to his blood.

But while the atonement is the only fountain, and the divine scriptures the medium through which we reach it; we will do well to remember that the application of its efficacy is made *only* by the Holy Spirit. He is the anointed agent of the Father, to regenerate and sanctify his people. From *Him*, we may therefore learn the *time* when it would please him best, to renovate and save. Has he ever proposed to any converted man to delay one day or hour, the application of the all cleansing blood? Did he ever promise to sanctify a little before death, or *to-morrow*? Does he not plainly say, "Behold, *now* is the accepted time, and behold, *this* is the day of Salvation?" Does the Holy Ghost understand God's order of saving his people, and has he *thus* revealed it? If so,

why not follow the order, and be saved *to-day*?

But this salvation, flowing from a *finished*, and infinite atonement, through the unchanging word of God, and applied by the Holy Spirit, is to be *received by faith*. Here lies the difficulty. If *by faith* in a *finished* atonement; resting on promises, to which there *never will be another added*; why not *now*? As affirmed in the previous article, these delays plainly result from seeking salvation by *works*, rather than by faith in Christ's blood; and the system of teaching which has led to this result, practically "dishonors the atonement, curtails the power of the Holy Spirit, undervalues the Bible, and *effectually* overturns the law of faith!"

As the provision for our complete restoration to the divine image is perfected, the only channels through which it can be reached *now* open, and the Holy Ghost plainly revealing that *this is his accepted time*; the *whole* responsibility of our delay to be saved, *rests with us*. This responsibility with many is considered a trivial thing; and the matter of choosing or refusing the obligations of a holy life, a question which may be settled *pro or con*, according to the tastes or desires of the soul. Others hope that their failures to reach the fountain of cleansing, may be covered by their ignorance of the way, and that God will accept them ultimately, without a holy heart, because of their want of opportunities to *know his will*!

Whether God's method of saving sinners is so intricate, that we cannot find it; and whether it is optional with us, to disbelieve God's promises, and reject Christ's blood, are solemn questions which will be terribly solved in the judgment, if not rightly settled now!

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#### HOLINESS IN PRACTICAL LIFE.

(CONTINUED FROM JULY NUMBER.)

A part of this article was designed for the previous number, but was crowded out by other matter. To clearly apprehend its connections, it should be read with the previous article. ED.

Practical holiness should reveal itself in our spirit, and every day treatment of those in our service. Very great allowance should be made for the deeply ignorant, and much patience exhibited in our treatment of their frailties and failures. Are there not many servants who are pressed and harrassed, by impatient Christian employers? While we would bring the light of practical holiness to bear upon this class of our brethren, hoping thereby to move them to avoid growing evils, and use all the power of their position to glorify their Master, we would bring the same light to bear upon those whose interests we have been pleading.

The obligations of the gospel are no less holy, or binding, on one class than another. There are solemn duties growing out of a dependent relation, as well as any other. The obligations of holiness rest with their full weight on those in service, as well as on those whom they serve. Very many young Christians of both sexes, by voluntary agreement, are in the employ of others. Obligations, moral as well as legal, have been entered into, and are binding by the law of God. To meet these obligations is a plain Christian duty, and carelessly or wilfully to violate them, is to deprive ourselves of the favor of God. Heavy business interests are often committed to the care of supposed trusty men, and very often a special trust is reposed in comparative strangers, because they wear the sanctity of the Christian name. With such especially rests the responsibility of sustaining the moral character of Christ's religion. By entering into all the channels of business life, it will be found that millions of treasure are wasted annually by the wanton carelessness of men and women in the employ of others.—Each one of these have engaged to be faithful in looking after the interest of those who employed them. Each one of them are supposed to receive compensation for the faithful discharge of the duties of their office, or position. A farmer employs a Christian young man to cultivate his fields, or intrusts him with the care of his

herd or flock. Go look at those fields, or listen to the lowing of the neglected herd, and in the half cultivated state of the one, and the painful cry of the other, you find the testimony which impeaches his moral character, and abundant reason for questioning the integrity of his profession.—Were those fields and flocks the property of this young man, these neglects would not occur. Were he to employ another, and pay him for faithful service, he would expect and demand, that *such* service be rendered. Has the Master said, "*Whatsoever ye would that men should do to you, do ye even so to them?*" Sabbath comes, and the young man goes to the sanctuary with a cloud of condemnation on his soul. He has read the Bible, the closet has not been neglected, he has not joined with wicked company, nor with his lips profaned God's name: Why is his soul in the dark? The answer is plain—he has simply and clearly violated the plain rule of Christ's Kingdom, on which the Master said "*hangs all the law and the prophets!*" The cry of the lowing herd, the wasted substance of his employer, the derangement and destitution of the neglected field, have all come before God, and the order for the withdrawal of peace and light, is to indicate that the Father *cannot approve* those who carelessly or wilfully tread down the precepts of his Son!! In like manner will the divine displeasure rest upon, and follow men in all other business channels, who are unfaithful to their trust. Here is the Christian servant girl, from month to month in the house of her employer. None more zealous for God and the service of his house. The prayer, the class, or conference room, *must* be attended at all hazards. So much time *must* be set apart to reading the Scriptures and secret devotion. The public ministry must be heard, and all superfluous ornaments laid aside, that the genuineness of her profession may appear. But she has solemnly engaged in the service of another, and derives her daily support as a compensation for her services. Important interests are intrusted to her care, and upon her faith-



fulness, or unfaithfulness, is often suspended the prosperity or ultimate adversity of the family she serves. The year closes, and from fifty to three hundred dollars of the substance of her employer has been wasted by her wanton carelessness. If that substance had been *her own*, this loss and waste would not have occurred. If she had been mistress of the family, and performed the same service for *herself*, one-third of this expenditure would have been avoided. And yet with such wanton violation of the Savior's precept before her eyes—with such recklessness of the interests of others, and such persistent, plain, every day *treading down of right*—she wonders at the gathering midnight of her soul!

Here is another, who engages to care for the frail form of a sufferer. Many long nights of anguish have already passed, and the life of that frail form depends upon the faithfulness of her watch, and the attention given her. Wednesday or Thursday evening comes, and for weary hours the harrassing cries of a helpless infant stir to their very depths, the nervous strings of that fainting mother's heart. She waits and worries, and weeps, while the echo of her anguish is found only in the wild increasing cry of that helpless little one! Why, oh! why, should such outrage be perpetrated, and such neglect be shown? The answer comes at last. The problem is solved, and the outrage *explained!* It is prayer meeting evening, and that frail body had a *Christian?* nurse, who could not neglect the hour of prayer!! She had gone to the house of *Him* who had ordered *attention to the sick*, among *highest duties of his religion*, to enjoy herself in singing Zion's songs! The last prayer was offered, and the last song sung ere she even *thought* of the frail sufferer, the cry of whose unalleviated anguish had risen up to God! Who, with the Bible in their hands, and the spirit of the Master in their hearts, could hesitate to say that such "religion is vain?" And yet similar occurrences are taking place every day. *Holiness, to be REAL, must be practical.*

#### Magazines on Holiness.

We are glad to receive on exchange the "Earnest Christian," a monthly, published by Rev. B. T. Roberts, A. M., at Rochester, and the "Way of Holiness," by Rev. L. N. Stratton, A. M., Syracuse, N. Y. These magazines, both breathe a blessed spirit, and we trust will be amply sustained in their mission of love.

We are also happy to know that the "Guide to, and Beauty of Holiness," is bearing blessed tidings to tens of thousands of its readers, and earnestly pray that God will make it more than ever, a defense for the right, and a guide to the fountain of cleansing.

We are not among the number who desire the destruction of our neighbor's house that ours may be built, nor do we believe that his property must depreciate, because we are building near him.

The "Guide and Beauty," and the "Repository," so far as we know, are the only Magazines on holiness, published in America, which expect the patronage of the M. E. Church. With a million of members, and the wide opening fields of the South and West, we think this *Continent* sufficiently broad to sustain both the one and the other.

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#### To the Patrons of the Repository.

Having made arrangements for an enlarged subscription from July to the close of the year, we are happy of the influx of subscribers of late, but an enlarged effort will be necessary to fill our measure. We earnestly hope, therefore, that *each reader of the "Repository"* will be interested immediately, to enlarge our list. The present number comes out late, in consequence of previous delays. We hope to issue for Sept. by the 10th of the month, and thereafter at an earlier date.

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#### The attention of all our Readers

Is particularly directed to "Special Appeal," on last page of cover.