

often furnished subject of speculation, and for-
mally it was considered that this peculiar qual-
ity arose from the existence of immense salt ba-
sins at the bottom of the ocean. Experience
and scientific investigation have shown, how-
ever, that this theory, and there is no doubt that
its stress is due to the original qualities re-
ceived from the hands of the Great Creator. The
amount of common salt held in suspension by
the ocean is estimated at three million cubic
miles, or five times more than the great mass
of the Alps mountains. Some waters are far
more salt than others. The Mediterranean is
above the Atlantic in this respect. In the Bal-
tic there is found only 1-18 percent of salt while
in the Mediterranean the percentage is 2.18. The
saltness of the sea is a provision of infinite wis-
dom to preserve its contents from putrefaction.
We cannot here dwell on the innumerable curi-
osities of the ocean, which everywhere terms
with life of various kinds, nor can we touch upon
its active influence in changing the surface of
the earth, here undermining or sweeping over a coast,
and there receding and leaving dry land where
once it found its bed. But with all its power
in this respect, it is limited and circumscribed. One
might think that the ocean has said, "Hitherto
shall thou come, but no farther; and here shall
thou proud waves be staid." "He hath compassed
the waters with bounds, until the day and
night come to an end."—Quaker.

Obituary.

MRS. M. HENTON, LITZ MOUNTAIN, N. D.
Died, at Lutz Mountain, Moncton Circuit, on
10th March, aged 46 years, Mrs. Rachel Hen-
ton, leaving an husband with six children to
mourn the loss of a pious mother and affection-
ate partner. She was the second daughter of
Wm. and Margaret Gaskin of Covertale.—
When our departed sister was young, she had
the opportunity of attending the ministry of that
faithful servant of God, the late Rev. Arthur
McNutt, of blessed memory, whose name is a
household word in many parts of Westmorland
County. She always retained a lively recollection
of the sermon he preached, under which
she was truly awakened by the spirit of God.
About nine years since she joined the Free
Christian Baptist Church. The writer visited
her during her illness, and found her very happy
in God. Her experience was clear. She de-
parted in the full triumph of faith to be forever
with the Lord. By request her funeral services
were held by the Wesleyan minister. The
services were quite large, and deeply solemn.

—Sister friend, by Jesus freed,
Death to thee, to us, is gain.
Thou hast escaped the bondage here,
In let the unbeliever mourn.
We in our souls employ,
Till we all are free from sin.

W. McC.

Provincial Wesleyan.

WEDNESDAY, MAY 8, 1867.

The Methodist Doctrine of Holiness.

From a series of articles which recently ap-
peared in Zion's Herald, on Christian Holiness,
we give one in this issue for the edification of
our readers. Methodists ought to be, above all
people, eminently devoted to God. Their
superior privileges, their clearer views of evan-
gelical truth, their avowed object as a church
organization, and the honour which God has
put upon them as His people, all conspire to
make known the glad tidings of a free and full
salvation, all indicate that they ought to be a holy
people, and that the world has a right to expect
them to exhibit the highest type of piety, and
the most eminent position in evangelical labour
and success.

In the origination of Methodism, the Head
of the Church manifestly designed to raise up a
special agency for the spread of scriptural holiness
in the earth. As holiness was true to us,
and the sacred trust assigned to us, we are
committed to other hands. There is occasion
for thankfulness that the pure truth, "the doc-
trine which is according to godliness," has by
our fathers and by their sons in the gospel been
kept inviolate. The ancient faith delivered
unto the saints has been held in all its integrity.
But there rests upon the Methodists of the
present age the weighty responsibility of offer-
ing to the diffusion of this faith—that it should be
set forth by faithful teaching, by luminous testi-
mony, by rich experience, and by blamelessness
of life.

The Methodist testimony in relation to christian
holiness has had the very happiest effect in
many instances upon other churches; but the
continued usefulness of our denomination, and
our enlarged influence for good in this respect,
must mainly depend, under the divine blessing,
upon our fidelity to first principles. Nor is it
enough that we hold fast the form of sound
words. Churches as well as individuals may
maintain the truth in theory, and yet depart far
from it in experience and practice. We hope
better things of Methodists, though we thus
speak. Yet there is danger. There is in
human nature a perpetual tendency to depart
from the living God, and agnosticism is a
constant, insidiously, and less than others,
viciously guard. Faithful to our trust,
the Lord of the harvest has yet a great work
for us to do. The field is white, the labourers
are few. The enemies of darkness are busy.
The tares of formalism and of scepticism have
been widely sown, even in the nominal church
of Christ. There is therefore the very highest
reason that Methodists should be true to their
doctrine, orthodox, and unswerving in their
testimony for Jesus, and especially that they should
experience and exemplify the power and purity
of the gospel. The opposition of the enemies of
the truth, and the misrepresentations which may
utter in regard to us, etc., do but little harm,
if we are true to ourselves and to the holy
principles we profess. Let those principles be
well understood, be highly prized and be
sacredly maintained. The articles above re-
ferred to will be appreciated as a sound, scriptural
presentation of christian obligation and privileges.

The Nature of Christian Holiness.

In considering the weakness of our under-
standing to comprehend the supernatural
process by which we are purified from sin, God
sees fit still to employ figures which assist our
faith and judgment.

(1) We are sometimes spoken of as *gold*
which has to be refined as by fire.

This most valuable of all metals is made, in a
figure, a representative of the worth of the
moral refinement. God values the one as man
estimates the other, and his process of purifi-
cation is analogous. Hence we are said to be
"purified as by fire," "purge them as gold
and silver are purified." In his method of sancti-
fying, God "sifts as a refiner to purify," "The
Holy Ghost is to us as a refiner's fire." That
sifts fire goes through our nature as the

refining flame, and consumes our sin—as the
sift is separated from the gold—by the spirit
of burning." (1st Cor. 13: 4) Again.

(2) Our Sanctification is represented under
the idea of a *Fountain* for our defilement, in
which we are "washed and clean."
The day has arrived, foretold by God twenty-
five centuries ago, when there should be a "foun-
tain opened in the house of David for sin and
for uncleanness." We are, accordingly, exhorted
to "draw near—having our hearts sprinkled
from an evil conscience, and our bodies washed
with pure water;" and are "saved by the wash-
ing of regeneration;" we "wash away our sins,
calling upon the name of the Lord." The puri-
fying power of him who leads us to that foun-
tain is "like fuller's soap," to cleanse and whiten
the "filthy garments," or habits of the soul.

"Putting off"—like defiled and discarded
raiment—"the old man with all his deeds;" and
putting on—"after having been washed and
sanctified by the Spirit of our God"—putting
on the new man, which after God is created in
righteousness and true holiness" (Col. 3: 9-10).
We are then clothed with garments of salvation
and robes of righteousness—"arrayed in fine
linen clean and white"—and so fitted to appear
before God, as "a holy priesthood, to offer spiritual
sacrifices acceptable through Jesus Christ."

Leaving the figure, that "fountain" of purifi-
cation is "the precious blood of Christ"—who
died to save us, not in our sins, but from them;
he who "poured out his soul unto death" in
order, "that he might sprinkle"—not the mere
congregation of Israel, but—"many nations,"
that the millions of mankind might rejoice in
the experimental knowledge of the truth that he
sanctifies his people "with his own blood."
This is the means by which we are made holy.
All Christians, always and every-where, and in
proportion as they are pure and perfect, exist
in this truth, and unite with his saints on earth
and in heaven to

ascend to glory in his sprinkled blood," and
ascribe the honor and power of their salva-
tion to the Lamb of God, "who loved them and
washed them from their sins in his own blood."
(3) The *greenness* of his salvation from sin
is manifest in the way in which it is truth and reality
are contrasted with the representative and
superficial sanctification conferred by "those
feeble types and shadows old." The evangeli-
cal methods are real and not typical; the means
employed possess a merit and efficacy extrin-
sic to their own,—and the result is that Christian
holiness is personal and moral, and not merely
relative and ceremonial; it is internal and dif-
fusive, making perfect "as pertaining to the
conscience," and purifying the heart, thus fit-
ting sanctified man to render more exalted ser-
vice to Him who has called him with his holy
calling.

The *Mysterious Means* of this sanctification
are taught to trace to the death of Christ.
The *Efficient Means* is the agency of the Holy
Ghost. The *Condition* of our sanctification is
believing in Christ. All our salvation, and
every step in it, is "through faith in his blood."
The condition is, "Believe and thou shalt be
saved." That salvation being in the degree of
our faith, up to the measure of the truth we
exercise—"according to the power that worketh
in us"—"purifying our hearts by faith."
Let us now ascertain further.

1. The *Sense*, experimentally considered, in
which Christian men are sanctified.

The three ideas of ceremonial holiness throw
much light on this part of our subject. They
are carried into the New Testament, and present
there to our view the nature of moral purity as
God, and consecration to holy service. These
three figures became realities, the ceremonial is
merged in the moral and spiritual, and these
types of purity become real holiness; holiness,
not merely in the external and visible, but
to the inward and unseen, not only in the
body but especially in the soul and spirit of
man.

(1) *Separation* is the first fact in Scriptural
Holiness.

Sanctification begins in yielding to the call of
God. They "purify their hearts in obeying the
truth through the Spirit."
In calling them to holiness, the language of
the Lord is, "Come out from among them, and
be separate, and touch not the unclean
thing, and I will receive you;" put off, con-
cerning the former conversation, the old man
which is corrupt according to the deceitful lusts.
"I have chosen you out of the world, to be a
peculiar people," "a chosen generation, a
people for his name," and separates them from
sinners. And this is the first act of sanctifi-
cation, as it really applies to human character
experimentally.

(2) *Preparation*, by cleansing from sin and
communicating purity, is the next step in the
process. Here, also, the types of old strikingly
prepared this grace of God wherein we stand.
"Having therefore these promises," that if
we would come out from among sinners, God
Almighty would receive and save us—"let us
cleanse ourselves from all filthiness of flesh
and spirit, and perfect holiness in the fear of God."
He "purifies to himself" this "peculiar people."
And, when "washed and sanctified," they
"put on" the holy and beautiful substitute for
the character which they have "put off."
"Putting on the new man," the saintly con-
science, expressing the nature and relation of this
fitness for God which follows our separation
from sin; the fitness which qualifies us for
fellowship with the saints of Christ—the holiness
which will be to us "the wedding gar-
ment" when we are called to the marriage sup-
per of the Lamb of God. Sanctification, then,
in reference to man, his recipient, and so far as
it signifies his "cleansing himself," is for him
in obedience to the call to holiness, to be
from all his sins to God; while, on the part of
God, it is the reception of the man, thus
separated, and the shedding upon him the "sac-
rament of purification to wash away his sins, and
the gift of a new heart and right spirit," so
as to endow him with the grace and power ne-
cessary for his saintly position and duties. First
separated, and then "sanctified and meet for
the Master's use, and prepared unto every good
work."

(3) *Consecration* is the last thing which com-
pletes the fact of sanctification. It is the con-
sequent dedication to God's worship and service
of the persons thus "freed from sin" and made
holy,—not merely to become, but to continue
sanctified, by employing his purified powers to
holy purposes. The New Testament language
which expresses this, is still derived from the
ceremonial sanctification and service already ex-
plained. The sacrificial and sacred import of the
terms "present," "offer," "yield," and "vessel,"
"sacrifice," "instruments," and "priest-
hood," as applied to Christian men, will be ap-
parent.

As the utensils, vestments, and persons of the
Temple were "holy" by separation, fitness, and
dedication to sacred use, so sanctified men in
the present time, as living sacrifices, holy and ac-
ceptable to God, as "the reasonable service,"
for which the other parts of his sanctification
have fitted him.

He has been "purified from dead works" to
"serve the living God." So that, "if a man

purge himself from these, he shall be a vessel
unto honor, sanctified and meet for the Master's
use." Living holiness, "no longer according to
the former lusts in his ignorance, but as He
who hath called him is holy, so he is to be holy
in all manner of conversation," yielding his
sanctified members instruments of righteousness
unto God. "By living holiness," they become
the servants of God, "ready, waiting for all his per-
fect will, whatever that will of their holy and
blessed Master may be; so that, whether they
eat or drink, or whatever they do, they do all to
the glory of God," and can say, "Stablish thy
word unto thy servant who is *dedicated* to thy
use."

Separation, according to the Scriptures quoted,
seems to express man's conditional act and duty
in Sanctification, what he can accomplish in
"cleansing himself." Under the leading and
encouragement of the Holy Spirit, it is the turn-
ing round of the human will and purpose, choos-
ing the holy service of God, desiring to be singular,
bidding farewell to sin and "new" desires, and
to separation and purity; they become the
servants of God, "ready, waiting for all his per-
fect will, whatever that will of their holy and
blessed Master may be; so that, whether they
eat or drink, or whatever they do, they do all to
the glory of God," and can say, "Stablish thy
word unto thy servant who is *dedicated* to thy
use."

Wanted, more religion to give zest to secret
devotion. How many dare not go to God
alone! How many know nothing of communion
with the Father and His Son! How many go
to the closet as to a penance and hurry away
with a sense of relief? Such is not the true
worship which can make the desert a Bethel.
Wanted, more religion, until we have power
in prayer. We spurn the proposition to confine
our prayers to the petitions of dead men whose
bones have turned to dust, but as well use theirs,
as well crowd all our warm aspirations, our
deep penitence, our bounding joy, our exultant
hope, our buoyant hope into the narrow blank
of their dead forms, as drive out lifeless forms
with a sense of relief? Such is not the true
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worship which can make the desert a Bethel.

Wanted—More Religion.

The following stirring article is from the
N. W. Christian Advocate:

Conversing in this office with a brother minis-
ter, he said, "What the Methodist Church
wants is more religion. It will have enough of
numbers, enough literature, enough of social
position, enough able preachers, but it has not
enough religion."
The theme suggested our conversation for some
time and then we were left alone, and it has
since burned like a fire of amber coal in our
heart, and we send out the watch-cries, WARREN
—MORE RELIGION!

We are not for setting criticism, the hun-
gry penitent cries, "I want religion," and
Father bears him. "Many years ago I ex-
pressed religion, it is the happy utterance of
the pilgrim leaving on his staff, and well we
know why his eye beams with that golden glory, "I
enjoy religion," says the stalwart, working
Christian, and as we comprehend the secret of his
strength, "Religion is power," says the
dying Christian, and we wonder not that he
exults amid the swellings of Jordan. It is im-
possible to misunderstand the expression. We
know at once that there is no reference to "di-
vers washings," to sacramental genuflections,
gowns and surplices, to man-military, to wax
candles and the whole paraphernalia of ritualis-
tic nonsense.

We know at once that the reference is to the
work of Divine grace upon the heart and con-
science to the use of God—shed abroad in the
heart, to the sanctifying power of the Holy Spirit,
the increase of the faith which overcomes the
world, the love that thinketh no evil, the uncor-
rupt hope, the joy unspeakable, the meekness,
gentleness, goodness against which there is no
law.

We want more religion that we may live from
the fulness to the power of Christianity. We have
no distinctive ceremonial forms as the selling cry
of a denomination. The Papist has his
submission to the Pope, and the forms attendant
upon it; the Protestant Episcopalian his pretty
type of apostolic succession; the Baptist, a
specific mode in one ordinance and the restric-
tion of the privileges of his society. Methodism
makes no such narrowness of her path. She
must exhibit the religion of power, she must
be shorn of her strength. Form has its use
but if it is the Church is made for the form,
instead of the form for the Church then have
we fallen upon evil days.

We want a divine life which will make the
social meetings of the Church doubly attractive.
Let us first be purified from dead works, let us
be first "thirty-purged" class-rooms! Alas for
Heresy! Here-fores! There should be no attrac-

clear Northern light that suffused the whole
heaven with a ray of grace, and there over the
more and landscape the same unearthly hues,
different from anything previously seen, and caus-
ing emotions of inexpressible pleasure to those
who beheld this transient burst of heavenly splen-
dor. This Song is, as it were, a ray burst from
the Divine love, which, through the Lamb, is
Shekinah of Heaven; and through whose love
the spiritual perception for seeing the things
which are not seen, their hearts thrill with
light here beaming, for their hearts thrill with
the beauty of the things which are not seen,
and which win't world. Elsewhere there can be
seen nothing of equal or like beauty."

From such language we may infer the spirit
in which Prof. Burrows has undertaken his
task. After an elaborate introduction, he pre-
sents us with a new and original translation of
the Song, and then proceeds to comment upon
it in a devout and reverent spirit. Even those
who may disagree with him in his premises, will
admit that he has thrown a charm of a general
and a special appreciation of the text over what
has been written, and that his own paragraphs betray
an intimate familiarity with the features of Chris-
tian experience, and the endearing relation
of the soul to its "well-beloved." Certainly before
one adopts that view of the Song which was held
by John Pyle Smith, he should peruse this vol-
ume, which combines scholarship with rever-
ence, and conducts the soul into the presence
of Christ himself, where every eye, broken in
heart, may hear the Saviour's voice, and like the
beloved disciple, may lay his head upon the Sa-
viour's bosom.—*Evangelist.*

Words are the representatives of ideas. By
the use of these we communicate our thoughts
to others. This power is one of the noblest gifts
of Providence, and distinguishes man from
other inhabitants of the earth. What the
Creator has endowed man with the power of
speech, yet the science of language must be
acquired. To understand one of our common
languages perfectly may be considered the work
of a lifetime—a knowledge which the circum-
stances of thousands render almost impossible.
To understand language, is to comprehend the
thoughts the words are intended to represent.
In most languages we have several classes of
words, all representing the same ideas. One
class of words may be general use with one
order of society, while a few others may be
either French, German or English. We have
no objection to a man using just such language
as he sees proper whilst communicating his
thoughts, provided he is thereby making himself
understood. But I protest against a man's talk-
ing to me in French, when I am an Englishman,
can't understand him—and know at the same
time that he can use the English language as
well as I can. I might admire the man's edu-
cation, and regard him as a blockhead into the
bargain. Our design in presenting these sug-
gestions is to call attention to the importance
of using plain and simple words whilst present-
ing the truths of the gospel. Much of what is
called "able preaching," falls lighter than chaff
upon the hearts and minds of a very important
class of hearers. I mean the young persons in
our congregations.

It is often the practice now for ministers to
spend much of their time in "getting up" their
discourses in such a shape as they conceive will
be best appreciated by the most intelligent part
of the congregation, and it is not unfrequently
the case that the minister fixes his eye upon one
individual. Judge A., Dr. B., or General C. is
expected to be present, and the reputation of the
service as well as that of the minister is at stake;
and the discourse must be such an one as to be
interesting to the Judge, or we may lose him
from the congregation. Ten chances to one the
Judge himself in the meantime, is no little per-
plexed to comprehend fully many of the fine
spun arguments, for he is reminded that there
is a large more ignorant among men of this class.
Even learned and pious men have held
some have felt an utter repugnance to the de-
gree of allegorizing to which it seemed neces-
sary to subject it, in order to find in it any spiri-
tual significance whatever. They have regarded
it simply as a Jewish love song, so free and un-
conscious in its out-pouring of passionate affec-
tion, as to be almost, if not quite, indelicate.
Others have found in it rare treasures of wisdom,
and every line has been loaded with frag-
ments. To some of the best scholars and dis-
tinguished men of the age, it has been a favorite
portion of the Bible. They have found in it a
wealth of imagery and a richness of meaning
that have raised it high in their esteem and
favor. Dr. Chalmers, alluding to John Pyle
Smith's denial of the inspiration of the Song,
said, "It would be a pity to see the Song
of Solomon, which is a more philosophic doc-
trine, to leave that book in undisturbed posses-
sion, and every paragraph has smelled of
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