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The Repository of Holiness

1865

Volume 1, Number 04, April, 1865

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Recommended Citation

Harvey, M. L., "Volume 1, Number 04, April, 1865" (1865). *The Repository of Holiness*. 6.
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THE REPOSITORY OF HOLINESS.

VOL. I. APRIL 1, 1865. NO. IV.

DAWNINGS OF THE HIGHER LIFE.

BY JESSE T. PECK, D.D.

You have often resolved to live a better life. Your failures have grieved and alarmed you. You have said, it is strange that I should know the way so well; see in it so much of beauty and righteousness, and yet not walk in it steadily and rigidly. I will begin anew. I will re-consecrate myself to God, and henceforth my walk and conversation shall show that I am a true Christian.

Then, it is likely you have poured out your soul in prayer. God has been pleased with the sincerity with which you have entertained the thoughts and purposes of duty Himself has suggested. He has seen the true spirit of loyalty to Him, and faith in His Son, in which you have bowed and asked His blessing, and He has granted it. With humble gratitude you remember the many instances in which you have been melted down before the Lord, and baptized with His love.

The great fact, however, has perplexed and distressed you, that these improvements were quite too temporary. Why, you have been ready to ask, is there no more strength in my resolutions? Why must my evils of heart, and the necessity for repentance and conquests over myself, return upon me so frequently?

It is presumed, that after all your experience, your self-examination, your prayers, your reading in the Bible and other excellent books, you have at last no doubt as to the true explanation of these failures; that you are now fully convinced that the evil is within you, and that a profound conviction from the Holy Spirit of *inward impurity*, of the necessity of holiness, has taken possession of your soul. What now will you do?

Nothing is of moral force which has not the sanction of the will. Your own free spirit must act. Your purpose must be fixed under a

high sense of right, and a *longing desire to be pure in heart*. Why should you delay? Is not the evidence conclusive? Have not all your delays been injurious to you? Have you not deprived yourself of much enjoyment, the church of much efficient labor, by putting off, from time to time, the work of entire dedication to the service of God? In many particulars, have you not failed to glorify Him as you would have done, with a heart glowing with perfect love? How long shall this halting continue? In the name of Christ, we beseech you to end it.

Do you ask, what shall be the character of the resolve now to be made? We answer, *not merely a resolution to reform*, though it is inclusive of this. To resolve to live near to God, to be more thoughtful, more devout, more guarded in spirit, in word, and in action, is a high duty, and you will never in this life be beyond it. To resolve upon a re-consecration of yourself to God, and to seek a deeper work of grace will be all well, and is what you have done, and will have occasion to do, times without number;—but your experience shows that this does not reach the case. *Some profounder remedy is demanded than any you have thus found.*

But, do you say, I am resolved to be henceforth entirely a Christian? I have long enough endured the evil of a divided life. I have tried to meet the claims of God, and yet I have failed to separate myself wholly from worldly influences. I see the wrong, I *feel* it more deeply than words can express. To be wholly the Lord's—to be a Christian in every thing—to be prepared to glorify God at all times, in life or death, seems now the most desirable privilege on earth. I am determined that this shall be my future course. For such a noble purpose we humbly join with you to thank Almighty God who has given you grace to form it. But we have one thing more to suggest. Let your resolution relate to your inner being—to the very source of your thoughts, your affections, your life. *Nay, resolve directly and explicitly that you will seek for holiness of heart*—that nothing but this shall satisfy you. Several things are essential to this resolution.

1. *It must be grounded in conviction.* Without this, your resolution will be feeble and temporary—little more indeed than a mere impulse. Many excellent resolves have been formed under the influence of temporary excitement, or the special pleadings of a friend, or even the force of arguments which you did not know how to resist, and hence felt forced to yield your assent, against some of your strongest inclinations. These resolutions were right in themselves, and in some degree influential over your subsequent lives, and yet they fell short of their object. They had not the strength, the power, the reliable

durability which your condition and wants demanded. But thorough conviction of inward depravity, and of the need of entire sanctification, wrought by the power of the Holy Ghost, will remedy this defect. Let there be no failure now. Have you a doubt that your inward impurities have been the source of your troubles? Has God fully shown you these secret wrongs, so that you now know what must be done to render your life a holy life—a life of perfect love? Has that conviction gone through and through you, so that you have no doubt as to the complete remedy—the *full salvation you need*, and are entitled to receive through the merits of Christ? Has the conviction become *more* than a matter of feeling with you? Has it become a *fact*, a deep-seated, pervading fact of your being, so that you do not find it trembling, hesitating, and yielding, after a few hours of trial? *Is it present yet?* Does every effort of prayer, and examination, and faith, strengthen it? Then you have reliable ground for the resolution to seek for holiness until you obtain it. Your convictions will make such a resolution as is now due, possible—will give it soundness and force—will move on with it to sustain and increase its power.

2. *But carefully observe that this resolution is not made in your own strength.* How often have your most solemn vows failed, for no other reason than some secret reliance upon your own power. But now, let this error be also remedied. You have no strength of your own. You see this more clearly than before. You are nothing—*God is all*. The Holy Spirit can sustain you in the purpose to seek for a pure heart, until you obtain it. Think now, in earnest sincerity—are you *satisfied* that divine power alone can support you? Do you feel that you may trust *that* power without the least reserve? Fix your whole soul upon the Almighty Spirit, until you see and feel that He is given for you; that He has come to accomplish the work of cleansing for you; that, in the unlimited power of God, the Holy Spirit is with you, to be might in your weakness, and to uphold you in this struggle. Now, *make the resolution*. With every energy of intellect and heart, confiding in the strength of the Holy Ghost, venture to say, *I will seek for holiness until I obtain it*. Why should you fear? This resolution is in harmony with God's will—with the teaching of the Bible—with the whole plan of redemption. It is just the point to which you have been urged for many months, and probably years. God invites you, He urges you, He pleads with you. Surely, you will not refuse. Then, is the resolution formed?

3. *There must be no mental reservation.* Did you think, as you were settling the question, I will make an effort—I will see whether it is

for me—I will try the theory by an experiment? Alas! then you have been deceived by the enemy. Do you not see how marked is the evidence of unbelief in all this? Is it, then, only a resolution to ascertain whether God is true or false? Do you propose to debate the promises of the gospel, and to proceed only upon condition that you shall find them reliable? No. This would be a fearful responsibility. This alone would account for the failure of your effort. The resolution, to be successful, must be based upon *the absolute, unchangeable veracity of God*—upon the unquestioned integrity of the promises—upon the *positive certainty* that the blood of Jesus *can* cleanse from ALL SIN, and that *it can and will cleanse you*, so soon as you take the right position in regard to it.

4. Another caution suffer us to suggest. An attempt to prescribe your own states of mind before and after this work is wrought, and the manner in which it is to be effected, will mislead you. The methods of divine grace upon the souls of men are various. Characters differ;—some feel more deeply, some think more profoundly; some have dullness, and some have liveliness of soul. “There are diversities of operations, but the same spirit.” The manner in which you will be affected is not, therefore, a question submitted to yourself; you may have *some* power over it, but you ought to exercise as little as possible; at least, include nothing of this in your resolution—*leave it all with God*. The resolution must be absolutely without condition; simply and purely a resolution, made in the strength of grace, to seek for perfect love, in the use of all the means God has appointed, according to your best ability, until you gain the blessing. To say beforehand, it cannot be done *now*—I must organize and pray for *days* and *weeks*—at least, there must be some delay in the matter—all this is to limit God. It is to assume to judge by and beyond your light, nay, in opposition to your light, for all this deferring and selection of times is surely against the word of God. True, there *may* be a delay. But the reason will be in *you*, not *in God*. All we mean here, is, that the time, whether longer or shorter, is to make no difference with your resolutions. It is a resolve *to seek until you obtain*, and especially to seek *now*. Is this your resolution?

5. Finally, the resolution must be made with a full purpose to accept all the requirements of God’s word. Some of them may be crossing to your nature; some may be difficult for you, with your habits of life, to meet. You feel the shrinkings of the flesh, while the spirit is willing, and yet every cross must be borne, every trial endured, every apparent danger braved. The thing you have undertaken is *to obtain a clean heart*—to be, in soul and body, and spirit, wholly the Lord’s.

This rises, in dignity and importance, above everything else, and must be preferred to everything else. Every sacrifice required for the fulfillment of the revealed conditions, must be considered a privilege for the sake of the object, for the honor of Christ, for the glory of God. But be not alarmed. As you advance, you will be delighted to see how *right*, how perfectly in accordance with your own sense of duty, every particular of it is. You will feel an agreeable surprise at the perfect simplicity of the way, and as you proceed to take one step after another, you will see difficulties vanish, and the most dreaded crosses turn into the most grateful privileges.



AGREEMENT IN PRAYER.

A few females, who had long been associated as a "prayer circle, were assembled, and one of them read from the eighteenth chapter of Matthew. On reading the promise, "I say unto you that if two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father which is in heaven," she paused and then said, "Is it possible that we have so often met to make known our requests unto God, and have never noticed this promise? I have read it all my life, but it seems *new* to me. Why should our prayers be unavailing, when we have such an assurance from our Saviour's lips? Perhaps it is because we have not agreed on some definite object for which to pray."

She then proposed that some individual should be made the special object of their supplications. The proposition was acceded to, and a merchant of high respectability and worth, who seemed to lack only the "one thing needful," was the friend mentioned. He was exemplary in his deportment, a man of strict integrity, liberal to charitable objects, and a regular attendant on the ministrations of the Sabbath; but was never seen at an evening meeting, and had never evinced solicitude in relation to his highest interests. Fervent and repeated supplications were made on his behalf by this little company; and when they dispersed, they agreed not to mention the course they had pursued, but to continue to entreat the richest blessings on the individual until they should meet again at the expiration of a fortnight.

Strong as the faith of these ladies had been, they were surprised, at the next weekly prayer-meeting, to see the gentleman for whom they had been so much interested, enter the room. In the course of the evening, he rose and said he felt constrained to state that a few days

since he became deeply impressed with the thought that he was living "without hope and without God in the world;" that he had been wretched ever since, and now had come to ask the prayers of those present.

Before the next meeting of the prayer circle, this friend was clothed and in his right mind, sitting at the feet of Jesus.

Encouraged by this signal answer to their prayers, these ladies united in another object. There were two brothers in the village, both members of the church, but between whom there was such hostility that years had passed without their speaking to each other. These brothers were next made the subject of fervent prayer. That very night one of them was sleepless; and musing on the unhappy state of feeling between himself and a brother once so dear to him, on the effect that such an alienation was calculated to produce on their own character, and on the cause of Christ, which they both professed to love, he felt the stings of an awakened conscience, and resolved to attempt a reconciliation. Early the following morning he repaired to the dwelling of his brother, who saw him approaching, and went out to meet him. They greeted each other most affectionately, and in tears "confessed their faults one to another." Each declared himself the aggressor, and the other comparatively blameless. After a melting interview, they separated, forgiving and forgiven, loving brothers in Christ.

"Let us not be weary in well-doing," said these ladies. They knew that one of their brethren in the church was rendered almost wretched in consequence of being yoked with an unbeliever. His wife was openly opposed to everything connected with Christianity. Her conduct was so obviously reprehensible, that she was the object of universal censure, and to her own family she was a terror. Nothing but the power of God could subdue a heart like hers, and this was sought most earnestly. Importunate entreaties for her conversion, and the emancipation of her husband from his miserable thralldom, were reiterated—and wrestling prayer prevailed.

There had been sunrise meetings for some weeks, and on the morning after this meeting of females, the brother who had been so long afflicted with this "thorn in the flesh," and had gone solitarily to the place of prayer, was seen walking thither with his wife leaning upon his arm, who seemed bending under the weight of some terrible emotion. During the services, the husband told the audience that he had passed a sleepless, anxious night, and his wife one of indescribable agony; that her sins, like a mountain, were pressing her in the dust; and he besought all to pray for her relief. Before many days

elapsed she was, with the spirit of a child, learning in the school of Christ.

Do not these facts afford powerful encouragement to united, ardent, and believing prayer for particular individuals?—*Sketches from Life.*



HE who loves little, prays little; he who loves much, prays much.



THE LOVE OF JESUS.

BY GEORGE LANSING TAYLOR.

Could all the loves by mortals known,
Of father, daughter, sister, brother,
Be blent and mingled all in one,
With loves of husband, wife, and mother,
This were a love no words might tell,
Reached by no strain of lyric shell.

Blend all the love that thrills the skies
And warms the angel-hearts in glory,
Till every quivering glance that flies
From angel-eyes reveals the story—
This were a mightier love that heaven
Hath yet to saint or seraph given.

Blend all the loves on loves that glow
Where'er creative power has wandered,
Or hearts do bound or spirits know,
Or souls of love have ever pondered—
This were a love too vast, sublime,
For man's or angel's thoughts to climb.

But Oh, ONE LOVE for man has burned,
Grander, sublimer, sweeter far,
Than all the loves that ever yearned
On earth, in heaven, and every star;
That drains LOVE'S UNIVERSE beside,
The love that LOVED when Jesus died.

 A CLEAN HEART.

“Create in me a clean heart, O God; and renew a right spirit within me.” Psalm li, 10.

This was the prayer of David. A new creation only could satisfy his desire. The plague of an evil heart he had long felt; its corruptions had blinded his spiritual eye, and destroyed his inward peace; its deceitful imaginings had snared his feet; and its unholy passions had plunged him into guilt. Conscience now awoke from its slumber, and he sought deliverance. Pardon he must have, and therefore he cries unto God, “Hide thy face from my sins, and blot out all mine iniquities.” But he must have purity as well as pardon. Nothing less than this would constitute a complete deliverance from sin. Nothing less than this would satisfy the longings of his soul. Penitence he might exercise, confession he might make; nay, every weapon of rebellion he might lay down; but none of these, nor all of these, could constitute or even create a clean heart. And here has power failed. Hitherto, and up to this point, he had come, the Spirit of God helping his infirmities. But now an exercise of something more than finite power is needed. The utmost effort in human agency has been put forth, the last step has been taken. Then comes—not the crushing agony of despair, nor yet the presumptuous note of triumph, self-originated and unheralded from the skies; but the last mighty struggle of a triumphing, victorious faith—“Create in me a clean heart, O God! Thou who didst speak creation into being; thou in whose sight the very heavens are unclean; thou who art the embodiment of all purity as well as of all power, send forth thy creating energy anew, that my soul may once more be made the partaker of thy Divine purity.” Thus did David agonize before God, till in an exultant song of triumph he could proclaim that as far as the east is from the west, so far had God removed all his iniquities from him.

My soul—so long disquieted by the buffetings of Satan, so long vexed with the plague of thine own unsanctified nature—come thou and enter into this mighty conflict with the Psalmist; wrestle valiantly, and though principalities and powers may oppose, God shall in thee also create the “clean heart.” And henceforth, the life thou livest shall be by faith on the Son of God.



HE who dies in the path of duty, deserves a nobler name than he who leads a victorious army over the ruins of a conquered kingdom.

 INBRED SIN.

 BY REV. F. G. HIBBARD.

1. There is no difference of opinion as to the FACT of inbred sin existing after justification. All admit this. All persons are troubled and distressed with it, and more or less put back in their christian life by it, after they have experienced justifying grace.

2. There is no difference of opinion as to the fact that sanctifying grace takes away inbred sin. This is the peculiar blessedness of this grace.

There are, then, but two points whence any difference of opinion can arise, viz: 1. What is the nature and origin of inbred sin? 2. What is its effect upon a state of justification?

Inbred sin, we define to be the SIN OF THE HEART, as distinguished from the SIN OF THE LIFE. It is INWARD SIN, not OUTWARD SIN. It is the sin of the DESIRE, the FEELINGS, the VOLITIONS, which does not grow into the overt act. If it does grow into the overt, or outward act, it is no longer simply INBRED. As to the nature of these sins, we say they are such as these; viz: anger, ill-will, pride, envy, selfishness, evil desire, etc. As to their effect upon a state of justification we said, "We do not suppose they operate to produce a complete forfeiture of a state of justification, and yet from their nature they are incompatible with a state of complete acceptance." As we were speaking simply of those heart evils which gained only temporary, occasional, and partial influence over the mind and moral feelings, evils which the whole renewed nature of the christian resists and hates, and which it is always supposed are quickly repented of, we did not suppose any one would understand us as speaking of a permanent, habitual and characteristic state of the soul. It was not anger, pride, evil desire, etc., persisted in, and habitually cherished that we were speaking of. Such a state could not exist with any justifying grace. Nor did we give any new definition to inbred sin, unless the simple circumstance of its being voluntary, and hence of the nature of the sin proper, be considered new.

But to understand what we mean, let us suppose a real case. Here is a person who is justified, but on the occasion of sudden temptation he gets angry. Now this anger is a sin. It is a heart sin. It is inbred sin. We are not speaking now of any outward act, nor of any transporting rage of passion, but only of angry feeling arising in the heart, and for a while, a minute, or an hour, holding place there. Now the question arises, was this angry feeling something that REMAINED in

him after justification; that is, something that existed in the heart at the moment of justification, and continued there afterward? Or was it something which suddenly sprung up from the force of temptation, and which in its nature and effect contrary to complete justification? Now, we take the latter view, and say that all such feelings bring the mind under condemnation. Yet, because they are not of the nature of deliberate, premeditated sin, but arise from the force of sudden temptation, and because, moreover, they do not acquire a permanent, but only a partial control of the will, they are not charged against us by our merciful God, as deliberate sins are. They do not effect a complete forfeiture of our justified state, or of all the grace of justification. Yet any sin persisted in and deliberately adopted and defended, would completely forfeit all justifying grace. But the class of sins which we are now speaking of, simply relate to the wrong excitation of the moral feelings, and in that moderate degree which never allow them to mature into ripe sin. These are sins which the christian heart grieves over, repents of, and strives against, and which the second baptism of the Spirit alone can free the soul from.

But does this doctrine lower the standard of justification? We think no one would infer this, unless he had first misunderstood our definitions and statements on the point.

All our standards teach that inbred sin is not a complete forfeiture of the grace of justification.

We stated that "the subtlety of inbred sin is such that it often steals into the heart of the unpracticed and unwatchful soul, unperceived." In proof of this we have only to cite the experience of all Christians. Have not all felt that pride, or anger, or envy, or jealousy, or other wrong moral feelings, have by the deceitfulness of sin at times gained an influence over them, which they were not fully aware of, till subsequent reflection had brought the fact to view? We think no one who understands the depths of his own heart would deny this.—*Beauty of Holiness.*



I DON'T PROFESS HOLINESS.

BY A. A. PHELPS.

Strange words! But they have fallen from the lips of many a professed christian, as an apology for his general looseness of life, and his frequent indulgence in what he chooses to denominate trivial sins.

When accosted by the voice of friendly reproof, for manifest inconsistencies in his daily walk, he quickly replies, with an air of self-satisfaction—"I don't *profess* holiness." But responsibility is not so easily thrown off. Such evident and God-dishonoring evasions can never be accepted as a palliation for known deficiencies. If you do not profess holiness, you are under the most solemn obligations not only to profess, but to *possess* the state of Christian purity *this very hour*. There is no excuse. Abundant provision is made for the destruction of every evil, and the complete restoration of the divine likeness. The healing waters are already troubled. The trickling blood of Calvary, the echoing wails of a dying Redeemer, bespeak your privilege in thrilling accents.

But stop. You say you "don't profess holiness;" and hence deem yourself licensed to say and do a multitude of things which you clearly see and frankly acknowledge would not comport with such a profession. But what kind of theology is this? You have evidently committed two grand mistakes, which ought to be corrected ere they prove your ruin. In the first place *you do* profess holiness, if you profess to be the disciple of Jesus. You would not, surely, have us understand that you profess *unholiness*. In general terms, then, the gospel is a *holy* gospel, and you have subscribed to its precepts and principles; Jesus is a holy saviour, and you profess to be his representative.

But, in particular, what mean those solemn baptismal vows, registered in heaven and on earth, to "renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh," so as no more to "follow or be led by them?" Did you make them with the honest intention to fulfill? What, then, is their plain import, but that you would separate yourself from all ungodliness, and become identified with virtue, and holiness, and truth? Verily, then, although you may not have experienced the eradication of all original depravity from your heart, yet you have so committed yourself as shortly to obtain such experience if you are true to your positions. To subscribe to the vows already upon you, is to profess a belief in the theory and importance of holiness of heart; and to carry them fully out is to lead you to an experimental acquaintance with the all-cleansing blood of the Lamb.

But a second mistake is the supposition that, because you do not make the loftiest pretensions to spirituality, you can, therefore, indulge in a carelessness (not to say sin), which would be incompatible with the profession of entire holiness. And yet this accords with the rela-

tive standards of justification and sanctification which many have erected, placing the former down in the mud, and the latter among the clouds. In opposition to this sentiment, however, let it be stated—and we would echo it in thunder tones—it *MEANS something, to be truly justified by grace.* And whoever professes this state, is expected to be just as consistent and irreproachable in his outward demeanor, as though he possessed a “heart from sin set free.” He cannot remain justified without walking in *all* the light he has. Hence, so far as his knowledge extends, he must be as plain in his dress, as faithful in his duty, as single in his aim, as the holiest saint on earth, or condemnation will be the inevitable result.

In vain, then, are all excuses for sin. Whether we profess to be saved or not, the responsibility rests upon us, and nothing in all the universe can remove it. We may frame apologies, with the show of plausibility in the eyes of men; but, in the eyes of God, they are as destitute of weight as an empty sound. They may drown conviction, and parry off the earnest appeals of those dear brethren who sympathize with Christ, and care for our souls; but they will also appear as swift witnesses against us in the flaming day when every mouth shall be stopped.

WHEN OUGHT WE?

One day a lady was teaching a class of little girls in a Sunday school. She was talking to them about love to God. “My dear children,” she said, “how soon may we give our hearts to God, and become true Christians?” They did not answer at first. Then she spoke to them one by one. Turning to the oldest scholar in the class, she asked, “What do you say, Mary?”

“When we are thirteen.”

“What do you say, Jane?”

“When we are ten.”

“What do you say, Susan?”

“When we are six.”

At last she came to little Lillie, the youngest scholar in the class.

“Well, Lillie,” she said, “and how soon do you think we may give our hearts to God?”

“Just as soon as we feel that we are sinners, and know who God is?” said Lillie.

How beautiful an answer that was! and how true! Yes, “as soon as you feel that you are a sinner, and know who God is,” you may give him your heart and become a Christian.

IDOLS OF CLAY.

Ah, yes! 'tis passing strange how we do cling
 To this fair earth with all its vanity;
 Strange that the most melodious songs we sing
 Bring not one answering echo from on high;
 Strange that we hope at last to be forgiven,
 While we so recklessly forget our God;
 Strange that we think to step from earth to Heaven,
 While we rebel at each stroke of His rod.
 Some hours—when we are sad, it seems more strange
 That we so fondly shrine within our hearts
 A dream of love we almost know must change,
 Or vanish as the golden day departs.
 We build a temple in our inmost soul,
 And dedicate it with our prayers and tears;
 We set our idols up, and then enroll
 Names we believe we'll cherish there for years.
 Idols of clay! ah, well we know they are;
 Oft we fall down and worship them each day;
 Each is to us a bright and hallowed star,
 We never think how they must all decay.
 And so, when one by one God tears them down,
 And lays to waste the temple we have made,
 We murmur loud at His reproving power,
 As though that hand of chastening might be stayed.
 "No other Gods before me," He hath said;
 And we love—"not wisely, but too well,"
 Death lays his hand upon our idol's head,
 Nor heeds the grief no human tongue can tell.
 We had forgotten Him—our Father, God;
 We laid our offerings at an earthly shrine;
 He lays our idols down beneath the sod,
 And says—"your homage and your love is mine."
 Some one has sung, "love not, ye sons of clay;"
 But I say life is worthless without love;
 Love on forever, and, perchance, ye may
 Thus learn a little of that life above.
 Love on, love; God asks you not to cease,
 Only to love Him more than all. Then pray
 For strength, and, resting in a holy peace,
 O! love not too well here, idols of clay.

 DR. ADAM CLARKE AND SANCTIFICATION.

[The following original letter was written by the late Rev. Dr. A. Clarke, when about twenty-two years of age, to the Rev. John Wesley, and it shows his experience at that period, of the blessing of entire sanctification.]

NORWICH, March 29, 1784.

Reverend and very Dear Sir:—

Since I was justified, I have, in general, expected and prayed for that inestimable blessing, a heart in all things devoted to God, which, soon after I received pardon, I found to be indispensably necessary; but meeting with little encouragement in my pursuit after it, I obtained it not, and so spent that time in offering a maimed sacrifice, which, if I had been encouraged and rightly directed, might have been spent in serving God with a perfect heart and willing mind. I continued mostly in this state, or at most, advancing very slowly, till I came to this kingdom, when you ordered me into the Bradford Circuit. Here the good Lord was pleased to give me a sight of the unspeakable depravity of my heart, and one time in particular, in such a measure that the distress I felt, was so painful in sustaining, as would be difficult in describing. I suppose at that time, had there not been a sea between me and my native country, and want of money to have carried me there, it is probable I should have made a speedy departure from the work in which I was engaged. I regarded nothing, not even life itself, in comparison with having my heart cleansed of all sin; and began to seek it with full purpose of soul. Thus I continued looking for it, and frequently in much distress, till December, 1782, when I opened my mind to a local preacher, who, I had heard, was a partaker of this precious privilege; from him I received some encouragement and direction, and so set out afresh in quest of it, endeavoring, with all my strength, to believe in the ability and willingness of my God to accomplish the great work.

Soon after this, while earnestly wrestling with the Lord in prayer, and endeavoring self-desperately to believe, I found a change wrought in my soul, which I endeavored, through grace, to maintain amid grievous temptations and accusations, for the subtle foe seemed now determined either to spoil me of my confidence, or to render me as miserable, by reiterated temptation, as I was before when mourning the inbeing of his infernal offspring; but my indulgent Saviour continued to support and encourage me, and enabled me with all my power to preach the glad tidings to others, so that I soon saw more of the effects of the travail of my Redeemer's soul than I had ever seen be-

fore. Glory be to God through Christ! Amen. But to this day I am in a strait between two, and fear almost constantly rests on my mind of denying it, lest thereby I should forfeit what I have received, or grieve the blessed Spirit; and again, I am afraid to affirm that it is done, lest I should deceive myself in a matter of such great importance.

When this is considered, dear sir, you can easily perceive how much I stand in need of your advice and direction. I know, indeed, that, from God, knowledge and wisdom are to be received, and that he gives to all liberally, who ask such blessings from Him. But, again, I remember a sentiment in one of your sermons, in which you inform me that God usually helps "man by man." This I believe to be exactly right, and therefore entertain a hope that if you will be so very kind as to spend a few moments in directing one concerning these things, the good Lord will make your advice abundantly profitable, and I am sure will reward the labor of love.

Our congregation in this circuit are in general enlarged, and several, through the mercy of God, are much quickened. O, my God, abundantly increase the flame, till it becomes universal, for Jesus' sake. Several of our people in this city have no great affection for the doctrine of entire sanctification. However, whether they will hear or forbear, we declare it unto them, well knowing that unless we do this, we preach not the whole gospel of God. Some, who had before denied it, are now not only convinced of the attainableness of it, but are earnestly contending for it, and some have received a token of good. *Gloria Deo!* Earnestly praying that the Lord may be your sun and your shield, and that he may make your latter days still more useful than the former, and spare you many more years for the profit of his people, and give you every degree of grace to prepare you for eternal glory, I remain, very dear sir, your unworthy, though truly desirous of being, in all respects, your obedient son in the gospel of our common Lord.

ADAM CLARKE.

[REVIVALIST.]



From the old Beauty of Holiness.

SANCTIFICATION.

The following is an original letter from Rev. James Caughey, to the Rev. S. D. Ferguson, a most honored, and able, and useful presiding elder in New York city, twenty-five years since. What wonders hath

Brother Caughey seen on earth ! What glories hath Brother Ferguson seen in glory, since that time. O praise God !

ESSEX, Vermont, July 20, 1834.

My very dear Brother Ferguson :—

For a few hours past you have pressed very heavily upon my mind. With quite a strong impression to write a few lines to you, I bowed on my knees and requested the Lord to show me the right way. And notwithstanding my poor feeble mind has its troubles, and deep and sore conflicts with wicked spirits, yet my spirit forgets itself and its own cares to think of one, who shall be near and dear to me even till life's latest impulses. Considering my own meanness, littleness, and ignorance, and your long standing in the church of God, your extensive acquaintance with men and things, and also with holy subjects, together with your influential standing on the walls of Zion, my soul almost shrinks back from writing anything in the form of advice or instruction. Added to this, the perpetual threats of the enemy of my soul would lead me to shrink back from the observation of any one, silently breathing, "O that I had the wings of a dove, then would I flee away and be forever at rest." Still, I know you are in a measure acquainted with my spirit, and our past familiar intercourse encourages me to throw off all restraint, and write freely as to an intimate friend. With emotions which I cannot describe, I have observed for a few months past, your onward and upward flight, your increasing devotion to God and His cause. Your heart has been aflame, your words have burned, your example has provoked many, while with outstretched arms and streaming eyes you have been eagerly grasping after the fullness of perfect love. I have seen your struggles. I have heard some of your groans, and joined in a few of your triumphs. I have struggled for you, I have groaned my prayer to God for you. I have known and felt that your Lord has wise and loving designs toward you. That as for many years you have labored for Him, so He now intends to do much for you, even to bring you under the heavenly shade—to lead you by the still waters, to stamp on your heaven-moulded spirit that new name, the new best name of love. To give you the white stone, the hidden mystery, Christ in a pure and spotless heart, that, being changed by the immediate power of God, and the energy of the Holy Ghost, and washed by the atoning, cleansing blood of your Redeemer, you might stand entire, your spirit brought into a pure element of love, and every happy moment of your future life, enjoy that silent heaven, that holy awe that dare not move, that oneness with your Creator, with Christ, with the Spirit. That sweet resignation, that childlike confidence, that sweet content, that rest in

God, that repose in the blood of Jesus, that perpetual calm! All this, and much more my Lord intends to do for thee, thou ambassador of heaven! I know you have had lately heavenly gales of grace. Your light hath been far up the holy pathway. But I have been afraid of your bending your wings for lower grounds; being weary of the perpetual stretch after God, and the mount of holiness. Nothing is more common than this. Thousands try and thousands labor up the holy hill, and when almost within sight of the fountain that was opened for sin and uncleanness, get discouraged and give it over, and slide to the foot of the hill again, so that if ever they should commence again, they have to go over the whole beaten track as before. And I am inclined to think, that thousands have plunged in the fountain, have been made every whit whole, yet for the want of the witness, in the hour of temptation have carelessly cast away their confidence, and "measured back their steps," in a degree, "to earth again." I verily believe God hath give you this blessing. I am inclined to think you look too high. God hath done much for you—praise him for it, yet look up for more. Remember, my dear brother, a small degree of happiness, with severe conflicts, and varied temptations, are quite consistent with a state of salvation from sin. You think it is a great word to say, "I am cleansed from sin." Truly it is, but it is far greater to say, "I am filled with God." The one is done in the twinkling of an eye, but it will require months and years, and even eternity itself, for the other! The more God fills, the more there shall be to fill. Such is the capacity of the soul! To empty and to fill, are two of the distinct offices of the Holy Ghost, and I believe if you carefully examine, you will find the former fulfilled in your heart. And what are

"These wandering gleams of light,
And gentle ardors from above,
Which make you sit like seraph bright
Some moments on a throne of love?"

But the beaming forth of that light, by which the witness shall be borne—but the morning radiance of that fullness of inward glory, which shall, before long, enwrap your happy, blood-washed soul! You expressed in your letter, the difficulty of standing firmly with the clear witness of the Spirit. This is true—all will be doubt and uncertainty without this divine testimony that the work is done. But what is this testimony, or witness? Much has been written, and much said upon this subject, and much has been said to the point. But language fails to convey the very thing and nothing more. A writer has more temptation to soar a little too high on this subject, than to

fall short. The heart cannot but burn when the mind dwells upon it. I imagine when we are speaking or writing on this, which we call the "witness," we should keep a constant eye on what God has done for us, relative to this blessing. The exact language of experience is generally the language of plainness and simplicity, when adorned, adorned the most. I should like to tell you, in a few words, a little of the past dealings of God with my soul. About four years ago, I believe God gave me this blessing, but not the witness. Nor yet was I at all anxious about it. I loved God, and His people, and his will, and had much happiness. I hated, I feared sin; I had one desire, to please God, yet dare not say I was sanctified. I mingled that which looked like sin and temptation together, and called them both sin. All looked alike, and all were resisted alike. I was like a man in the dark, mingling cloths of white, red, and yellow, together, without being able to distinguish them, because there was no light to bear witness to the eyes. Nearly two years ago, I was convinced that the glory of God and the good of souls required that I should enjoy and profess it. That the people would go as far as I went, but no farther. Like priest, like people. I commenced in good earnest, but at the wrong end, as though I had never experienced it. I ought to have begun where God left off. God is not willing to let his work go for nothing. I sought, I fasted, I prayed, I sighed, I groaned; but like one beating the air. I sought what I had, and left unsought what I had not, that is, the witness of the spirit that the blood is applied. God, however, had mercy on my ignorance. He saw I was honestly and unconsciously erring, and, glory be to His holy name! he gently led me without any struggle, without the least agony, into the light where the testifier aideth; in a moment there was a faint testimony. Perhaps I had better give you the circumstances. A little more than a year ago, when reading Mr. Wesley's treatise on Christian Perfection, a light which I cannot define sweetly beamed into my mind. It was not bright, but so clear that I could discover my state, while I silently exclaimed, "surely the work is done. I enjoy the blessing. Cruel sin exists no more." I had no increase of joy, no shouting, no falling as I expected—all was calm. Sweet, pure, silent peace was in my hallowed soul! In the same proportion as the light beamed forth, in the same proportion I believed. I held it, however, for a few weeks with a trembling hand. I bore witness before God's people, as far as he gave me light. The light gradually became more steady, and of course my confidence also. The one kept pace with the other, but I was like an infant learning to walk. By degrees, I felt something more than mere light. I felt an impression, a substance pressing down

on my spirit, like a hand on water, accompanied with a sensibility of purity, and a measure of additional love, but no overwhelming joy, nor rapturous views. I had sweet, rational, solid peace and purity, attended with a very tender conscience, and an ardent desire to glorify God and save souls. All this, my dear brother, has been tried to the very foundation as by fire. The devil is angry when I either speak or write about it. But if all the artillery of hell and damnation are to be discharged against me, I shall bear witness to the truth of Jesus. My conflicts are all with my invisible foes. I feel sweet purity. I have open communication with God. He permits me to tell him at all times my whole heart. Now, my dear brother, take a fresh start. Yours is the kingdom. Perhaps while you read this paper, you shall receive wafts of the heavenly air—renewed impulses of the Holy Ghost. Perhaps it may be a blessing. I had no idea of writing half so much, but there was a compeller, so no thanks to me! I accompany this with my most ardent prayers for your present and eternal welfare, and remain yours in Christ Jesus.

JAMES CAUGHEY.

REV. S. D. FERGUSON.



PLAIN TALK.



There are many professing christians who are secretly vexed on account of the charity they have to bestow and the self-denial they have to use. If, instead of the smooth prayers which they do pray, they would speak but the things which they really feel, they would say, when they go home at night, "Oh! Lord, I met a poor wretch of yours to-day, a miserable unwashed brat, and gave him sixpence, and I have been sorry for it ever since;" or, "Oh! Lord, if I had not signed those articles of faith, I might have gone to the theater this evening. Your religion deprives me of a great deal of enjoyment, but I mean to stick to it. There's no other way of getting to heaven, I suppose."—BEECHER.



As a man takes a walk in his garden and spying a beautiful full blown flower, crops it and puts it in his bosom; so the Lord takes his walk in his gardens, the churches, and gathers his lilies, souls fully ripe for glory and with delight takes them to himself.

Editorial Repository.

THE ORDEAL AND THE TRIUMPH.

THE experience of ages demonstrates that God's judgments are usually made instrumental in the ultimate triumph of truth. Often in proportion to the extent of the judgment, can we beforehand measure the triumph. When the salvation of a single soul is the object sought, and less powerful instrumentalities have failed to secure it, how surely does God lead that rebellious one through an ordeal of fire, except it results in his refinement and salvation. After years of patient waiting, wherein ten thousand comforts and mercies have been proffered vainly for our rescue from barrenness and death, Christ strips us of these and turns upon the naked soul the winds of adversity and judgment, which sweep every hope away. The pruning knife is applied, cutting away our dearest ties, and we sit in sack-cloth, as one who mourneth for an only son.

Above and beyond these outward changes, there is a conflict of the moral elements. At first, the issue appears doubtful, but ultimately the proud heart yields, and the lion submissively sits as a lamb at the feet of the Master.

The will, which would not yield to the divine appliances of mercy, is now broken by the hammer of judgment, and the soul thus "brought low," comes willingly and joyfully to God. The process has been prolonged and painful, but the result is glorious. As God deals with individuals, so He may deal with nations. After years of unparalleled prosperity and mercy, our great people were becoming more and more disobedient and haughty. No nation so highly favored, and perhaps none more disloyal to God. For four long, dreary years, his judgments have hung over the land, involving millions in mourning and sadness. We yield slowly, but we are *yielding*. We return to our allegiance reluctantly, but we are *returning*. Our great national calamity will lead to ultimate humility, and the salvation of millions. Truth will triumph.

Slavery, anarchy, infidelity, and other public crimes are now being consumed in the furnace, and when the storm is overpast, we may look for a general turning to God.

Another encouraging feature of our time, is found in the general faith of the church. Great revivals rarely come unanticipated. The most spiritual of God's children usually "hear the sound of abundance of rain" before the heavens are overhung with clouds. "The secret of the Lord is with the righteous." On examination, it will be found that tens of thousands of God's redeemed ones are now looking forward, with strong expectations, for a glorious flood. Many of these are not only looking for such a consummation, but are *ardently panting* for the general outpouring. Does not such "putting forth of the fig leaves" indicate the death of winter and the near approach of blessed spring-time?

Already in many sections the great work has begun. In numerous towns and cities, where for years there has been perpetual drouth, the rain drops are falling. In some cases, hundreds are being saved at a single meeting. The agonizing cry is now going up from thousands of anxious hearts, and the notes of blessed triumph from American churches swelling the chorus of the skies. The peculiar type of the present revival foreshadows the good time coming. The ministry and the church are waking to the reflection that in *holiness* is found the mainspring of power. The fluctuations of religious excitements, the almost utter failure of a thousand efforts, the brazen heavens, and the long delay of rain, have forced us to search for reasons of God's absence; and the searching has brought before us painful views of onward declension and a want of vitality. As this has become apparent, instead of aiming at a temporary restoration of the dying spark as at other times, we are now moved deeply, by the Holy Ghost, to seek for a complete renovation of the inner man, and thousands are wholly unable to quiet their anxious throes, till *fully cleansed by atoning blood*. In many revivals of the past winter, nothing could be done by way of converting sinners till

numbers of God's people were wholly saved. And then, as awakenings and conversions become numerous, but few christians of shallow experience have been permitted to rejoice as in former years, revealing the fact that God has determined to make holiness of heart and life the great issue with his people. Another encouraging feature of this work is, that as in the days of John Wesley, so now. Many young converts have their attention drawn at once to the subject of complete sanctification, and some within a few weeks after conversion have testified clearly to the all cleansing blood. How cheering, too, that other consideration; that the Holy Spirit is moving many of our brethren of sister churches. Presbyterians, Baptists, Congregationalists, and Episcopalians, are coming to meetings for holiness, and go away to relate the wonders God hath wrought.

Do not the above reasons indicate abundantly Christ's design to cover the whole land with salvation, and that the time is nigh? Christian laborer, "*lift up thine eyes, and behold the fields already white for the harvest!*"

THE FULLER BAPTISM.

The baptism of holiness—the unction of power! Oh, if the whole ministry could receive this divine anointing, what a glory would follow! God *never* sanctifies a pulpit, that He does not *instantly* increase its power over a community. *Every* HOLY PULPIT sends out a quickening impulse through the church, and the whole body is thrilled through and through with a new and stronger spiritual life. No one ever saw a *lifeless* church connected with a *holy pulpit*. Who ever saw a *dead* body associated with a *living* head? And when a church *lives*, and its whole heart throbs anxiously for the salvation of the lost, its utmost activities are exercised to bring sinners to Christ. And there never was a living, active, holy church that was not successful in bringing sinners to the Lord Jesus Christ. Oh! will not all our dear brethren in the ministry, for their own sakes, for the *church's sake*,

and for *sinner's sake*, seek this gift of power—a holy heart?

We hope every one will read the following extracts below, which we venture to copy from a private letter, addressed to us by a beloved brother, who is pastor of a church. What glorious words these are, and how radiant they are with the glory of purity! We would that this experience were attained by every minister of God. Then would Zion, indeed, arise and *shine*:

DEAR BROTHER: You wish to know how we get along with our meeting. Well, on Friday evening after you left us, after preaching, I came down into the altar, and while engaged in prayer, the Lord gave me the GREAT blessing of FULL salvation, and *I have been in heaven ever since*, and have preached it in every sermon. My dear wife has also received the *great* blessing, and rejoices every moment in Jesus. Glory be to God! We perfectly understand the doctrine of full redemption now. The holy fire has been burning, and about ten or twelve have been saved from *all* sin.

My dear brother, I have never seen anything like it. A great many have been converted, and the work of full redemption goes on with the work of conversion. Our house is crowded every night and I see no place to stop.

The GREAT blessing is what all our preachers need, and *must have*, if they do the *full* work of ministers of Christ.

The Lord gives me the text and the sermon now, and I feel like going into all the world to preach this *great* salvation.

I can see now why our church has not prospered for so many years. We have a *backsliding* ministry and membership. We have gone away from original principles, and God has cursed us with leanness for it. I should like to see you very much and tell you all about it.

Stand up for the truth, my brother, and do not give an INCH. Tell the Methodist church that it is one thing to be *justified*, and another thing to be *sanctified*. Bless the Lord! I understand it now by blessed experience.

Yours truly,

HOLINESS IN PRACTICAL LIFE.

Despite all declarations to the contrary, and a thousand desires that the life of the christian should not be different from theirs, unsaved men have always expected *much* of those adhering to the cross. Especially is this true of a single class, whose attainments are supposed to have imparted special virtues, or a richer grace, and who by their profession are separated from other christians. This indicates that the gospel has left deeply engraven on the general mind its saving excellency, and that "*their rock is not as our rock, our enemies themselves being judges.*" It also reveals the fact that God designs the *life* of his people to be the expositor of his truth, and the ever living demonstration of the divinity and power of His religion. *To thousands the life of the christian is the only tangible and saving instrumentality.* Truly, the Bible and a preached gospel are the foundation instrumentalities for man's salvation, and that broadcast over the land, God hath thrown both the one and the other. But how many thousands there are who neither read the scriptures nor hear the gospel? Hence to such, the lives of holy men are the only tangible epistles of Christ. To other thousands who read and hear God's truth, the light of holy living is still necessary, to lead the bewildered unbelieving mind to salvation and the cross. Hence God himself directs the eye of every awakened soul to his *people*, intending through him to reveal the unapprehended riches of his grace.

The light of holy living should shine especially on the *common every day walks of life.* The man of God may be ever so attentive to his closet, and all the means of grace. He may read the scriptures, and may hold very gracious converse with the Lord. His seat may never be vacant in the house of prayer, and his testimony never wanting in the class, or conference room. His aims may be single and his body full of light, and yet the glory of Christ's saving power *in him*, be unrevealed to those without. Does he *say* his heart is free from earthly love; who believes it, if in his

business habits he reveals a deep anxiety for worldly gain? Does he claim the mind of Christ; who concedes the claim, while seeing in his daily life, penuriousness, impatience, envy, malice, guile? Is he righteous; what power in heaven or earth can make it apparent while his conduct exhibits a willingness to take advantage of his fellow man? Is he holy, and his heart all pure within, how can this reveal itself, excepting through the channels of a pure, unsullied life? Does he love his fellow man, and ardently desire the good of all; can man or angel recognize his love, while in a sordid way his time and life are devoted to himself? Does he, like the Master, claim to love the poor, to feel for the orphan, or to be interested for the lonely widow; while gathering around him increasing wealth, and looks not often, nor relieves these needy ones? How natural the inquiry, "Is not his religion vain?" The great want of the world is the power of *holy living.* The gospel must unfold its moral majesty in the *transparent lives* of its subjects.

[*To be continued.*]

A LONE EDITOR.

Though my associate, Bro. J. P. Brooks, has withdrawn his name from the REPOSITORY, he consents for the present to attend to all communications addressed to him, as heretofore. While from his able pen, and counsels of wisdom, we expect to derive much assistance, yet our *lone* position, midst such responsibilities, leads us the more earnestly to seek the co-operation and aid of all lovers of holiness.

TO SEEKERS OF HOLINESS.

A series of earnest thoughts, addressed to those inquiring the way to the fountain of cleansing, has been contemplated; but our space is now so nearly occupied, that our first article can not be admitted in the present number. We earnestly hope that by the beginning of the next volume, our circulation shall be so extended as to justify the enlargement of the REPOSITORY, and the admission of a wider range of matter. Will not all our ministers, and each one of our present readers, aid us in this blessed work?

PRAYER ANSWERED FOR OUR SOLDIERS.

It will be gratifying to our readers to know, that in the gracious revivals of the present time, many of our noble soldiers are being converted, and some give glorious testimony of *full* salvation.

When at Paducah, Pittsburg Landing, Memphis, Young's Point, and on the Yazoo; as well as at Vicksburg, Chattanooga, and Atlanta, we saw God's power to save among the soldiers, both in life and death. Thus is God honoring the efforts, and answering the prayers of earnest loyal christians. Let prayer unceasing go up for the success of our arms, and the salvation of the young men in our army.

SUBSCRIBERS.

Though we prefer subscriptions for the entire volume, those desiring to do so, can have the REPOSITORY for six months, at 75 cents. Any number of copies will be sent to *soldiers* at \$1 each, or 50 cents for half year. Who will order one, two, or *ten* copies, to send to loved ones, or a favorite regiment? Back numbers still supplied.

THANKSGIVING.

In view of the success of our armies, with the prospect of national restoration and righteousness, let the whole land be filled with thanksgiving to God.

CREDIT.

The article in the March number entitled "Obedient Believers," should have been credited to Rev. M. FRENCH.

WE shall have to stand before the thrones of eternity, before we can rightly estimate the value, or compute the moral power of a single holy soul.

How beautiful the aged saint, with garments white and clean, sitting so calmly by the brink of Jordan, and looking wishfully to the other shore.

Who can compute the moral power of *our holy soul*?

Repository of Correspondence.

OUR REPOSITORY is taking a deep hold on the heart of the Church. God is, we believe, graciously turning the heart of His people to the great and blessed theme of holiness, add awakening earnest desire and prayer in the Christian mind of the nation for a higher and purer spiritual life. The REPOSITORY finds a blessed welcome in many of our church-homes, and devoted friends are laboring to introduce it into many more. We continue from last month our quotations of commendatory expressions, contained in private letters received from friends. God be thanked for His goodness in opening a way of usefulness for this magazine, and may the Holy Spirit help us to minister instruction and comfort to Christ's little ones, in the pages of this blessed monthly.

FREDERICK, ILL., Feb. 23, 1865.

DEAR BROTHER: I have received the January and February numbers of the REPOSITORY OF HOLINESS, and like it very much. I hope you will be successful in the good work you have undertaken. Holiness in heart, life, and all manner of conversation, will demonstrate to the world the divinity of Christianity, and bring every one who possesses this "pearl of great price" to the true point of power. May God grant that more of this power and life may be possessed by Christians. Please send the REPOSITORY OF HOLINESS to the following subscribers.

Yours, etc., _____

APPLETON, WIS., Feb. 28, 1865.

DEAR BROTHER: I have been a little negligent in responding to your kind letter of the 15th inst., asking me to become a contributor to your new periodical—the REPOSITORY OF HOLINESS.

I had previously received a similar request from Brother Brooks, and two numbers of the REPOSITORY, but was so pressed with other claims that I did not respond. Indeed, I have been hoping to find time to write a short article to send along, but have not. Now, I hastily say that I like your periodical very much, and

heartily approve both its object and place of publication. I have long felt *that we ought to have a similar one in the West.*

You can enter me on your list of contributors if you desire, and I will try to furnish an article occasionally. My district is large and laborious, and I travel it by private conveyance, which occupies much time. Heaven bless you in your attempt to "spread Scripture holiness through the land." Very affectionately,

S. P. BENNETT.

CLINTON, ILL., Feb. 27, 1865.

DEAR BROTHER: Enclosed please find \$5, for which send the REPOSITORY to the following subscribers, directed to Clinton, De Witt county, Illinois.

I wish it was a list of twenty, instead of four, but I have not had time to canvass. I like your magazine very much. It is much needed, and why not have it issued here, better than to send across the mountains for it? Yours very truly,

MT. MORRIS, Feb. 24, 1865.

DEAR BROTHER: I have just received the first two numbers of your REPOSITORY. I am much pleased with the work, and wish to be considered a subscriber. Please find inclosed the money for the same (\$2).

I regard the effort to publish a work like yours in the west, devoted entirely to the subject of Christian holiness, as exceedingly timely. We must have a holy church—especially must we have a *holy ministry*, or we shall fail to accomplish the object for which we were raised up, and Ichabod will be written upon our walls. I hope your most sanguine expectations in regard to the number of subscribers will be more than realized. Go on, then, my dear brother. Publish to the world a FULL SALVATION. Tell the church of its obligations in this direction. Show its inconsistency in living without the blessing of perfect love, while believing it to be attainable. God bless you and prosper you in your enterprise. I shall give you what little influence I have.

Yours fraternally,

Pure Droppings

FROM THE GOSPEL FOUNTAIN.

... A lump of salt is dissolved in a basin of water; the salt is gone, but its savor has reached the remotest atom in the basin. Our one life is like that lump of salt; gradually it is melting away, and in a brief season it will be gone; but its savor will reach the remotest hour in the eternity to come.

... Keep up a daily, or rather a perpetual consecration of all to God. Search and surrender, and re-search and surrender again, and keep every vestige of self upon the altar under the consuming, sin-destroying flame. Sanctification can not exist a moment without keeping all upon the altar.

... Remember the life of the Christian is a life of faith. You were justified by faith, you were sanctified by faith, and you must stand by faith. There must be a continuous act of faith. The faith of the sanctified soul becomes in a sense a state of his mind—a habitude of his soul.

... He who has learned to seek nothing but the will of God, shall always find what he seeks.

... As the soil, however rich it may be, can not be productive without culture, so the heart without cultivation can never produce good fruit.

... Men of holy hearts and lives best understand holy doctrines and things. Those who have not the temper of religion are not competent judges of the things of religion, whatever be their station in life, or however great their acquired knowledge.

... God's children are like stars that shine brightest in the darkest night—like gold that is brighter for the furnace—like incense that becomes fragrant by burning—like the chamomile plant that grows faster when trampled on.

... Avoid encouraging in others, or seeking yourself, any mystical experience not explicitly taught in the Bible.

... No man dares ask of God so much as he is ready to give.

... Riches consist in that which sufficeth, and not in that which is superfluous.