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For the Provincial Wesleyan.
DOCTRINAL SKETCHES.—No. 23.

ENTIRE SANCTIFICATION—ITS CONDITIONS.

It has often been asked whether the work of sanctification is carried to completion gradually, or at some particular moment of time? In certain cases, such a question is probably intended to throw doubt upon the possibility of that great blessing. For it may be argued that, if gradually, there can be no instant in which entire sanctification may be realized; or, on the other hand, it is instantaneous, this excludes the possibility of that which is given to all Christian believers, "grow in grace, and in the knowledge of our Lord Jesus Christ."

But the importance of this enquiry does not arise from any speculative views whatsoever. Its correct answer is of the utmost practical value, being essential to our enjoyment of the richest blessings of the grace of God. It may be answered to the full vindication of the Holy Scriptures from the imputation of self-contradiction. It may be answered in such a manner as to direct and stimulate those who are sincerely striving to obtain this great salvation. Yet, on the other hand, it would be chargeable, not on us, but on the word of God itself, that it enforced an impracticable duty, and held up for acceptance an unattainable blessing.

Our answer is, that the work of sanctification is both gradual and instantaneous. Gradual it must be, not only in its earlier stages, when the sin of our nature is subjected to a continual mortification, but in the more advanced stages of our experience, when that sin being destroyed all our faculties shall be fully consecrated to the service of God and the divine life shall therefore be more largely increased and developed within us. But, once arrived at a state of perfection by an instantaneous communication of redeeming grace. Then the body of sin is not only crucified but actually slain. At that moment the great principle of holiness, the love of God, is not only invigorated, but made triumphant. In a sense never previously known, it is shed abroad in our hearts by the Holy Ghost which is given to us, filling every capacity of the soul, regulating every operation of the affections, and bringing every thought into subjection to the obedience of Christ. These two, then, exactly harmonize together. The gradual work prepares for the instantaneous one.

This, again, is, in its joyful anticipation, or its actual possession, the power of Christian progress. If the blessing still be in the future, yet because it is available we may well "forgetting those things which are behind, and reaching forth unto those things which are before, press toward the mark for the prize of the high calling of God in Christ Jesus;" or, if, indeed, by the effectual working of the Holy Spirit, this second great change has passed upon us "let us therefore as many as are perfect be thus minded;" and "whereto we have already attained let us walk by the same rule, let us mind the same thing."

Regarding both the gradual and the instantaneous work as necessary to our entire sanctification, we do not wish to state the conditions upon which each branch of this inestimable grace will be vouchsafed to us.

In reference to the first, our foremost care must be to preserve in its integrity that heart renewing love of God which every true believer enjoys. No sense of our present need, no anxiety for our future confidence, must be allowed to depreciate our sense of the value of the blessing which at present we enjoy. We are to "stand fast in the liberty wherewith Christ hath made us free." We are already "sealed with that Holy Spirit of promise," on whose agency we depend for a full salvation, and "if we live in the Spirit, let us be sure that we shall receive the fruit of the Spirit." No advice to the immature believer could be more appropriate than that of St. Jude, "But ye, beloved, building up yourselves on your most beloved faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." And to the disciple made perfect in love, this counsel is just as valuable.

But another thing equally necessary, in order to our advancement in Christian holiness, is the determination to go forward in the way both of experimental and practical godliness. In respect to this, as of all other things that are good and useful to man, there is no royal road of access, no easy way of gaining proficiency. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." The same humility of mind is requisite now as then; the same self-denial, the same watchfulness, the same tenderness of conscience, the same importunity of prayer, and the same unquestioning submission to His gracious dispositions. For want of a due consideration of this matter, it may be feared that even of those who profess to have in love perfect, and who profess to be eagerly in quest of the blessing, and of whose good intentions we would not entertain a doubt, yet greatly misunderstand themselves, and live immensely below their present privileges. They are avowedly "going on to perfection," yet do not make progress in meekness, patience, deadness to the world, or zeal or liberality in the cause of righteousness. But who will resist to them the true riches, if they are unfaithful in the management of what they have heretofore received? For the very persons for whom we find St. Paul praying that they might be sanctified wholly, we ought to remember that he addressed these powerful admonitions, "Let us who are of the day be sober, putting on the breastplate of faith and love; and for the helmet of the hope of salvation,—quench not the Spirit,—abstain from all appearance of evil." It is unquestionably in the observance of such precepts as these, that the believer goes on to cleanse himself from all filthiness of the flesh and of the spirit—and it is thus only that he can hope to perfect holiness in the fear of the Lord.

It is so doing further discoveries will be made to him in regard to his own spiritual state. He will be thoroughly convinced of sin—not as reigning over him, but still as dwelling in him. The clearer that the light of divine love shines in his soul, the more perceptibly and painfully will he see the defilement of his entire nature. It was so with Isaiah in the temple, when he beheld the glory of the Lord, and cried out "Wo

is me for I am undone; because I am a man of unclean lips." It was so with Peter when in the presence of the Saviour he said "Depart from me, O Lord, for I am a sinful man." It was so with the beloved disciple who, though he had leaned on Jesus bosom, yet when he saw Him in His glory "fell at His feet as one dead." This is the foundation of that "godly sorrow" which a second time worketh repentance unto salvation, not to be repented of. Without it there can be no such faith as claims and secures a perfect deliverance from sin, and a perfect endowment with the sanctifying love of God. It is true in the completion as it was in the commencement of the work, "they that are whole need not a physician, but they that are sick." It was as truly, fully, penitently convicted of the sin which remains in us, and which cleaves to our thoughts, and renders, to say the least, our words and actions defective before God, and often defiled, then, and not till then, are we prepared to experience that the blood of Jesus Christ cleanseth us from all sin.

Yet it is not this godly grief, or the earnest efforts which it causes, that saves us. "By grace," says the Apostle, "are ye saved through faith." Grace alone, the grace of God, effects the renovation. Faith, and nothing but faith, is the condition of our salvation. The principle holds good at all times, to every person, and to the utmost degree. If we are justified by faith, no less are we sanctified by faith. If this great change pass upon our souls to any extent in accordance with, or by means of our faith in Christ, or on the condition that we believe in His atonement and intercession for us; so in any further measure of the divine influence, to perfect in us that which is lacking, the same principle, though in a higher, livelier, more comprehensive manner, must be brought into requisition. Nothing else is necessary. "Only believe." According to thy faith, be it done unto thee. But what are we to believe? That God the Father purposes, has provided for, and promised in this life a full salvation from sin. That God the Son hath given Himself for us, to redeem us from all iniquity, and is able to save them to the uttermost that come unto God by Him. That God the Holy Ghost is now both able and willing to carry this saving plan into effect in our hearts and lives. One other word: "WITH THE HEART MAN BELIEVETH UNTO RIGHTEOUSNESS, AND WITH THE MOUTH CONFESSION IS MADE UNTO SALVATION." C. S.

HOW TO HAVE A REVIVAL.

In the first place it is essential that preparation be made for it. This consists in several things, some of which are liable to be overlooked, or unimportant, if not as totally unnecessary. God's covenant of peace with his people contains the stipulation, and His Spirit seals the believer unto the day of redemption. This foundation of God standeth sure. Let every man take God at his word, and go forth to certain victory.—*Western Advocate.*

The Poetical Works of John and Charles Wesley, while for cheapness we may point to the Methodist Family Library, in which a series of popular biographies are sold in good neat binding at the low price of one shilling per volume; just half their former price: the large type Hymn book, 18mo., leather cloth, for two shillings; the clear, readable type 12mo., for one shilling, while the Hymn book, bound, may be had for schools and for children for tenpence. And just now we have a beautiful book for devotional reading, "Aids to Daily Meditation," which in style and price, as well as in its contents, is all that could be wished in such a publication. We might also name the largely increased number of cheap books for school libraries which may be found in the catalogue recently issued.

The same enterprise and attention to the wants of the Methodist people appear in the periodicals which may be unreservedly circulated in the family, as they are not desecrated by articles presenting distorted and exaggerated views of life, and nourishing a dreary sentimentalism in the place of vital religious experience. These are sold in sets at one shilling and at sevenpence, unequalled in cheapness, considering the character and value of the reading matter which they contain. "The Wesleyan Methodist Magazine" is invaluable as a biographical record and as a treasury of sound divinity, and has kept up with the advancing education of the connexion. No intelligent Methodist can neglect the perusal of this periodical without damage to his mental and spiritual culture. The "City Road Magazine" is equally adapted to the requirements of our well informed young people. It is illustrated by engravings of a high character, and contains a portrait of a minister, the price being fourpence. The "Methodist Messenger" is for the multitude, and contains three or four pages, double column with six large wood cut illustrations in each number, for the price of one penny! Marvelously cheap. Arrangements are made to adapt this publication for local circulation, so that circuit reports and announcements may be annexed, the extra expense being met by local advertisements. By this means our circuit ministers may be supplied with a medium of intercourse through the press with their hearers and the members of society, and the scheme, if judiciously worked, is capable of being extensively useful. "The Christian Miscellany," "Early Days," "Child's Magazine," "Sunday and Day-school Journal," with appropriate lessons and papers, have each a sphere of their own, and are well adapted for the special purposes for which they are issued. We must not forget the "Methodist Almanac," which furnishes so much necessary information in a small compass to our ministers and people and which is for them most convenient of all pocket books, as well as the most useful.

It is sufficiently obvious that the Conference-office, or, as it is usually called, the Book room, is working with efficiency and success, not only for the Connection at home, but for our foreign missions in heathen lands, and for our English speaking colonies in America, Australia, South Africa, and the West Indies. All that is now needed is that our ministers and friends should exert themselves to further this department of our work, which by Wesley deemed so important, and which he expressly urged upon his helpers as a part of work given them to do for the Lord. The squeamishness which objects to ministerial exertions in this department of usefulness is a symptom of distaste for old Methodist arrangements which it is not desirable to encourage. Surely to recommend safe and sound religious literature to their people is within the legitimate sphere of ministerial activity. We have no wish to supersede general literature. Our object is not the exclusion of secular books, but their historical, scientific, or otherwise, but simply that our own publications, advocating the views which we deem to be Scriptural, and adapted to advance the highest interests of all readers, should be widely circulated and read by the whole Connection.

THE LORD SEUT HIM IN.—

In the life of the late Hugh Miller we find the following passage from Stewart of Cromarty, whom Miller considered one of the very best and ablest of Scotland's ministers, of the generation which has just passed away: "Noah did not close the door. There are works that God keeps for himself. The burden is too heavy for the back of man. To shut the door on a world about to perish would have been too great a responsibility for a son of Adam—the stress of it would have borne too heavily on a human heart. Another moment, and another, and another, might have been granted by the patriarch, and the door might never have been shut. And would he have done the work conclusively, even if he had in the first instance closed the door? Who knows but that, when the waters rose, and he heard the walling around, and friends whom he loved held towards him their life lines, and shrieked to be taken in, he might have relented, and opened, and a rash night might have been made, and the ship that carried the line of the world might have been swamped? He dared not open a door which God had shut; perhaps he could not open it. We never hear that he opened the door even when the earth was drying. God told him when to go out. And so it is in the ark of salvation. It is not the church, it is not the minister, that shuts or opens the door. These do God's bidding; they preach righteousness, they offer salvation; they gather in; it is God that shuts and opens the door. And what a sound was that when, in the listening, ominous hush of earth's last evening, God shut the door! There have been sounds as well as signs to make the boldest heart quail, and the faintest heart melt; the cry has gone up from cities given over to fire and sword, the shuddering throes of earthquakes which hurries myriads to death, but except the cry on Calvary, which corresponded to it, no more solemn and melancholy sound has been heard by human ears than that which passed into the evening stillness when the broad green earth was left to be the grave of mankind and God shut the door of the ark. Once again will God shut the door. Man will not do it. Angels will not

do it. But oh! what a sigh and a shudder will pass through the listening universe when God will shut the door of the heavenly ark upon the lost!

EXAMPLE.—

We scatter seeds with careless hand,
And dream we shall see them more.
But for a thousand years,
Their fruit appears.
In weeds that mar the land,
Or beautiful store.

The deeds we do, the words we say,
Into still air seem to fleet.
We count them ever past;
But they shall last—
In the dread judgment they
And we shall meet!

I charge thee by the years gone by,
For the love's sake of true heaven,
Keep thou the one true way,
In work and play,
Lest in that world thy cry
Of woe thou bear.

—Kebble.

THE COVETOUSNESS OF THE HEART.

Ah, how true it is, "Where your treasure is, there will your heart be also." And here it is, in the emblem before us, a chest of valuable and costly treasure, gold and silver—"He heareth up riches." The soul searching for its heart, stands beside the chest. Christ and Satan are there also—Satan to hold the heart to earthly evil; Christ, to give the heart its full release for higher and nobler things, as indicated in the emblem by the dove, which, with outspread wings, is flying upwards to heaven. Alas! the hearts of men are intent on things below—"who mind earthly things." The merchant sends his ship to sea, and his heart goes down with it. "Tossed" and "lost" is most likely to be the fate of both. The pedlar's heart is in his pack; the ploughman "sows his heart together with his seed."

CHINA AND JAPAN.—

The Rev. Mr. Chapin, an American Missionary who has just returned to China after a brief visit to the United States, writes from his station at Tanghai, as follows: "The position of public affairs would not seem very hopeful were we to judge by external appearances; but I am confident that God will overrule passing events for the speedy overthrow of the barriers which now block the progress of his kingdom. You have doubtless heard of the outrageous proposals made by the Government to the diplomatic circle, for the future restriction and regulation of the missionary work. Thanks in part to the very extreme nature of the propositions, they met with no favor in any quarter, and they will not be pressed, unless China should proudly and insanely bid defiance to the spirit of the age and the power of the Christian nations of the West. A few recent events indicate a speedy breaking up of the old order of things in China, and the introduction of a new order. The very day of our arrival in Shanghai was signalled by the opening up of telegraphic communication between China and the Christian world. Here the telegraph is entirely submarine. The Government are not yet ready to allow the erection of telegraphic poles to disturb the harmonious relations of the elements within the limits of their empire, or the opening of railroads to introduce confusion into the labour market and among the spirits of departed ancestors, whose graves occupy no small portion of the sacred soil! But these prejudices must give way. There is already a proposal on the part of the Government of one of the interior provinces to open a line of telegraph on its own account. Foreign merchants are also proposing to run a steam carriage between Taku Tientsin. If either or both of these projects should be inaugurated, the first step will have been taken, the second will be easy, and successive steps will rapidly follow. The opposition of the literary and official classes to Christianity is more open and bitter than in the past. In Canton it is said that halls have been opened in various parts of the city in which the sacred edicts are expounded to the people, somewhat after the manner of our own work. We are sure Satan is alarmed, and is stirring up his agents to resistance. But our confidence is in God.

From Japan we have intelligence of painful interest. Open persecution has appeared. One of the teachers connected with the missionaries has been arrested. He and his wife were seized at midnight, and cast into prison. They were afterwards dragged to the capital and tried for having a New Testament in their possession. He has since disappeared, and no address can be obtained. The Protestant missionaries in Japan think that the time has come for the Christian Governments with which Japan is in treaty relation to remonstrate vigorously and earnestly against the persecution of Christians. One of their number, the Rev. David Thompson, has been commissioned to visit Europe and America to confer with leading men and officers of the various Governments, and secure their united action on the subject. What the missionaries unitedly and earnestly ask is that the respective Christian Governments shall instruct their Ministers and representatives in Japan to protest against such persecution as inhuman and unworthy of a nation that is trying to take on the arts and comforts of modern civilization. The missionaries think that the united and earnest remonstrance of foreign ambassadors would be heeded, and would ere long secure complete religious freedom.

INDIA AND AFRICA.—

We have encouraging intelligence from various parts of India. In 1855 the Church Missionary Society commenced a station among the Hill tribes of the north, which appears to have been remarkably successful. There are now reported to be in connection with it 800 native Christians, under the care of two European missionaries and a few Indian teachers. One of them writing concerning the native converts says: "When these people do receive the truth, I saw simply they believe—how common sense their ideas of what befits their calling as members of Christ and children of God! How childlike the steady faith of these Santals; how much Christianity has done for them so

stuffed; and its repetition finally precluded. Round your soul, my brother, swells an ocean of the world's desires, temptations, dangers, with nothing between you and it but the tenuousness of your constant watchfulness and prayerful toil. Sleep, and you may perish; think yourself secure, and the waters may be over you before you catch the alarm; let the least inroad be neglected, and the wild waste may rush through, overwhelming and wasting all.

WHEN WE ARE ALONE.—

Sickness takes us aside and sets us alone with God. We are taken into his private chamber and there he converses with us face to face. The world is afar off our relief for it is gone, and we are alone with God. Many are the words of grace and truth which he then speaks to us. All our former props are struck away, and now we must lean on God alone. The things of earth are felt to be vanity; man's help is useless. Man's sympathy deserts us; we are cast wholly upon God, that we may learn that his praise and his sympathy are enough. If it were not for pain, says one, "I should spend least time with God. If I had not been kept awake with pain I should have lost one of the sweetest experiences I ever had in my life. The disorder of my body is the very help I want from God; if it does its work before it lays me in the dust, it will raise me up to heaven."

MISSIONARY GLEANINGS.—

One of the most pleasing signs of the times, which immediately concerns the advancement of the Redeemer's kingdom at home and abroad, is the increasing number of interesting periodicals and other publications with which we are now favored in connection with missionary enterprise. These are not confined to Great Britain, but are issued on the continent of Europe, in America, and on several of our foreign mission stations. From intelligence which has recently come to hand through these mediums, as well as from private letters, we have pleasure in gleaning a few items of information which may prove interesting to our readers.

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One of the most pleasing signs of the times, which immediately concerns the advancement of the Redeemer's kingdom at home and abroad, is the increasing number of interesting periodicals and other publications with which we are now favored in connection with missionary enterprise. These are not confined to Great Britain, but are issued on the continent of Europe, in America, and on several of our foreign mission stations. From intelligence which has recently come to hand through these mediums, as well as from private letters, we have pleasure in gleaning a few items of information which may prove interesting to our readers.

THE REV. MR. MOSEBACH.—

The Rev. Mr. Moesebach, a German Missionary who has just returned to China after a brief visit to the United States, writes from his station at Tanghai, as follows: "The position of public affairs would not seem very hopeful were we to judge by external appearances; but I am confident that God will overrule passing events for the speedy overthrow of the barriers which now block the progress of his kingdom. You have doubtless heard of the outrageous proposals made by the Government to the diplomatic circle, for the future restriction and regulation of the missionary work. Thanks in part to the very extreme nature of the propositions, they met with no favor in any quarter, and they will not be pressed, unless China should proudly and insanely bid defiance to the spirit of the age and the power of the Christian nations of the West. A few recent events indicate a speedy breaking up of the old order of things in China, and the introduction of a new order. The very day of our arrival in Shanghai was signalled by the opening up of telegraphic communication between China and the Christian world. Here the telegraph is entirely submarine. The Government are not yet ready to allow the erection of telegraphic poles to disturb the harmonious relations of the elements within the limits of their empire, or the opening of railroads to introduce confusion into the labour market and among the spirits of departed ancestors, whose graves occupy no small portion of the sacred soil! But these prejudices must give way. There is already a proposal on the part of the Government of one of the interior provinces to open a line of telegraph on its own account. Foreign merchants are also proposing to run a steam carriage between Taku Tientsin. If either or both of these projects should be inaugurated, the first step will have been taken, the second will be easy, and successive steps will rapidly follow. The opposition of the literary and official classes to Christianity is more open and bitter than in the past. In Canton it is said that halls have been opened in various parts of the city in which the sacred edicts are expounded to the people, somewhat after the manner of our own work. We are sure Satan is alarmed, and is stirring up his agents to resistance. But our confidence is in God.

From Japan we have intelligence of painful interest. Open persecution has appeared. One of the teachers connected with the missionaries has been arrested. He and his wife were seized at midnight, and cast into prison. They were afterwards dragged to the capital and tried for having a New Testament in their possession. He has since disappeared, and no address can be obtained. The Protestant missionaries in Japan think that the time has come for the Christian Governments with which Japan is in treaty relation to remonstrate vigorously and earnestly against the persecution of Christians. One of their number, the Rev. David Thompson, has been commissioned to visit Europe and America to confer with leading men and officers of the various Governments, and secure their united action on the subject. What the missionaries unitedly and earnestly ask is that the respective Christian Governments shall instruct their Ministers and representatives in Japan to protest against such persecution as inhuman and unworthy of a nation that is trying to take on the arts and comforts of modern civilization. The missionaries think that the united and earnest remonstrance of foreign ambassadors would be heeded, and would ere long secure complete religious freedom.

INDIA AND AFRICA.—

We have encouraging intelligence from various parts of India. In 1855 the Church Missionary Society commenced a station among the Hill tribes of the north, which appears to have been remarkably successful. There are now reported to be in connection with it 800 native Christians, under the care of two European missionaries and a few Indian teachers. One of them writing concerning the native converts says: "When these people do receive the truth, I saw simply they believe—how common sense their ideas of what befits their calling as members of Christ and children of God! How childlike the steady faith of these Santals; how much Christianity has done for them so

stuffed; and its repetition finally precluded. Round your soul, my brother, swells an ocean of the world's desires, temptations, dangers, with nothing between you and it but the tenuousness of your constant watchfulness and prayerful toil. Sleep, and you may perish; think yourself secure, and the waters may be over you before you catch the alarm; let the least inroad be neglected, and the wild waste may rush through, overwhelming and wasting all.