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THE REPOSITORY OF HOLINESS.

VOL. I.

SEPTEMBER, 1865.

NO. IX.

For the Repository of Holiness.

RUTHERFORD'S LETTERS.

BY REV. A. C. GEORGE.

Rev. SAMUEL RUTHERFORD, who “suffered so much persecution for the word of God and for Scotland’s covenanted work of reformation,” is little known to the world, or even to the church, except through his “Religious Letters.” It is a pity that these “Letters” should be so rarely read; for they have in them a savor of piety which is truly refreshing to the earnest soul. “Rutherford’s Letters” is one of the few books which is fit to be a companion for the closet—to be taken, with the Bible and hymn book, into the private sanctuary of our devotion. “Rutherford’s Letters,” says Cecil, “is one of my classics.—Were truth the beam, I have no doubt that if Homer, and Virgil, and Horace, and all that the world has agreed to idolize, were weighed against that book, they would be lighter than vanity.” The book is too large; the “Letters” contain many repetitions, and expressions of spiritual love too often in the strain of the Song of Solomon, and so exceptional to modern taste; but these “Letters” are, nevertheless, as ointment poured forth, and their fragrance is as the fragrance of the sanctuary.

Rutherford was converted late in life. His own expression is, “Like a fool as I was, I suffered my sun to be high in the heaven, and near afternoon, before ever I took the gate by the end;” but from that time forth he was an example of zeal and earnestness, and holy living, worthy to be held in perpetual remembrance. He poured his whole soul into his ministerial and pastoral work. He had time to visit his people, for he rose at three in the morning, and after communing with God, by prayer and meditation, had space for study also. Men said of him, “He is *always* praying, *always* preaching, *always* visiting the sick, *always* catechising, *always* writing and studying.” His heart was constantly burdened with the spiritual condition of his peo-

ple, and the perils of the ungodly. How strong and tender were his yearnings for the unsaved, we may discover when we hear him exclaim, "I would lay my dearest joys in the gap between you and eternal destruction." Again he says, "My witness is in heaven, your heaven would be two heavens to me, and your salvation two salvations."—Even in his dreams he prayed for the souls committed to his care. When he was deprived of his ministerial office, and banished to Aberdeen, by the Episcopal power which then bore rule in Scotland, he regarded it as a chastisement on him from the Lord, "Because," he says, "I have not been so faithful in the end as I was in the two first years of my ministry, *when sleep departed from my eyes through care for Christ's lambs.*" Many of the most savory and godly of these "Letters" were written during his confinement at Aberdeen. They show how his afflictions were sanctified to his good, and how abounding are the consolations of the grace of Christ. He seemed to feel himself united with his Savior, in all things. Complaining, at one time, of the coldness of his brethren, he said, "*Christ and I will bear it.*" He sends his fragrant effusions "from *Christ's palace* in Aberdeen." "My Lord and Master," he was wont to say, "is chief of ten thousands of thousands. None is comparable to *Him* in heaven, or in the earth. Dear bretheren, do all for *Him*. Pray for *Christ*,—preach for *Christ*." This peculiarity of his expression was manifest even in his final hour. Being asked, "What think ye now of Christ?" he said, "I shall live and adore him. Glory dwelleth in Immanuel's land." The same afternoon, he said, "I shall sleep *in Christ*, and when I awake I shall be satisfied with *His likeness*. O! for arms to embrace *Him*! O, for a well-tuned harp!" His last words were, "Glory, glory dwelleth in Immanuel's land!" As if he had already received the fulfillment of the promise, "Thine eyes shall see the King in his beauty; they shall behold the land that is very far off." While in exile at Aberdeen, he wrote, "O, when will we meet! O, how long is it to the dawning of the marriage day! O, sweet Jesus, take wide steps! O, my Lord, come over mountains at one stride! O, my Beloved, flee as a roe, or a young hart, upon the mountains of separation!" Now, his heavenly aspirations are realized, and he rests in the arms of his Beloved. He was frequently persecuted for Christ's sake, but was never ashamed nor confounded. Often, on the streets of Aberdeen, he was pointed out as "the *banished* minister;" and hearing of this he remarked, "I am not ashamed of my garland." It was a saying of his own, "Gold may be gold, and bear the King's stamp upon it, when it is trampled upon by men."

Such was Samuel Rutherford, as his own letters, never meant for

publication, show. O for his evangelical spirit! O for his heavenly-mindedness! O for that heart-hunger for Christ, which will haunt us even in our dreams! O for that burden of soul till Zion prosper, and sinners are saved!

Rutherford would, doubtless, have considered the Wesleyan doctrine of Christian perfection a heresy, and yet how certainly he enjoyed the blessing of perfect love! And how many such witnesses has our adorable Jesus! May they be multiplied in the earth!

NECESSITY AND POSSIBILITY OF HOLINESS.

BY REV. G. L. TAYLOR.

Holiness is the original condition of the human soul, that in which it came from the hand of God at creation. "God created man in his own image." Gen. i. 27. "God made man upright." Eccl. vii. 29. To this condition every soul must be restored before it can return to him, for unholiness cannot dwell in his presence. To recover this lost holiness ought therefore to be the first and most important business of every human being. Its absence not only deranges all the activities of the soul, throwing it into confusion and distress, but it affects its relation to all other beings, and makes it an alien in the universe. It is impossible for God to smile upon it, and it is incapable of enjoying his smile. That would only increase its consciousness of its own unspeakable disaster in the loss of purity and likeness to him. It is impossible for other holy beings to be happy in its society, and it can only feel pain and shame in their communion. Even in the presence of those like itself, it can only realize its calamity and degradation the more, and the unutterable depth of its woe. It can only feel that in losing holiness it has lost the favor of God, and lost itself; and that sin is the moral suicide of the soul. In such a condition happiness is impossible. The soul cannot rest, because it longs to forget its pain in employment; and it finds no peace in employment, because continually conscious that all other effort is sin while it refuses to do that which it should do first, namely, return to God. It may strive to forget its pain in an obliation of conscience, and plunge down the great gulfs of wickedness. It may say, "Evil, be thou my good," and endeavor to make its bed in hell; but even there will the remembrance of holiness, lost or refused, fill the abyss with mournful voices of self-reproach, and make its bed a bed of fire. Nothing but holiness makes the happiness proper to a moral being possible, for nothing less than this can enjoy the approbation of God. Without it, save in groaning after it and reaching toward it, there is no repose for the soul but in annihilation, which is a moral if not a physical impossibility.

It is to awaken a longing for holiness in our souls that the Holy Spirit is given to lead us to repentance. Although God cannot smile upon us while in sin, yet he loves us still with pitying and unutterable tenderness, and longs to receive us, forgiven and purified, back to his

bosom and blessing. It is for this purpose that he endeavors to let us feel our need of forgiveness and cleansing, and that we may feel this, we must realize our utter and irrecoverable loss of holiness. For this cause the law came, "that sin might become exceeding sinful" in our eyes, so that we might understand and feel how fearful a thing it is to disobey God, and how unspeakable a calamity is the loss of righteousness, or holiness, from the soul. It is for this reason, also, that God has given us a view of his own awful and glorious holiness in the Bible, that the world may not only recover its lost knowledge of his character but that, by contrast with that character, we might be overwhelmed with a sense of our own unholiness and pollution. It is to teach us this lesson that God the Father thunders from Sinai in the Old Testament: "Ye shall be holy, for I the Lord your God am holy:" while God the Son responds in the New Testament: "Be ye therefore perfect, even as your Father which is in heaven is perfect." All the agonies of Gethsemane, all the throes of Calvary, proclaim the awfulness, the horribleness of sin. They all cry out till time and nature tremble, "Without holiness no man can see the Lord!" The hiding of God's face from his own son while he is, even as our representative, "made sin for us," is but the awful declaration that he is "of purer eyes than to behold iniquity" and that he "cannot look upon sin with the least degree of allowance." That moment of anguish when Jesus cried, "My God, my God, why hast thou forsaken me?" is but a specimen moment of the whole future eternity of the unholy. If God the Father must thus forsake his own son when suffering for us, what will be our portion when he deals with us who are the real sinners. If the strong, immortal Son thus cried out in agony at being forsaken by God for an hour, how shall we, weak worms, endure being forsaken by him to all eternity, and that, too, not in the present condition of our cold palsied hearts, insensible to the loss, but with every faculty quickened and keen to apprehend its unutterable and endless privation. Yet even this banishment were mercy, for how unspeakably more terrible would be his *presence* who, "out of Christ, is a consuming fire!"

How shall we escape such a future as this? Only by escaping sin, and "all unrighteousness [all unholiness] is sin." Who can deliver us from unholiness? None save He who is holy, infinitely holy. Can he do it? "With God all things are possible." Will he do it? Let him answer for himself: "Behold, I will bring it [Jerusalem, representing believers in all ages] health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth. And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. And I will cleanse them from all their iniquity whereby they have sinned against me; and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me. And it shall be to me for a name of joy, a praise and an honor before all the nations of the earth, which shall hear of all the good that I do unto them: and they shall fear and tremble for all the goodness, and for all the prosperity that I procure unto it." Jeremiah xxxiii. 6-9. And again God says: "Then will I sprinkle clean water upon you and ye shall be clean: from all your

filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you : and I will take away the stony heart out of your flesh, and I will give you a heart of flesh, and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them, * * * and ye shall be my people, and I will be your God." Ezekiel xxxvi. 25-28.

Glorious promise of deliverance from sin ! of being cleansed from all iniquity and filthiness and idols ! of a new heart and a new spirit ! of ability divinely imparted and implanted, to keep God's holy law ! of being in very deed *his* people, and he in very truth *our* God ! Well may he say, "Not for your sakes do I this, saith the Lord God, be it known unto you : be ashamed and confounded for your ways, O house of Israel." Yet, glory to his holy name ! he declares, "thus saith the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them ; * * * and they shall know that I am the Lord."

Blessed be God who has not left us in the ruin of the fall, any more than in the guilt and pollution of our own transgressions, who proposes and *promises* to cleanse us from all unholiness, and to "build" us "again as at the first." He offers us a "new heart" and a "new spirit," fresh from his purifying hand "renewed in righteousness after the image of him who created" us. It is the offer of our lost holiness restored, the glorious privilege of being "perfect even as our father which is in heaven is perfect." Let us grasp it while it is held out. Let us seize the heavenly opportunity while it opens before us, the possibility of receiving a likeness to the moral image of God. That likeness is the only passport "through the gates into the city," the only safe-conduct through time to an inheritance that is "incorruptible, undefiled, and that fadeth not away."

For the Repository of Holiness.

LETTERS ON HOLY LIVING.

BY THE CORRESPONDING EDITOR.

Holy living implies a life of love. The true greatness of Primeval manhood, is still exhibited in this *surviving* love-capacity. But depravity has perverted this in every conceivable way, originating in the heart a love of self, a morbid and undue love of the creature, and of sin in every form. The object of this great salvation is to correct the fearful abuse of this noble capacity, by leading the soul to God.

1. This love must be preceded by a knowledge of God's goodness. The mind must be directed to the love God as manifested in the gift of his Son to redeem us. The more perfect the knowledge we have of God, the greater must be our love for him, because every act performed by his direction, every principle revealed in his word, exhibits the glory of his nature.

This love must be pure.—There were in the Savior's time, a class

who loved and followed him for the purpose of being fed upon the bounties of his hand.—The “nine” lepers turned not back to give God glory for what he had done, but hastened away, probably entertaining gratitude to the Master for the reception of such great blessings as had restored them to soundness, but not appreciating this disinterested love of Jesus—but the “*one*” turned back, and glorified God with a loud voice—He loved Jesus for his *worthiness*—for the love that prompted the miraculous “healing.” We must love the Savior for his own sake, because he is *worthy to be adored*. Evidently the Psalmist loved the Lord, because of the manifestation of love on the part of God, “I love the Lord because he hath heard my voice and my supplications.”

And Paul, for he said, “We love God because he first loved us.” In loving us, he revealed a nature worthy of our highest adoration. Not the single act of “suffering in our stead,” exhibits the greatness of Christ’s love—but it *is seen* in that *while we* were yet SINNERS, Christ died for us. The purity and greatness of God’s love is seen in the object, and *circumstances* of Christ’s offering—God so loved the world that he gave *his only* begotten Son, that whosoever believeth on him should not *perish*, but have everlasting life. Pure love is not developed by the mercenary hope of reward—but because the object is *worthy*. We expect a reward for doing our *duty* although we understand *fully* that we are “*unprofitable* servants” after having “done all we can do,” but, we look for this reward, as a *result* of the “great love wherewith he loved us.”

3. This love must be with *all the heart*. The real extent of a human capacity to love cannot be expressed by words. Who can estimate a mother’s love for her beautiful first-born? All the finer feelings of her soul gather about the little object, with a tenderness of *untold* sweetness, but with a strength that cannot be estimated, save by the fearful agony that gather in the mother’s heart, when death threatens her “love.” How deep is the capacity of the truly noble husband or wife, brother or sister to love! “Death may the bands of life unloose, but can’t dissolve that love.” Memory stores away the image of the “dear departed,” and loves to call back those golden hours of by-gone happiness, when the dead and living, lived and loved with all the freshness of an ever increasing affection. Can she whose hero-husband sleeps in a soldier’s grave estimate her own capacity to love? Yet the love of Jesus *must swallow up* EVERY OTHER AFFECTION. His love far exceeds all others in tenderness, for in it there is a mysterious *blending* of the divine and human. How beautifully this glowing “love-divine”

was expressed by the "two" with whom the risen Jesus talked as they "journeyed,"—after he had "vanished" out of their sight. They said "did not our hearts burn within us, while he talked with us." Mary yielded to the charms of this divine love, and wiped the anointing ointment from his feet with her *own hair*. So David when he danced before the Lord with all his might, and when he said "O give thanks unto the Lord, for he is good, for his mercy endureth forever." Again, "Glory ye in his holy name; let the heart of them rejoice that seek the Lord." "I will sing unto the Lord as long as I live—I will sing praises unto my God while I have my being."—"My meditation of him shall be sweet." "Thy word is very pure, therefore thy servant *loveth* it."

This love leads the soul to cheerful submission to the will of God. Severe trials and disappointments are regarded as blessings in disguise. The soul that truly lives in holy union with God's Spirit is willing to suffer with the Master, that "they may be *glorified together*." But this love is not only for the holy Trinity, *but* for the whole human family. "He that loveth not, knoweth not God, for God is love." "If God so loved us, we ought also to love the brethren."

Now, this unspeakable love of God in the soul manifested by our love for the brethren—this love cannot be *imitated* nor *assumed*, it must be *real*. He that claims to love God, and yet hateth his brother, *mistakes the whole case*. This love enables the heart to love persons who are really *in manner, in taste, in appearance* UNLOVELY. If we only love those who are *loveable* what do *we more* than *others*? This pure love enables us to "do unto others as we would have them do unto us." To become "all things to all men," that we may "win some" to Christ. The "love of Christ constraineth us" to be "instant in season and out of season" in the great work of hunting up, "the lost sheep." Oh, how the soul truly consecrated to this work of love husbands each moment of time as if more precious than rubies! This love overcomes difficulties, devises "means" and pushes on the work of God with as real an earnestness as if it belonged to man exclusively. Oh! for this working religion of love that never ceases "to hope"—that "never faileth,"—that recognizes in every human being a soul *worth saving*, because atoned for by our own *dear Redeemer*.—A love that covers a multitude of sins, and leads the fallen and wretched back to God, that lifts the trembling penitent from the verge of the "lowest hell," and plants his feet upon the "Rock of ages." A love supreme to God, "that casts out all fear," and a love for the salvation of souls that counts all things but loss, if by any means, some precious soul is brought back to the *embrace of Jesus*.

THE RESURRECTION BODY—ITS CAPABILITIES.

BY H. MATTISON, D. D.

In the last article upon this subject it was shown that the resurrection body is to be a *material* body, the body laid in the grave at death; and that its spirituality consists in certain spirit-like properties which it will then possess, its incorruption, immortality, and power. There is yet one other characteristic in the apostle's description to which it is proper to call attention.

“*It is raised in glory.*” “It is sown” or buried “in dishonor,” in that it is conquered and under the curse of sin, and corruptible and loathsome: but it is raised in glory in that death is swallowed up of victory; the curse is gone, and the corruptible and mortal and loathsome becomes incorruptible, immortal, and glorious. Macknight thinks there is here an allusion to Daniel xii. 2,—“They that be wise shall shine as the brightness of the firmament,” etc.; and also to our Lord's words, Matthew xiii. 43—“Then shall the righteous shine forth as the sun in the kingdom of their Father,” as descriptive of the resurrection bodies of the saints.

The apostle Paul declares (Phil. iii. 21) that the bodies of the saints shall become like the glorious body of Christ, “who shall change our vile body that it may be fashioned like unto his glorious body.” What his glorious body was we may judge somewhat from its appearance on several occasions.

1. Upon the summit of Tabor, upon the occasion of his transfiguration, when “his face did shine as the sun, and his raiment was white as the light.” St. Mark says his “raiment become shining, exceeding white as snow, so as no fuller on earth can white them;” and St. Luke that “the fashion of his countenance was altered, and his raiment was white and glistening.” No doubt this was designed to give the disciples some idea of the glory of the human body when it shall have put on incorruption. So glorious was Christ's body that its light flamed out through his raiment, and made it also “white as the light,” “exceeding white as snow.”

2. When he appeared to Saul on the way to Damascus the same supernatural light attended him, even “above the brightness of the sun.”

3. In his manifestation of himself to St. John, (Rev. i.) this “immortal glory” is still more conspicuous.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth

went a sharp two-edged sword; and his countenance *was* as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 *I am* he that liveth, and was dead; and, behold I am alive for evermore, Amen; and have the keys of hell and of death.

Here let it be noticed that Christ is careful to identify himself to St. John as one who "*was dead*," though then alive for evermore. Mark also the appearance of his *hair* and *eyes* and *feet*, and "*his countenance as the sun shineth in his strength.*" His *voice* also was "*in power,*" "*as the sound of many waters.*"

Such is Christ's "glorious body" as it appeared on earth on several occasions. And inconceivable as such a change may be to us, we are distinctly assured that Christ "shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. iii. 21.

To one who was not aware of the fact, it seems hardly possible that common coal and the brilliant and imperishable diamond are the same substance—carbon in different states. So, too, a person who had never witnessed the phenomenon, or been assured of it, would find it hard to believe that a beautiful bird could be evolved from the colorless and inanimate egg, or the gorgeous butterfly from the loathsome caterpillar. Yet so it is. And if God can thus reconstruct the body of an insect and adorn it with peerless beauty of form and color, how easily may he also change our vile body, and make it like Christ's glorious body. O, yes! "When Christ, who is our life, shall appear, then shall we also appear with him in glory." We "shall be like him, for we shall see him as he is!"

O glorious hope of immortality!
At thought of thee the coffin and the tomb
Affright no more; and even the monster death
Loses his fearful form, and seems a friend.

And yet it is not strange that we "whose foundation is in the dust," who "have said to corruption, Thou art my father; to the worm, Thou art my mother and my sister," should deem it almost incredible that a change so glorious could await us in the bright hereafter. No wonder that even the pious Bishop South exclaimed, "Can filth and rottenness be the preparatives for glory, and dust and ashes the seed-plots of immortality? Is the sepulcher the place to dress ourselves in for heaven, the attiring room for corruption to put on incorruption, and to fit us for the beatific vision?" Yes, the dead *shall be raised* incorruptible!

I know the time shall come,
When, through the charnel dumb,
A voice shall ring upon the slumbering ear;
These bones shall startle then,
And feel strange life again,
And these decaying fibers leap to hear.

I know these hands shall wrestle with the turf
 That time shall heap upon them all in vain ;
 Or struggling upward from the stormy surf,
 So I be buried in the mighty main.

Yes, 'tis not long ere I shall shake the clay
 That years have matted on my mouldering brow,
 And tear the cerements of the grave away,
 With those same muscles that are lusty now.

Now, in view of the characteristics of the spiritual body, raised as it will be in incorruption and immortality and power and glory, and fashioned like unto Christ's glorious body, what becomes of the objection to its resurrection, founded in our prejudices against it in its present corruptible condition ?

(1.) All its organs and powers will be perfect, and indestructible as the pillars of heaven.

(2.) It will need no food or rest to keep up its ceaseless life, and will be unaffected by cold or heat or sickness or pain forever.

(3.) It will be capable of *endless exertion* without weariness or decay. Here the eye of a hard student may fail him, (as did the eyes of Albert Barnes, while writing his Notes) or his whole nervous system may give way at once and he become a paralytic or a maniac. The strongest man placed at a ship's pump or a fire-engine for a given period without food or water will faint with exhaustion. But not so the marine engine that crosses the ocean without stopping, driving the huge ship through winds and waves. *There is power* without weariness. So with "the angels that excel in strength," the "mighty angels;" and so will it be with the bodies of men when "raised in power." They will be capable of endless exertion without weariness or decay.

(4.) It is probable, from the analogy of Christ's resurrection body, that our future bodies will be exempt from the operation of *all* the laws that govern material forms in this world as they are from corruption, even gravitation included; and that they may be transported at will from point to point with the celerity of the imagination or the speed of a sunbeam. To suppose that we shall measure the celestial pathways step by step as we walk in this world, is to remand the butterfly back to his chrysalis, and the soaring eagle back to his shell again.

Now with *such* a body, (and both Scripture and reason authorize us to expect such a one,) what can an objector mean by talking about our "dragging it after us to all eternity?" What ideas of utility could Professor Bush have had in suggesting, as he does, that the materials of the old body are worth more to make up into mortal bodies here for other probationers to live in than to erect into such a glorious body, to be our home and servant forever ?

The key furnished us in the Scriptures unlocks the mystery and answers all cavils, "HE SHALL CHANGE OUR VILE BODY."

Another short article upon the various services such a body may render in a future state, and we are done for the present.

CONVERSION OF CHILDREN.

How early should we expect the conversion of our children? Just as early as we begin to labor and pray in earnest for it. The heathen mother takes her babe to the idol temple, teaches it to clasp its little hands before its forehead in the attitude of prayer long before it can utter a word. As soon as it can walk it is taught to gather a few flowers or fruits, or put a little rice upon a banana leaf, and lay them upon the altar before the idol god. As soon as it can utter the names of its parents, so soon it is taught to offer up its petitions before the images. Who ever saw a heathen child that could speak, and not pray? Christian mothers, why is it that so many children grow up in this enlightened land without learning to pray? Why is it that when called upon to address a supplication to him who made and sustains them, they so often blush and wish to be excused? Is not our God worthy of homage? Is not our God able to hear and answer prayer?

HYMN OF THE NATIONS.

BY THEODORE TILTON.

O Thou by whom the lost are found,
 Whose cross upon the mountain stands,
 When shall its shadow on the ground
 Spread east and west through all the lands
 Until it wrap the world around?

O Christ! by this thy conquering sign,
 Let thine extended arms outreach
 To all who dwell from palm to pine,
 To bind each human heart to each,
 And all, O Crucified! to thine.

The morning stars give forth a song,
 Yet, like a discord in the strain,
 The earth, through all her years of wrong,
 Forever moans as one in pain,
 And cries, How long, O God! how long!

But not a star of all the sky
 To thee hath fairness like the earth,
 That rolls her zones before thine eye
 To show to heaven Thy place of birth,
 And sepulcher where Thou didst lie!

O Victor over death and sin!
 The heaven of heavens, impatient, waits
 Till round the earth thy reign begin!
 Now be ye lifted up, ye gates!
 And let the King of Glory in!—INDEPENDENT.

DEATH THE ENTRANCE TO LIFE.

Death is the termination of sorrow, and the beginning of eternal joy. This world is the prison-house, and death is the messenger that comes, like the angel to Peter, to cause our fetters to unlock and to set us free. It is in a future world that the believer looks for his portion, nor can his hopes be accomplished but by death. It is not death, but life, that he dreads. O life! I tremble at the prospect of thy troubled scenes, thy perplexities and toils, thy sorrows and pains, thy bewitching allurements and strong temptations! "I would not live away, for my days are vanity." Is there not an appointed time? I am as a servant that earnestly desires the shadows of the evening, as a hireling that looketh for his reward. "Come, Lord Jesus, come quickly;" fulfill thy promise, that where thou art there shall thy servant be. The day of my death is that in which I shall hear the blessed announcement, "To-day shalt thou be with me in Paradise." And what blessedness is this, to be "with Christ," safe in his arms, comforted by his love, satisfied with his image, participating in all his happiness and glory! As the infant sinks, fearless, into sleep on the bosom of his mother, so may the believer repose his spirit on his merciful Saviour. As the incense rising from the censer directs its perfumes toward heaven, as the fire quivering on the altar points its spires to the skies, so shall his spirit, dismissed from this mortal tabernacle, ascend to the bosom of his Father and his God. Take courage, ye that believe in Jesus: death can have no power over you, that last enemy shall be destroyed.—REV. HENRY GRAY.

RULES FOR HOME EDUCATION.

The following are worthy of being printed in letters of gold, and being placed in a conspicuous position in every household:

1. From your children's early infancy inculcate the necessity of instant obedience.
2. Unite firmness with gentleness. Let your children always understand that you mean exactly what you say.
3. Never promise them anything unless you are sure that you can give them what you promise.
4. If you tell a child to do anything, show him how to do it, and see that it is done.
5. Always punish your children for *willfully* disobeying you, but never punish when you are angry.
6. Never let them perceive that they can vex you or make you lose your self-command.
7. Never smile at any of their actions of which you do not approve, even though they are somewhat amusing.
8. If they give way to petulance and temper, wait till they are calm, and then gently reason with them on the impropriety of their conduct.
9. Remember that a little present punishment, when the occasion arises, is much more effectual than the threatening of a greater punishment, should the fault be renewed.

CLASS-MEETINGS.

How may class-meetings be rendered more efficient in leading to holiness ?

1. The leader and each member should thoroughly understand the *object* of this means of grace. Too many seem to regard the class-meeting as a species of love-feast—to be occupied in the narrations of general experience. Whereas, the design of the class-meeting is to ascertain *specifically* “how the soul” is “*prospering*.” This does not include the past experience, only as it stands connected with the present. Having mistaken the object of the meeting, how easy to fall into the habit of speaking in general terms.

1. “Class-speaking” requires a specific statement of present attainments, necessities, and obligations. This statement may be favorable or unfavorable, no matter—*it must* be made. If advancement has been made, it might do others good to know *how*. If doubts and discouragements exist—it may be a matter of vital importance to all concerned to know *why* they exist. The *general* statement that such dark hours result from unfaithfulness will not do. Unfaithful in what, in the discharge of duty? Then the Leader should know *what duty* is neglected, before he can “reprove” as the “occasion” really “*requires*.” Is it in unfaithfulness to the “general principles” of a religious life? or, in believing on the Lord Jesus with all the heart? The exact cause of this should be confessed. How many there are who have a “standing doubt” in regard to their “adoption”—that allow privilege after privilege to pass without unbosoming their secret thoughts on the subject. These thoughts are stored away in the deep recesses of the soul, and are banished from the mind by the glowing *experiences* of others, for the *time being only*—such persons are apt to enjoy the *close* of the meeting *best*. The soul-stirring singing, or burning words of others, cheers them. Now there should be an honest disclosure of this *inward struggle*, and the reason of this unsettled state should be reached at once. What a fearful thing it would be to find out when too late that this “doubt” *was well founded*. Again, some mistake a *natural* depression of feeling, resulting from *ill health*, for a state of “barrenness.” It is important then that each speaker be explicit, as much so at least as the *nature* of the *case* will admit of. Tell plainly what you mean, when talking about your present state.

1. Do this by speaking to the point. 2. Say no more than what is necessary. 3. Be sure not exhort the *brethren* while *unsettled yourself*, and in general not at all—it is of doubtful propriety unless the remarks be specially *called* for.

2. Many regard these meetings as periods to be spent in an ecstasy of emotion. The mind is to be "bent" in the direction of the heavenly world, or absorbed in beautiful "reverie," until the quickened imagination paints a sublime "prospect" of rest in the New Jerusalem. Religion *does* stir the emotions and "fire" the imagination as nothing else *can*, but what a difference between our finest "prospects" resulting from "contemplations"—and those resulting from a well grounded *hope of heaven*. Our joy should not be merely the joy of "contemplation," but of possession. Why this constant "waiting" and "looking."—Paul felt, that for him to *live* was *Christ*. Our class-meetings should hold out a present "land of pure delight," where the soul walks with God in *this life*, and is filled with all the fullness of his love. We should be groaning after redemption. If heaven can be gained, none need have fears of further toil and sorrow. What concerns *us most* is, the title necessary to hold the "mansion in the skies." It is proper to allow the mind to dwell on the sublimities of the heavenly world in the "night watches," or while "pushing" business with all speed, but when we go to the house of God—our class-meetings in particular—we should seek to find that "Heaven on earth," where the soul feeds incessantly upon the bread of life.

If classes were, generally, *smaller*, special attention could be given to the subject of a "growth in grace"—as it is, the services must be hurried through with all possible speed in order to close the meeting before it ceases to be profitable. Thus, special questions must be omitted—members rehearse about the same studied experience, and go away half doubtful as to the actuality of their "hope" of immortality. Yet these meetings should be *short*—in order to be really refreshing and profitable. Leaders should be *holy themselves*, or seeking to be made perfect in love. Then this should be urged upon the membership, with all *diligence*. The Leader certainly could do a great work for God in this way. The *minister* is compelled to devote very much of his time in the pulpit to the *unconverted*, and to various questions of reform, but the leader's special business is, to inquire how the soul is "prospering." May God bless them in this work.

FUTURE JUDGMENT.—If God has given us such demonstrations of the judgment to come as may assure all the world of the certainty of it, and an atheist, an epicure, a fool will not believe it; if he will not believe what a Felix believed and trembled at; if he will not believe what devils believe and tremble at, God will never come crouching to him and beg of him that he will believe it; but let him disbelieve it at his own peril, and take what comes.—LIGHTFOOT.

For the Repository of Holiness.

THE CUBA CAMP-MEETING.

BY REV. J. KERN.

We are happy here to record that God has blessed the labors of Brothers Ferguson, Applebee, Cumming, Boggess, Gruber, Kern and others, at a recent meeting. Above all do we rejoice when our ministers receive the second baptism, and under its influence are enabled to spread the heavenly flame. EDITOR.

It will doubtless be interesting to the friends of Zion, and lovers of holiness, to learn what God has done for us at this meeting. It opened on Friday, Aug. 25, and closed on the following Wednesday. From the beginning God was with his people, and on the second evening the work of conversion began. At each subsequent meeting Divine power was visible in awakening, converting, and sanctifying souls. Such was the glory of the divine presence, that the worst of sinners were awed, and the best of order secured without effort. About twenty-five professed pardon, and eight gave clear evidence of *complete* salvation.—The subject of holiness was made the prominent theme, and as a consequence, every part of the work gave signs of depth and permanence. The ministers all seemed deeply interested in this glorious theme.—The necessity of complete holiness was so impressed upon the masses, that in our last speaking meeting, there was not *one* who did not directly refer to the subject. Some confessed with tears that they had lost its witness, others conceded its absence, and the presence of deep convictions for its attainment, while a third class gave glorious testimony of its possession, and *all* gave evidence of a determined mind to press into the fullness of God!

One aged brother, more than forty years a member of the church, said, "I have often stated that at such a time I gave my heart to God, and have so heard my brethren often speak. I now feel that to be an error. I never fully gave him my heart and my all until now.—At this camp-meeting I have given my heart and my all to God. He has accepted the offering, and sanctified the gift. *I am wholly the Lord's, and he is mine*—glory to his name!"

Hundreds of sinners have gone to their homes with deep thoughts about eternity, while scores of believers left with strong vows upon them never to rest till Christ had made them free. We trust that both the ministry and membership in attendance, will, through these hallowed exercises, be led to a holier life, to wider fields of usefulness, and a home with the glorified.

Fairview, Ill.

For the Repository of Holiness.

FEED MY LAMBS.

BY MRS. LUCINA LAPHAM.

This is among the Savior's last injunctions to Peter, and its vast importance no one can doubt who has looked out upon the world, and observed the deep necessity for the proper instruction of the young. By the "lambs" Christ probably meant young converts and *young children*—by "feeding" he meant teaching them the way of life—so that they might eat the "gospel bread," and "grow into the full stature of men and women in Christ Jesus." How infinitely important then the relation sustained by *parents* to the tender lambs God has placed under their special care, and how great is the *responsibility* resting upon all who have the privilege of training infant minds. The command "feed my lambs," was not designed for Peter alone, but Christians of all generations. We in *this* age are required to see that the "lambs" are *fed* on that which will make them grow in all the Christian graces—*advance them* in the love of Jesus, and impress so indelibly upon their plastic hearts the precepts of the Holy Bible, that no pernicious food, however inviting, can lead them from the "path of life." As we gaze upon the sweet faces of children, we feel an intense desire to shield them from the snares that lie hid in life's meandering pathway. We long to grasp them in our arms and raise them above the temptations that "lure" so many to ruin. As we behold, in imagination, the vast throng constantly pressing upon the threshold of life, the fair page of their little life-history *unmarred* by a single blot, we feel the need of noble Christian laborers, who can go before them and stay the tide of sin constantly rushing in to engulf the unsuspecting in eternal ruin.

Christians who would *be holy* must care for children. God will require at *our hands* these precious ones, if we allow them to *grow up in sin*, and *perish at last*. Besides, we do not know the real worth of our children. Did that mother, in a rude cabin in Kentucky, when she beheld for the first time, the little lamb laid in her arms, perceive the mighty germ of manhood enshrined in its little mass of helplessness? She could not foresee its future greatness, nor discover in the "angel form" the giant intellect, that should in future sway the destiny of a mighty nation. Thus in many children of poverty slumbers the germ of a noble manhood, that needs the fostering care of pious hands and hearts. Who, oh who! can be idlers in God's vineyard, when so much labor is required at our hands? But how can we feed these little ones unless we are *holy in heart*?

TO IDLERS.

For the Repository of Holiness.

BY REV. S. L. H.

There are thousands to whom the question "Why stand ye here all the day idle?" would not be inappropriate. We mean thousands of professing Christians who ought to be laboring in the moral and religious field of the world, who are doing literally nothing for Christ. We labor for the groveling things of earth; toil to lay up treasures here, when God commands us to lay up treasure in heaven. How strange that God's children should so love the world, setting their affections on the things that perish with their using. We do not charge those of whom we speak with being "slothful in business," No! they are greedy for gain—worldly lucre—but they are not "fervent in spirit serving the Lord." Possibly they say their prayers, and are at church on pleasant Sabbaths; perhaps, too, they pay well for the support of the gospel; but they do so little personal work in the vineyard of the Lord.

They are so unlike the Master, who went about doing good. Their hands folded, their tongues are listless, they are idlers. Ask them to attend the regular weekly prayer-meeting, or question them as to their willingness to labor in a contemplated series of meetings, and they will beg to be excused, just as though the minister were deputed to excuse them from doing what God requires of poor sinners.

Many excuse themselves on account of their weakness—like the steward who had one talent, and hid it in a napkin—will they not be thus dealt with in the great day?

But really there is work to be done—work for God. Souls! Immortal souls are perishing. Our children and neighbors are going the downward road. "Hell moves from beneath to meet them at their coming." They must be saved. The powers of hell must be driven back. Earnest effort, with faith in God, must be put forth for their salvation. Such effort, God will bless both to the good of the saved and the unsaved. Those who fight the battle share the honors of the victory. Those who till the ground and sow the seed, reap the harvest. Brother! Sister! would you share heaven's glory? then work for the Master. The sun is up! It is day! The night will soon come. "Whatsoever thy hand findeth to do, do it with thy might." Work while the day lasts. All may do something. A cup of cold water given to a disciple in the name of Jesus will be rewarded. A word fitly spoken will accomplish something for God and salvation.

O! we would sound the bugle-call to labor; would give peal on peal till the blast shall reach the ear of all God's children, and incite them to instant labor. "The field is white to the harvest."

May the baptism of the Spirit come upon all Christians, and power be given them, power with God and men, so as to labor effectually!

A DREAM.

For the "Repository of Holiness."

BY MRS. F. E. IRVINE.

How vividly it came before my mind! The silvery stream, and there, in plain view, were beautiful fish, in large numbers, so near I could almost reach them. Early sports of my childhood came before me, and the thought of their capture thrilled my spirit. But alas! my hook and bait were absent, and while seeking for them, how confused and pained I was to see these fish glide beyond my grasp forever. I was not ready at the proper time. My own neglect had deprived me of the pleasure and profit of their capture, had I only been prepared. This beautiful school of fishes, so near me, so easily taken, but now they are gone! With the pain of my soul I awoke. It was midnight. Why should my mind be so deeply and strongly impressed? The whisper came, "I will make you fishers of men." Had souls for whom the Saviour bled, been sent within my reach, in order to their salvation? Had they come and gone without my reaching forth a hand to save them? Had the lost opportunity for rescuing some soul from death now passed, forever past! And because I was not *ready*, had a throng of sinners gave down toward the gulf, who might have been rescued by my agency!

Oh, how terrible the thought!! How in the future shall I, and each fellow-laborer in Christ's vineyard, avoid so great a calamity; and in the judgment, have our garments clear of the blood of souls? Surely in this world so thronged with needy ones, there can be no time for idling. When considering the multitude who must be rescued, and the greatness of a single soul, how every true Christian must shudder at the thought of being for a moment unprepared to labor in this field, and fill his place. With our powers unaided, with our souls unbaptised, we will ever come infinitely short of our great life work. We need the heavenly baptism to enable us to see the end of the wicked. We need it to give us power to lay hold of sinking men, in time to save them. Our day is passing. Sinners are *now* near us, to-morrow they may be far away. Shall we be weak and faint, when such fullness is attainable? Shall we be without the spirit of labor, while the suffering of the Master is before our eyes? And shall we slumber when the contrast between life and death is so terrible? O thou great Baptizer of thy people; let fall upon us the living apostolic flame!

Repository of Experience.

Mrs. Professor Upham.

[CONTINUED FROM AUGUST NUMBER.]

June 27.—For the first time since I received the baptism of the Holy Ghost I feel the sudden rise of an indignant emotion. Hitherto my mind had been so kept and raised above external influences, that nothing from this source has seemed to reach and move it. Retired immediately for prayer and humble confession. Found it good to prostrate myself before the Lord; to ask and receive forgiveness; yes, receive forgiveness. Such were my views of God, such my sense of Godly sorrow, that I could not come from the place of prayer unforgiven, unblest. I realized that the blood of Jesus is ever flowing into the heart of the humble and contrite, to wash away sin. Read with great comfort the 86th Psalm—"Bow down thine ear, O Lord; hear me, for I am poor and needy." Am distressed, at times, from a fear of self-seeking, while actively engaged in the cause of Christ. This suggestion is as the viper's sting; it enters into and deeply wounds my spirit. I cry unto the Lord; I spread out my case before him as it is. O Lord, thou knowest I have forsaken all for thee. Yea, my own life—my reputation in the world, and that which is most dear. I desire only to do thy will and pleasure. No one suggestion so often tries my mind as this, self-seeking, self-gratulation. Lord, I abhor it.—I feel myself to be a worm, and less than nothing, and as thou dost breathe upon and give me spiritual life. If I do not, I cannot take any glory to myself. Not of myself, but of thy grace and goodness to me do I make mention. I am willing to speak, or willing to be silent, only let me glorify thee.

July 18.—Truly all things have become new. I seem to live in a new world, and to breathe in a new atmosphere. As I look upwards to the visible heavens, my soul itself seems transported thither. In the sun's pure rays, in the moving clouds, in the pure blue ether, I myself am soaring. As I descend and look around me, all nature is clothed with new beauties, such as I have never seen before. I gaze upon the trees, the fields and flowers, with intense delight. I listen to the sounds of nature, to the wind, to the smallest insect's notes, to the music of the birds, and all seems melody and praise to God. Voices of music, and instruments of music, which to the worldly ear have worldly charms, to me are sacred, holy sounds, on which

my spirit rises up to God. Nature and nature's God are all identified and from the objects around me I derive great and holy enjoyment. God, the great, the good, is all around me, wherever I turn my eye.—He is within me, a portion of myself. In him I live and breathe. I seem to myself to be no longer earthly, grovelling, but my whole spirit lifted up to God, as if I were united, coherent with him. I now know what heaven is, as I never conceived before. I seem to be no moment separate from God. I now see how God can fill and take up the whole being, so as to become the life, the soul of its existence. I lie down at night unwilling to slumber, to interrupt the conscious union of my soul with God; but in my dreams I am still with him, and I awake with the same union of mind, with the same burning emotions of love, as with which I slept.—There is a living flame of love in my bosom, which the live coals, all glowing and radiant with heat, seem aptly to represent.

July 28.—The love of God is still abounding and overflowing in my bosom,—yes, overflowing; my delight in God is beyond expression blessed. I have found the Lord, the true and only God, the Maker of the heavens and the earth, and the Author of my Spirit, and he is my God. What more do I desire? Lord, it is enough to possess thee, to call thee my God. Thou dost fill my soul with thyself. O, blessed being! Delightful existence to know and enjoy God. Now I thank thee for my existence as I never could before. He only lives who lives in God.

Experience of Carvosso.

It is with pleasure and hope that we introduce the experience of that prince of class leaders, William Carvosso. In after numbers this may be continued, as the Life of Carvasso is too rarely known by the people of God. EDITOR.

In the same happy frame of mind which God brought me into at my conversion, I went on for the space of three months, not expecting any more conflicts; but O, how greatly was I mistaken! I was a young recruit, and knew not of the warfare I had to engage in. But I was soon taught that I had only enlisted as a soldier to fight for King Jesus; and that I had not only to contend with Satan from without, but with inward enemies also; which now began to make no small stir. Having never conversed with any one who enjoyed purity of heart, nor read any of Mr. Wesley's works, I was at a loss both with respect to

the nature and the way to obtain full salvation. From my first setting out in the way to heaven, I was determined to be a Bible Christian; and though I had not much time for reading many books, yet I blessed God, I had his own word, the Bible, and could look into it. This gave me a very clear map of the way to heaven, and told me that "without holiness no man could see the Lord." It is impossible for me to describe what I suffered from "an evil heart of unbelief." My heart appeared to me as a small garden with a large stump of a tree in it, which had been recently cut down level with the ground, and a little loose earth strewed over it.—Seeing something shooting up I did not like, on attempting to pluck it up, I discovered the deadly remains of the carnal mind, and what a work must be done before I could be "meet for the inheritance of the saints in light." My inward nature appeared so black and sinful, that I felt it impossible to rest in that state. Some, perhaps, will imagine that this may have arisen from the want of the knowledge of forgiveness. That could not be the case, for I never had one doubt of my acceptance; the witness was so clear, that Satan himself knew it was in vain to attack me from that quarter. I had ever kept in remembrance

"The blessed hour when from above
I first received the pledge of love."

What I now wanted was "inward holiness;" and for this I prayed and searched the Scriptures. Among the number of promises which I found in the Bible, that gave me to see it was my privilege to be saved from all sin, my mind was particularly directed to Ezek. xxxvi, 25-27:—"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." This is the great and precious promise of the eternal Jehovah, and I laid hold of it, determined not to stop short of my privilege, for I saw clearly the will of God was my sanctification.—The more I examined the Scriptures, the more I was convinced that without holiness there could be no heaven. Many were the hard struggles which I had with unbelief, and Satan told me that if I ever should get it, I should never be able to retain it; but keeping close to the word of

God, with earnest prayer and supplication, the Lord gave me to see that nothing short of it would do in a dying hour and the judgment day. Seeing this, it was my constant cry to God that he would cleanse my heart from all sin, and make me holy, for the sake of Jesus Christ. I well remember returning one night from a meeting, with my mind greatly distressed from a want of the blessing: I turned into a lonely barn to wrestle with God in secret prayer. While kneeling on the threshing floor, agonizing for the great salvation, this promise was applied to my mind,— "Thou art all fair my love; there is no spot in thee." But, like poor Thomas, I was afraid to believe, lest I should deceive myself. O what a dreadful enemy is unbelief! Thomas was under its wretched influence only eight days before Jesus appeared to him; but I was a fortnight after this groaning for deliverance, and saying, "O wretched man that I am, who shall deliver me from the body of this death?" I yielded to unbelief, instead of looking to Jesus, and believing on him for the blessing; not having then clearly discovered that the witness of the Spirit is God's gift, not my act, but given to all who exercise faith in Jesus and the promise made through him. At length, one evening, while engaged in a prayer meeting, the great deliverance came. I began to exercise faith, by believing "I shall have the blessing now." Just at that moment a heavenly influence filled the room; and no sooner had I uttered or spoken the words from my heart, "I shall have the blessing now," than refining fire went "through my heart,—illuminated my soul—scattered its life through every part, and sanctified the whole." I then received the full witness of the Spirit that the blood of Jesus had cleansed me from all sin. I cried out, "This is what I wanted! I have now got a new heart." I was emptied of self and sin, and filled with God. I felt I was nothing, and Christ was all in all. Him I now cheerfully received in all his offices; my Prophet to teach me, my Priest to atone for me, my King to reign over me.

"Amazing love! how can it be
That thou, my Lord, shouldst die for me!"

O what boundless, boundless happiness there is in Christ, and all for such a poor sinner as I am! This happy change took place in my soul March 13, 1772.

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The attention of all our Readers
Is particularly directed to "Special Appeal," on last page of cover.

Editorial Repository.

Address to Seekers of Holiness.

(CONTINUED FROM AUGUST NUMBER.)

Our readers may readily conclude that our pleadings with them are prolonged and pressing. Many who contemplate the gospel loosely, with whom the study of eternity is distasteful, and the contrast between heaven and hell never fairly weighed, will pronounce such pleadings fanatical, and from them turn away.

To the lovers of this world, who have no relish for God, or the study of heavenly things, no love to Christ nor reverence for his claims, these letters are not addressed. But when we remember that our readers are chiefly of another class, that they are men and women upon whom solemn vows are resting, who have promised before angels, to abandon the "pomp and glory of this world," and to walk before God with obedient hearts, we take courage and write on.

When we join with Roman Catholics and millions of Christless men, in urging holiness through an interminable round of ceremonies, terminating in death or beyond it, we have no controversy with Satan.

If the experience of a hundred million sinners were closely examined, it will be found that Satan but rarely even tempts his subjects to abandon all ideas of being saved at *some* time. It is only the few, who have reached great depths of iniquity, with eyes closed, and a conscience seared, who are ever led to think of *never* seeking God's salvation. In like manner it is the few, even among nominal Christians who are tempted to abandon the idea of being completely holy at *some time* in after life. The reasonableness of our pleadings for an *immediate* acceptance of full salvation, may further be seen from the following considerations:

1. *God calls every believer to holiness now.* The commandment has gone forth to all unbelieving and disobedient men to *repent*. Among the innumerable throng under the gospel, there is not *one* on whom this com-

mandment does not rest as a *present* obligation. Of all these millions of disobedient ones, there is not one, who neglects one hour, who does not so do at his peril. There is not a blind adulterer, nor stupid skeptic, now in reach of mercy, who by neglecting *one hour* to repent, does not by so doing risk the horrors of eternal damnation! If so, *Christian reader*, what will become of your soul, on which has been poured the blessed light of regenerating grace, if you disregard the calling of God!

We affirm, and appeal to the experience of Christians in proof of the statement, that every enlightened, and truly converted man under the whole heavens, has been inwardly called to *complete holiness* of heart and life. There never was a time when the presence of one unholy thought did not condemn a truly justified soul. Is it urged that many true Christians have failed to apprehend the great doctrine of holiness as herein set forth; this is readily granted—nor is it necessary that every soul be brought precisely to our ideas, in order to be saved. Is it stated that thousands of Christians, and even ministers, do not believe in the necessity of sanctification in the present life. That is true, and it is also true, that since Messiah hung on the cross, for twelve hundred years, there were that many millions of professing Christians, who not only lost sight of *this* doctrine, but every other glorious doctrine of God's Son! But is it urged that multitudes of sincere Christians are in the dark on this subject, and cannot find the way? Who is there, or where can one be found, who has given as much time, with *hard study*, and a single aim, to the nature and necessity of Christian holiness, as was given to mathematics, in order to attain a knowledge of simple arithmetic, and has not learned the way? We would rather now, undertake to teach a class of *earnest*, and truly converted men, the theory of this blessed doctrine, than to lead the same class of men to grasp *one* difficult problem of science! The plea of blindness, of darkness, of intricacies in the way, and the hope that God will ex-

cuse our uncleanness, because the way of purity was so obscure, is simply an outrage against Jehovah, and in contempt of our own consciousness!!

Sinners, everywhere, in like manner, say they don't know how to repent, but that saying will not be repeated in the judgment. Why are they in want of knowledge? Have they earnestly searched the Scriptures with prayer? Have they determined to seek for light, in order to repent? Let every Christian, and every Christian minister, now living without a holy heart, who employ their time in upbraiding sinners for criminal neglect and disobedience to God, look their *own* obligations fairly in the face! God has called *me* to be holy, to be *completely* holy! On *what* principal am I *justified* in *neglecting this calling*? God is displeased with the carnal nature which still lurks within me. His holy essence cannot but loathe my uncleanness. He *now* calls me to the fountain of Christ's blood. Shall I obey or disobey? By clinging to my remaining corruption, and rejecting Christ's sacrifice, will I be saved, or will I lose my justification, and lose my soul? "God has not called us to uncleanness, but unto holiness." The "callings of God are without repentance." "This is the will of God, *even your sanctification.*" "Be ye holy, for I the Lord your God am holy." "Without holiness no man shall see the Lord."—These are plain declarations, which cannot be misunderstood. Obedience to them is either necessary or it is not. If a justified relation can be sustained in a course of plain disobedience to the above commandments, why not with impunity disobey *any other* commandments? There are this day millions of sickly, fainting souls, in the various churches, who have not the witness of God's approval. They are living and dying in the dark: and why should they not? There are thousands of ministers whose heart experience is a mixture of life and death, and whose ministry, to themselves and others, is without unction in a fearful sense! *Not one* of all these thousands, is aiming with *with all his heart,*

to execute the will of God. There never was an *unctionless* Christian or *minister*, who was even an earnest *seeker* of holiness of heart! Will our brethren look these statements in the face? Will each reader, minister or layman, whose inner life is herein portrayed, go without delay before a holy God, and ask *Him* if we are right or wrong, in solving the problem of your starving state? We repeat, God has called you to holiness *now*. Obedience to this calling will bring you life, disobedience *must* terminate in death! There are hundreds of thousands who were once alive, and are now dead: How was their death brought about?

The reasonableness of our plea and the necessity of yielding to it, may further be seen in the present demands of our own spiritual life. The Divine commandments are not issued simply that God may be glorified, but every order is based upon a clear apprehension of the wants of humanity. God never made a demand of our human soul, obedience to which was not a necessity, in order to its highest happiness. The demonstration of this truth is nowhere found so clearly as in the heart experience of all who are called to holiness, and *disregard* their calling. The soul just initiated into the school of Christ, and blessed with the witness of pardon, is always happy. Usually this blessed state continues until the order to "Leave the principles of the doctrine of Christ, and go on to perfection," is misapprehended or disobeyed. The almost universal experience of adult professors, who have not sought and found full salvation, is that their first love was sweeter in kind, and *fuller* in its measure, than the love of after years. And whatever may be the profession of "*growth in grace,*" or advancement in Divine knowledge, a simple, earnest analysis of *present* experience, will reveal to such the painful contrast between that and the beautiful light which first shone upon their new born soul. Christian reader, will you answer the following questions? Do you now love God with as pure and steady affection as when

you first found him? Do you really trust in Christ with as pure, as simple, and as strong a faith as when you were first converted? Do you now have as deep and earnest desires for the salvation of your fellow men, as in the first month of your Christian life? Do you frequent the closet, and does your soul hold as sweet and glorious communion with God, as when "love divine *first* found you?" Do you really love the Holy Scriptures, and now walk with God with as strong a sense of *your* acceptance and *His* glory, as when you were a *babe* in Christ? If with these interrogatories before you, it appears that your spirit previously so enriched with peace and love, is now compelled to sing:

"Where is the blessedness I knew
When first I saw the Lord,
Where is the soul's refreshing view
Of Jesus and his word?"

Ask yourself the reason. And does your aching heart find itself compelled to join the poet farther, in proclaiming before angels and men—

"What peaceful hours I *once* enjoyed,
How sweet their memory still,
But they have left an aching void
The world can never fill!"

Look at this "aching void," and behold the living demonstration of the truth we urge! If to Christians and ministers, the Divine commandment is not of sufficient force, if the Word of God has lost its authority, and the Cross its charms, we bring our appeal to your quivering flesh; we find its reasonableness in your consciousness of want, while the echo of its divinity comes back from the untold depths of your own necessities. When, oh! when! will we learn that God, who made the human soul, *alone* can *direct* its powers, and *fill* the *mighty measure of its wants*!! Come, oh thou Holy One, and open our eyes to see the wonders of redemption.

Oak Hill Camp-Meeting.

The impression is becoming more general that the church is making herself ready for conquest. Every day the field is opening, and Zion's sons are girding themselves for glorious war. Among other in-

dications which we hail with pleasure, is the prevailing desire for the return of camp-meetings. This old time instrumentality, which gathered its tens of thousands, both West and East, will again be used to secure the salvation of millions in the latter days. The Lord hasten the time. The meeting at Oak Hill was smaller by far than it ought to have been. It should have been at least five times as large. We respectfully suggest to our brethren in the ministry, whether a more vigorous effort on *their* part, would not have secured this desirable end. As this class of service has gone out of use, we suppose it will require time, and some patience, to await its return. Service began on Thursday, August 31st, and closed the following Tuesday. Another point of deficiency, we apprehend, is here suggested. The haste to close such service when the ground is so prepared for glorious results. Ought not such meetings to be held at *least* one week? The ministry, composed of brothers Cavet, Chandler, Keller, Watson, Brown, Warner, Apple, R. Haney, and other blessed men, were there with glorious words of awakening and saving power. There was a glorious band of noble brothers and sisters, on whom the scars of previous battles were apparent. Hearts previously tuned to holy song, had come together to worship, to praise and pray. From two or more societies there were veteran Christians, who in large numbers had known the precious efficiency of Christ's blood.—Early in the meeting, the subject of full salvation was introduced, and in almost every sermon some direct reference was made to this glorious doctrine. As in all other cases we have ever noticed, where such prominence was given to holiness, there was a restraining influence which went forth from this glorious centre, till sinners, awe struck, were quiet, as impressed by the majesty of God! No disorder, no false shouting, harrassed or pained the earnest worshipers. The trumpet waxed louder and louder. God's ministers became a flame, while blessed ones thought the gospel before had never sound-

ed so sweetly. Numerous souls were awakened and converted, and many a parental heart was gladdened over the return of wandering ones. Never did the grand old anthems of Zion ring more clearly, or flow with richer melody, than in the triumphal swelling chorus of that ransomed throng. A large number of earnest brethren, old and young, came to the altar like little children, and sought and found God's perfect love!

Among the most interesting features of the blessed work, was the *special baptism* of the *ministry*. Not one minister, old or young, was left upon the ground, who did not *openly profess* the great salvation!—"Glory to the Father, and to the Son, and to the Holy Ghost!!! Some of our young ministers were wonderfully saved. Oh, will these, with increasing strength, through after years, in *life* and labor, show forth and proclaim the glory of *this grace* when older lips are sealed, and older hearts cease beating!

Another peculiar and blessed characteristic of this meeting, was the return of *peculiar manifestations*. The "slain of the Lord" were many. Numerous instances of this special power, we noticed as wholly separate from over wrought excitements, and physical exertion. Strong men were rendered helpless in a moment of time.—Three or four of the preachers were slain before God, and some for hours were prostrate. We often felt, while moving in this blessed atmosphere, as though lead up into the pillar of cloud. Oh, the blessedness of such seasons! "How beautiful are thy tents, O Jacob!" Surely "their Rock is not as our Rock, our enemies themselves being judges." Let the sons of Zion gird themselves for conquest. Let God's ministers get nearest the cloudy pillar, and give the gospel fair play. Let a mighty and increasing faith in Messiah's power and Godhead, be exercised. Let God's people *come out from* the world, and the daughter of Zion put on her beautiful array. O'er all opposition truth *will triumph*, and 'midst the rise and fall of empires, the kingdom shall be given to the *Ancient of Days!*

To Correspondents.

BY THE CORRESPONDING EDITOR.

1. Be sure you understand the subject about which you attempt to write for the public. 2. Be sure that your *motive is good* in so doing. 3. Review *your own production again and again*, and thoroughly weigh *every word* and every thought, before sending it for publication. Our language should not only be in good taste, but full of *thought*, and *such thought* as will do good to the *large majority* of readers. Some fluent writers seem to so invest the thought that struggles for expression, with such an abundance of words, as to render the meaning *obscure*. And last, but not least, write so the printer *can read it*. With many fine composers this is the most difficult part of the work.

Pure Droppings.

—If we seize Christ's promises and live in them, the belief in immortality will become a part of us; and in the hour of death we shall not be suffered to fall into doubts about that to which we have an inward witness in ourselves.

—The true penitent should not estimate the extent of divine mercy by his own contracted views.

—A Christian is supported in his course, above all, by the grandeur of the salvation with which he is to be crowned.

—Who is able fully to enumerate all the sins which so easily beset us in the various ages of life.

—The slightest sorrow for sin is sufficient if it produce amendment; the greatest is insufficient if it do not.

—When the Rev. Benjamin Parsons was dying, he looked serenely upon his attendants and said: "I am resting sweetly on *three pillows—infinite power, infinite love, and infinite wisdom.*"

—God hears the heart without words, but he never hears the words without the heart.

—Christ's servant should teach others what Christ has commanded, not command others what Christ has taught.