

# The Wesleyan

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## TRUE RICHES.

BY REV. DWIGHT WILLIAMS.  
Lay in an ample store;  
No paltry sum thy soul will satisfy;  
Haste thou and buy;  
Thy wants are large, then seek a full supply;  
The boundless years are all thy path before;  
Seek treasure now; be rich for evermore.

Not millions here of gold,  
Not leagues of soil, nor ships of precious freight,  
Thy soul can save;  
The longings of thy heart are all too great.  
And thy desire, so vast and manifold,  
Can never more in golden weight be told.

For boundless wealth God wrought,  
The passion of the heart that flames within;  
It is not sin,  
To love the gold that duty's hand may win;  
And here are fortunes made that are sought;  
Thy God is rich beyond thy highest thought.

What means this strange desire  
That goes each human soul to seek its hoard  
Of fullness?  
Nor cries "enough" amid all good outpoured;  
That tempts the flood, and dares the storm of  
fire,  
And toils with restless zeal that will not tire?

We know the secret all;  
There is a laid, and nearer than its seems,  
Of values and streams,  
And richer than we picture in our dreams;  
Green fields are there, and stately mansions  
tall,  
And golden mines which we our own may call.

Take all thou wilt of these,  
Poor heart; thou canst not reach too high  
For thy supply;  
Faith only low—the substance by and by;  
True riches grasp, and all thy heart can please,  
And share thy home in God's dear palace.

Of Jesus buy; he waits  
With thine; for his feeble fields of green,  
As yet unseen,  
Till Jordan's waves no longer roll between;  
Go toiling till you reach the golden gates,  
And enter there to claim your rich estates.

—Exchange.  
(From the St. Louis Christian Advocate.)  
THE FUNCTION OF FAITH.

It will suggest itself to many, upon the first consideration of the subject, that God might at once have crushed rebellion, as soon as it manifested itself in his dominions; why, then, did he permit it to assume an organized attitude, and why does he meet it with other forces than strength and authority?  
Though we dare not suppose that we can fully comprehend the mysteries of the Infinite Being, yet we can readily perceive reasons why the Almighty did not thus destroy sin.

The war against God is not a mere trial of strength; it is a war of principles. The claims of Jehovah's character are disputed. His title to govern is denied, his righteousness and truth impugned. The war is a war against the credit of God with his creatures.

Should a province revolt against a sovereign upon the ground of defective title to unjust administration, or any defect of moral character in the prince, it would be no triumph over the rebels to crush them by force. This would only vindicate the strength of the king, which may not have been questioned, and it would only be a victory over external rebellion, not over disaffection. The minds of loyal subjects would not be disabused, or faith in the right, and truth, and goodness of their king established. The government might yet be tyrannical, though a strong one.

God does not intend that His eternal government, when once conclusively established, shall be a government of fear and force, but of faith and love. The contest with evil is not one of outward police, but of inward possession. The victory is to be a triumph of faith. As the kingdom of God is to be a supremacy of Jehovah over not the external merely, but the internal life, and as this is, by the very nature of man, made independent of all outward constraint, the establishment of this kingdom must be upon individual consent. The re-conquest must be of individual men. The contest must be for isolated souls. There must be as many scenes of conflict as there are individuals to be regained and recovered. Every human being becomes involved as a principal person in this awful struggle between good and evil, right and wrong, mercy and wrath, heaven and hell. All merely temporal considerations sink into utter insignificance in view of the sublime fact of the spirit's life as the object and subject of this awful supernatural struggle.

Though the facts involved in this movement of the Almighty to reconvert the souls of men, are of inconceivable grandeur and importance, yet the determining action of the individual man is of the simplest character possible. The operative idea of his salvation is not at all complex.

We must not confound the work to be done, in order to man's deliverance from Satan and reoccupation by the Spirit of God, with the part which man has to perform in this most extraordinary achievement.

For the recovery of man's spirit the work to be done is inconceivably great and the process, even as far as it has been revealed, is incomprehensible. The solemnities of the atonement although partly made visible to us by the incarnation and physical sacrifice of the Son of God, are "impenetrable to the finite mind, and the manner of regeneration is a mystery as inscrutable to us as the original wonders of creation."

severed this bond of union, and drifted away from God, into blackness and coldness, and perished in utter death. He could no more, even if he would, throw the severed chain across the awful chasm that separated him from an outraged God; but the merciful God himself extended it to man. In Jesus he once more united our race to himself, and by faith in Jesus, thus made the point of gracious contact with Deity, each individual man finds himself more a subject of God, not merely the Creator, but of God the Redeemer, Sanctifier, and Saviour.

That the will is not an arbitrary, self-contradictory principle; it only represents the conscious wants of the man, the dominant affections, of his soul. It is the determination of his whole being resolved on moral action; and, therefore, to consent to God is to bow the whole nature in unalloyed submission to his will, so far as we have power to subject our warring members to his service. It is a fixed and resolute purpose to obey Him in all things. The consequences of this submission must then be found in obedience, and obedience consists in repentance, faith, and holiness. It will be seen that submission or consent is itself an act of faith; but it is not necessarily a saving faith. The man who comes to God must believe that "He is, and that He is the rewarder of them that diligently seek him."

This is faith, and a necessary preliminary to salvation. It was faith in Saul which sent him blind to Damascus; but it was not the act of faith which justifies the sinner and makes him the subject of regenerating grace. Saving faith is a trust and confidence in Jesus Christ as the Messiah, the Lamb of God—the propitiator for sin—the risen Lord and King—the continuing High Priest and Mediator. No faith short of this can justify the sinner to whom Christ is preached. It will not do to go to Jerusalem, or even to worship in the temple; we must go to the cross.

It will be perceived, then, that man is by no means passive in the accomplishment of his salvation; on the contrary he is intensely active. Though the work he has to do is simple, and of all things most intelligible, yet it is such as finds abundant occupation for all his faculties. To speak of surrendering the will to God so as to have no will of one's own, is to speak what we conceive to be no nonsense. When a man ceases to have will he ceases to have responsibility—he ceases to have manhood—he becomes a mere automaton—an animated machine. Such are not Christians; much less is this demotion of personality perfect Christianity. In fact, however, it is impossible for a human being to thus annihilate his characteristic independence of volition. God requires no such moral suicide; and if he did, man could not accomplish it.

Man is never absolutely passive either in body, soul, or spirit. Action is the law of his nature, only abrogated by death. It is true that we speak of man as passive when he can no longer control the causes and manner of action; but he is only passive in this sense. For instance, when a man is bound, and thus unable to resist, and is exposed to a bodily injury not absolutely destructive, the body is only subjected to the causes of action, unvoluntarily, disagreeable and hurtful, yet the evil consequences of the injurious application are the body's actions excited thereby. So the mind, too though it may receive unpleasant impressions, must act under these impressions; there being, however, this difference in the consequences of agents impressing the body and the mind, that in the latter instance the nature of the thought engendered, the reflections indulged, and the determinations reached are to a much greater extent under the influence of the will.

We cannot conceive of the soul of man as absolutely passive; we believe it is never so. Whatever acts are done upon it must themselves produce action in it. The will of man is always active even when the moral life is suspended, as in sleep and certain forms of disease. It is active in the slave who talks contrary to inclination. In view of the alternative presented, he wills thus to labor.

To submit to Christ, then, to exercise the will, and through the will, the whole nature in co-operation with the saving grace of God. But the will, though determining and efficient, is not the moving power of the soul; this is in the affections of the heart, and these must be restored to God and godliness through the sanctification of the Spirit.

The theory, then, of the kingdom of Christ involves the renewal of man's moral nature, and the reoccupation of the soul by the redeeming God, by and with the cheerful consent, the earnest preference, the diligent co-operation of the human subject. The condition of the soul thus under the reign of Jesus is inconceivably glorious; the immediate advantages are inexpressible great; the conscience is satisfied; the sense of guilt is removed; the feverish restlessness of the spirit is soothing; the heavenly calm, the tediousness of a profitless life is exchanged for the delightful excitement of religious movement; hope, which has so often returned from the pursuit of happiness, weary and sick, now springs forward with assured confidence, to pioneer the soul to certain and unchangeable good. A strange vigor pervades the moral being, and, in consciousness of new powers, it moves onward to accomplishment of its destiny, fearless of evil and resolute for good; the God of wrath has become the God of love; the fearful Jehovah is now the refuge from terrors; the cloud which hung before the sinner has passed behind, and covers the march of the saint; dark eternity is effluent with light; the child of God exults to find himself a participant in the work of Jesus—a soldier in the sacred host of God—an illuminated spirit flashing forth the light of heaven; a God loved; the God of wrath has become the God of love; and God-directed being, fighting his way out of a world of sin, death, and hastening to the step, not of a fugitive, but of a conqueror, to the abode of eternal peace, and righteousness and glory.

It is sometimes hard to maintain even a little faith. We are so doubt-minded, and so unstable, so hot to cold, so earnest, and then so negligent, we are so every thing except what we ought to be, that we may well wonder that Christ allows us to do the least thing for Him.

The higher character a person supports the more he should regard his minutest actions.

## DR. DODDRIDGE'S DREAM.

Rev. Francis Cox, of New Carlisle, Ind., sends us the following account of a dream, which was published in the *Churchman* more than thirty-five years ago:

Dr. Doddridge was on terms of very intimate friendship with Dr. Samuel Clark, and in religious conversation they spent very many happy hours together. Among other matters, a very favorite topic was the intermediate state of the soul, and the probability that at the instant of dissolution it was not introduced into the presence of all the heavenly hosts, and the splendors around the throne of God. One evening, after a conversation of this nature, Dr. Doddridge retired to rest with his mind full of the subject discussed, and in the visions of the night his dreams were shaped into the following beautiful form:

He dreamed that he was at the house of a friend, when he was suddenly taken dangerously ill. By degrees he seemed to himself to grow worse, and at last to expire. In an instant he was sensible that he had exchanged the prison-house and suffering of mortality for a state of liberty and happiness. Embodied in a slender aerial form, he seemed to float in a region of light. Beneath him lay the earth, but not a glittering city or a village, the forest, or a sea, was visible. There was naught to be seen below save the melancholy group of friends weeping around his lifeless remains. Himself thrilled with delight, he was surprised at their tears, and attempted to inform them of his happy change, but by some mysterious power utterance was denied; and as he anxiously leaned over the mourning circle, gazing fondly upon them and struggling to speak, he rose silently into the air, and in a moment he was more and more indistinct, and gradually melted away from his sight. Reverting upon golden clouds, he found himself sitting upon a throne, with a venerable figure at his side, gazing with mysterious movements, and in whose countenance he remarked the lineaments of youth and age were blended together with an intimate harmony and majestic sweetness. They traveled together through a vast region of empty space, until at length, the battlements of a glorious edifice shone in the distance, and as its form rose brilliant and distinct among the far-off shadows that flitted about their path, the guide informed him that the palace he beheld for the present was to be his mansion of rest. Gazing upon its splendors, he replied, "That while on earth he had often heard that the eye hath not seen, nor had the ear heard, nor could it enter the heart of man to conceive the things which God hath prepared for those who love him; but notwithstanding the building to which they were then rapidly approaching, was superior to anything which he had actually beheld, yet its grandeur had not exceeded the conceptions he had formed." The guide made no reply; they were already at the door, and entered. The guide introduced him into a spacious apartment, at the extremity of which stood a covered table with a snow-white cloth, golden cup, as a cluster of grapes, and a sign that he must now leave him, but that he must remain, for he would receive in a short time a visit from the lord of the mansion; and that during the interval before his arrival, the apartment would furnish him with sufficient entertainment and instruction. The guide vanished and he was left alone. He began to examine the decorations of the room, and observed that the walls were adorned with a number of pictures. Upon near inspection he found, to his astonishment, that they formed a complete biography of his own life. Here he saw upon the canvas that angels, though unseen, had ever been his faithful attendants; and that sent by God, they had sometimes preserved him from imminent peril. He beheld himself first represented as an infant just expiring, when his life was prolonged by an angel gently breathing into his nostrils. Most of the occurrences here delineated were perfectly familiar to his recollection, and unfolded many things which he had never before understood, and which had perplexed him with many doubts and much uneasiness.

Among others, he was particularly struck with a picture in which he was represented as falling from a horse, when death would have been inevitable, had not an angel received him in his arms, and broken the force of his descent. These merciful interpositions of God filled him with joy and gratitude, and his heart overflowed with love as he surveyed in them all an exhibition of goodness and mercy far beyond all that he had imagined. Suddenly his attention was arrested by a rap at the door. The lord of the mansion had arrived; the door opened, and he entered. So powerful, so overwhelming, and withal of such singular beauty was his appearance, that he sank down at his feet, completely overcome by his majestic presence. His lord gently raised him from the ground, and taking his hand, led him forth to the table. He pressed with his fingers the juice of the grapes into the golden cup, and after having himself drunk, presented it to him, saying "This is the new wine in my Father's kingdom. No sinner had he partaken, than all ungodly sensations vanished; perfect love had now cast out fear, and he conversed with his Saviour as an intimate friend. Like the silver ripples of a summer sea, he heard fall from his lips the golden approbation, "Thy labors are over, thy work is approved; rich and glorious is the reward." Thrilled with an unspeakable bliss that glided over his spirit and into the very depths of his soul, he suddenly saw glories upon glories bursting upon his view. The doctor awoke. Tears of rapture from this joyful interview were rolling down his cheeks. Long did the lively impressions of this charming dream remain upon his mind, and never could he speak of it without emotions of joy and tenderness.

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## THE MORALITY OF COMMERCE.

(From the Methodist Recorder.)  
Our commercial history during the last few months has been fraught with sad instruction and solemn warning. The particular cases of daring fraud and reckless speculation which have been lately revealed, while bad enough in themselves and disgraceful almost beyond precedent, are still more startling as an index to the lax system of trading, and the low moral feeling prevalent in our great mercantile community. Regarded in this light as indications of our social state, they may be pronounced as a national calamity, demanding more serious attention than they have hitherto received in the contemporary exposure and criticism of the press. Every honest, patriotic, Christian man is bound to take the lesson they suggest seriously to heart. Every corporate body, every organized community, should exert to the utmost whatever power it possesses to arrest the progress of commercial corruption, which threatens to undermine the very foundations of our national greatness by destroying the character of the class on which it mainly rests. For these hundred years past the great mercantile and trading middle class has done far more than any other class to raise the character, promote the prosperity, and consolidate the power of England. Our civil and religious liberty we owe in a great measure to their practical sagacity, incomparable patriotism, and patient effort. In the constitutional struggles for political rights that have agitated the country, they have kept the balance true, resisting the tyrannical exercise of sovereign power on the one hand, and preventing liberty from degenerating into license on the other. At a critical period of our religious history they powerfully helped to preserve the fabric of Protestantism from the retarding tide of Romish superstition, as well as from the open attacks of rationalist sufferers and misguided fanatics. Abroad they have founded in the East a mighty empire, and in the West the most powerful and flourishing republic the world has ever seen. Enduring trials that there are no other classes to raise the character, promote the prosperity, and consolidate the power of England. Our civil and religious liberty we owe in a great measure to their practical sagacity, incomparable patriotism, and patient effort. In the constitutional struggles for political rights that have agitated the country, they have kept the balance true, resisting the tyrannical exercise of sovereign power on the one hand, and preventing liberty from degenerating into license on the other. 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