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**GUIDE TO HOLINESS ARTICLES**  
**Volume 13 -- January to July, 1848 -- Part 1**

**Edited by Dexter S. King**

Boston:  
Published by Geo. C. Rand & Co.  
No. 3 Cornhill

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Digital Edition 12/01/97  
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**INTRODUCTION TO THIS DIGITAL PUBLICATION**

This is one of nineteen divisions of a bound book containing articles from the "Guide To Holiness," edited by Dexter S. King, during the years 1847 to 1850. The indexes in this bound book of articles from the Guide did designate the "Volume" of the Guide from which each of these divisions was taken -- Volume 13, Volume 14, Volume 15, Volume 16. However, I was unable to determine whether each of these divisions consists of a complete issue of the Guide, or whether some or all of the divisions consist of selections from one or more issues of the Guide. No specific date was included at the beginning of these divisions, as one would expect to find if they were complete and separate issues of the magazine. Therefore, instead of designating these divisions to be "Issues" of the Guide, I have designated each of them as a "Part" of the Guide "Volume" from which they were taken, assigning each "Part" the number corresponding with its consecutive place in the bound book. The articles of this digital publication were a part of Guide Volume 13, shown to have been originally published from January, 1848 to July, 1848. -- DVM

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01 -- THOUGHTS ON HOLINESS -- No. 5

On The Relation Of The Entire Subjection  
Of The Human Will To The Extinction Of Desire

"Is your will subjected to the will of God?" "We trust that it is so," answers the Christian.

"Is your will entirely, perfectly subjected to the will of God?" The answer is very likely to be, "We do not know that it is."

"Can there be a subjection of the will, which is not an entire or perfect subjection?" To this also the answer generally is, "We do not know?"

A few remarks will be made, in order to relieve the mind from these perplexities.

1. Our remarks proceed on the supposition here as elsewhere, that the person, to whom they apply, is one, who has formally consecrated himself to God, to be his without reserve. This is accordingly a first principle with him, that his Will shall not violate his conscience; -- in other words, that he will do what he supposes to be right. As a consecrated man, he is in the habit of looking to God for direction; his conscience is divinely enlightened; he distinguishes with much clearness between what is right and what is wrong, and the decisions of his will follow the dictates of his moral sense.

All this is well. And the will, under such circumstances, may properly be said to be subjected to God. Still the subjection is not necessarily perfect.

2. But the question arises here, how can there be a subjection of the will, which is not a perfect or entire subjection? In answering this inquiry, we may properly remark, that this is one of those cases in mental experience, where we are made sensible of the weakness and inadequacy of language, in doing justice to the subject. We are obliged, therefore, to tax, in some degree, the reader's inward reflections.

Let it then be noticed in the first place, that we do not have a knowledge of the will by direct perception, without any thing intermediate, but through the medium of its exercises or acts. Properly speaking, therefore, the subjection of the will, as well as the nature of the will in other

respects, must be known by the acts it puts forth, namely, by volitions; and cannot be known in any other way.

But our volitions or mental purposes, it is well known, differ in degrees of strength, being more or less strong. Sometimes they are put forth with great energy, and sometimes feebly. Our own consciousness indicates to us these differences of strength. And the facts thus obtained, (namely, through consciousness as applied to our volitions,) lay the foundation of our knowledge of the state of the will itself. When the will, without failing to act, acts, nevertheless, with a degree of hesitancy and with a want of force, (subject but still meditating as it were a purpose of rebellion,) the subjection of the will is real in fact, but is imperfect in degree. The question here, it will be recollected, is not so much concerning the fact of the will's subjection, as concerning the degree of its subjection. In degree, therefore the subjection is imperfect; -- it is not so great, not so perfect as it might be.

3. I suppose, that Christians generally have a practical understanding of this; but without being able to give a philosophical analysis of it. They feel, in many cases, that they have taken a new position, but have doubts whether they still hold it. While they assert that their wills are subjected to God, they do not assert, with equal confidence, that this subjection is so assured and complete as it might be.

4. And here another question arises. Under what circumstances is it, that this imperfect subjection of the will exists?

We answer, the subjection is always imperfect, when the will acts from conscience, exclusive of the desires.

The perfect action of the will always requires a two-fold basis, namely, the moral sense, and the desires, which last is a general term including all the various propensities and affections. The will may act more or less vigorously, when it is supported by either branch of this two-fold basis, exclusive of the other; but its highest or perfected action requires a concurrence of support from both. In other words, the conscience must not only act on the side of the will and in support of it, but the heart also. A state of things, which, by placing the heart and the conscience in the same direction, implies a cessation of all inward struggle, that is to say, in order to bring our whole nature, in its highest action, in subjection to and in concurrence with the divine nature, we must not only do what is right, but must love to do it.

5. Hence we are enabled to lay down the general principle, that there is not, and cannot be a perfect subjection of the will to God, without the antecedent extinction of all desires which are opposed to him. There must be an entire extinction, not of all desire, but of all unsanctified desire. When this is done, and when all remaining desires, whether in the shape of the appetites or of the affections, are brought fully into action in the right direction, we are no longer the mere servants of God, but are the sons of God, and are made one with him. It is then that the clamor of nature, crying out against grace, ceases. The Soul, which has now become the temple of the Holy Ghost, is not more harmonious in itself than it is harmonious with God. Its subjection, except when it is occasionally troubled by the influence of former evil habits, is perfect.

6. Christian reader, is your will in subjection to God? You may answer, yes. Is your will in perfect subjection to God? You may here also answer in the affirmative, if your desires cheerfully sympathize with your moral convictions, and if your heart loves what a holy conscience approves. But if it be otherwise, if you render an obedience victorious but yet struggling, real but still inwardly contested by more or less of opposing desires, then your obedience, though real in fact, is still imperfect in degree, you need still more grace. If much is gained, much more remains to be gained. There is still need of prayer, still need of effort.

The entire subjection of the human will to the divine will is only another expression for holiness. And holiness cannot be supposed to exist without the extinction of all unsanctified desire.

A. K.

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When Satan cannot prevent our good deeds, he will sometimes effect his evil objects by inducing us to take an undue and selfish satisfaction in them. So that it is necessary, if we would not convert them into destructive poisons, to be crucified and dead even to our virtues. -- Upham

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## 02 -- SPIRIT OF A SOUND MIND

"For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind."

Brother King:-- I know not but in its original application, the above passage of holy Scripture belongs especially to Christ's ministers, containing a blessing, which they may claim by a special act of faith, at that period when they make known to the world their conviction of being called of God, to be set apart for the work of the gospel ministry.

This being the case, I suppose it does not preclude an application of the same glorious assurance to the Christian, whoever he or she may be, that believingly recognizes it. The whole passage has for a long time been peculiarly impressive to my mind -- the last part of it, in particular, -- as promising a more complete restoration and healing of the wounded and disfigured mind of man, than almost any other. Some one may inform me that this last phrase -- "the spirit of a sound mind," may have reference to nothing higher or more comprehensive than the sensibilities. All I wish to say of the meaning of the passage is, what it imparts to me; what my soul is searching after when I pray as I am daily prompted to do, for "the spirit of a sound mind."

When this prayer is ascending from my heart, I do have the sensibilities in view, praying for spiritual discernment, that I may perceive the true boundary to their holy operation; and for a sacred presence of mind at all times, that I may not stop short of the critical line of demarcation, which separates the holy from the unholy, lest sometime, in taking one step too far, my foot be found on forbidden ground. But as the sensibilities take their character from the perceptions, this prayer even, for the sensibilities, asks primarily, light for the darkened intellect. An object will be

desirable or undesirable, excite approval or disapproval, just as its beauty or deformity -- its merit or demerit is seen. By an enlargement of the circle of mental vision, -- a strengthening of the power of mental perception and conception, we are enabled to see great truths, and their connections and relations; and by the power and glory of these truths, -- such as affect man in his immortal nature, -- our souls are preserved from getting strongly attached to little things: so that these affairs of a day, in their irregular revolutions, will not have power to disturb our spirits, or in their irregularities, so attract us, as to draw us from our sacred orbit. Some little disappointment, -- some trifling inconvenience or provocation, to a mind which sees everything limited by a small circle, or in other words sees only little things, or sees them mostly, -- is almost sure to disregard it, and throw it from its balance. We are told that indifference to little things, is a mark of a great mind. This would seem to be true, and not true. There are things, or affairs, which, properly speaking, are great, and at the same time, are small. The small side of them holds the attention of the enlarged mind, but for the passing necessary moment of attention; the broad side, or that part which is connected with great things, is seen in another light, and for a longer time. It is the expanded mind that takes trifles for trifles; and this expansion is secured by habituating the soul to take a wide range in her vision, -- to look at the primary relations -- at those things which are to endure, taking but the necessary passing notice of those things that must shortly pass away. It is, that I may not be "hurt nor destroyed," by any of the ten thousand little things that constantly surround me, that I pray for "the spirit of a sound mind." I look for the indications of the answer to my prayer in the following particulars:

Not inclined to place high hopes upon any earthly prospect or promise. Not flushed with success in any matter, nor depressed by failure. Not elated by abundant commendations, nor depressed by reproof, knowing my own infirmities. A consciousness of temperance in the indulgence of the natural emotions; joys not dissipating, grief not overwhelming, disapproval not agitating.

Again, in "sound speech that cannot be condemned;" making no undue references to myself, either for praise or dispraise; speaking of my fellow mortals charitably, viewing them not in one point only, but looking upon them as nearly as I can as I believe their Maker looks upon them. A readiness -- nay, an abundant pleasure -- in treating my neighbor as I would have him or her treat me in all my dealings; in pecuniary, social, or spiritual matters. Not trammelled by the fear of man, "whose breath is in his nostrils," when with my unworthy lips I may honor the King eternal.

Again, in perfect naturalness of manners, having but one simple object in view, and that to be what I believe my Maker designed me to be, pure in heart, kind and courteous in manners; no cringing in the presence of a fellow mortal, but doing whatever I am called to do with deliberation and composure; pleasing all when I can do it for their good, because it is given us as a boon from heaven so to do ... The great multitude are trying by every artificial means to find what they have lost by leaving their God. The great men of this world would hold their sensibilities in check, that they may appear calm and dignified in the sight of man; but few obtain this acknowledged excellence -- self-possession; and those who do obtain it in the eye of man merely, are more than likely in some unguarded moment to have their honor sadly soiled. Others are honored for living in the regions of the high and magnificent; but let their favorite great hopes be dashed, and they are unmanned. And how much is done by the "many masters," -- one in politeness, another in elocution, and so forth, -- to cultivate naturalness of manner and of speech, and with how little success. And

all this failure because there is lacking the "spirit of a sound mind; 1' there is a perverted view of the matter, and a perverted desire arising therefrom; or in other words, they are making the aim lower than the object. Let me have greatness of mind by deep and frequent communings with the source of all mind, -- of all greatness! Let my sensibilities, as well as the laboring faculties of my soul, -- nay, let my whole soul be chained from its center, by links of faith and prayer, to the eternal throne. There only is my mind safe. There only is any mind in healthy action. Having the support any where else, the mind of man is subject to any irregularities of action. Little things will be put for great things, because self is interested in them; and the greatest things overlooked, because in the darkness of nature they are not discovered. Without "the spirit of a sound mind" all other acquirements are nothing to

A Student.

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### 03 -- A CHRISTIAN DESCRIBED

[\*Continued from page 137-- See My Note below -- DVM]

[MISSING TEXT:-- This digital publication was made from a bound volume of "Guide to Holiness" articles. The first index of the volume indicated that it contained material that was not in the book as we received it. Part of this missing material may have been the first portion(s) of this series entitled, "A Christian Described". We have later parts of this series, but not that which preceded this installment. -- DVM]

He has experienced a great blessing -- a blessing which he clearly sees provided for him in the gospel, and for which he rejoices with "exceeding joy." He has reached a point in Christian experience, before unknown to him. He is now "able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of God which passeth knowledge," and is "filled with all the fulness of God." He has clear views of God, -- of his character -- attributes -- redeeming plan -- and is now in harmony with the divine will. His communion is sweet with the deity. The language of the apostle to some extent, expresses the feelings of his heart, "For truly our fellowship is with the Father, and with his Son Jesus Christ."

He has experienced the entire renewal of his nature. All inward pollution and defilement are removed, and his heart made pure. He has now what David calls "a clean heart." He has "cleansed himself from all filthiness of flesh and spirit, perfecting holiness in the fear of God." All contained in the following promises, he feels has been wrought in him by the power of the Holy Ghost: "From all your filthiness and from all your idols will I cleanse you, and will save you from all your uncleanness." "If we confess our sins, he is just and faithful to forgive us our sins, and to cleanse us from all unrighteousness." "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

"From every sickness, by thy word,  
From every foul disease,  
Saved, and to perfect health restored,  
To perfect holiness.

He walks in glorious liberty,  
To sin entirely dead;  
The Truth, the Son hath made him free,  
And he is free indeed."

To be saved from sin! Glorious privilege! Not saved from peccability, for this we cannot expect this side the tomb, but from "original," or birth-sin, which is the fault or corruption of the nature of every man, which is naturally engendered of the offspring of Adam, whereby he is very far from original righteousness." From this principle of corruption we may be wholly saved. "Where there is a perfection of divine love, the love of the world, or of sin, can never dwell; -- when there is a perfection of humility, pride must be extinct; -- and where there is a perfection of patience, wrath and impatience can never come. St. Paul, writing to the Romans, assures them that "where sin abounded, grace did much more abound;" but if grace does not destroy sin, sin abounds more than grace; if the remedy abounds much more than the disorder, will it not restore the subject to perfect health? Again, "reckon ye yourselves to be dead indeed unto sin, but alive unto God, through our Lord Jesus Christ." And what is this death unto sin but the destruction of its nature? For "he that is (thus) dead is freed from sin, for sin shall not have dominion over you, for ye are not under the law, but under grace." The Saviour inquires, "How can one enter into a strong man's house and spoil his goods except he first bind the strong man and then he will spoil his house." Jesus Christ is stronger than "the strong man armed," and having bound him and "cast him out," he "spoils" his goods.

Pride, that "inordinate self-esteem, or unreasonable conceit of one's superiority in talents, beauty, wealth, accomplishments, rank or elevation in office, which manifests itself in lofty airs, distance, reserve, and often in contempt of others," is destroyed. Pride, says Fletcher, is an "odious vice, which feeds on the praises it slyly procures, lives by the applause it has meanly courted, and is equally stabbed by the reproof of a friend, and the sneer of a foe." How can such a sin exist in a "clean heart?" Impossible. A holy Christian with pride in his heart! The idea is preposterous. It is an abominable thing, and is hated by the holy Christian, as he hates the father of it, the devil. Do not plead for a little pride. A professing Christian pleading for a little pride! -- pleading for that which God hates! pleading for that which gives Satan a strong foothold in the heart, and which will unfit him for the kingdom of heaven! God forbid. "There are various kinds of pride," says an excellent writer, "or, to speak more correctly, it is exercised in reference to various kinds of objects; there is pride of rank, pride of intellect, pride of person, pride of righteousness, -- but besides all these, there is pride of money.

It is of the latter kind I now speak; that, which to use a common expression, makes a man purse-proud. The union of prosperity and pride is one of the commonest associations of things that we ever form; so common that we almost naturally and invariably imagine that a rich man must be a proud one; and are filled with admiration and astonishment where the contrary takes place. This association is referred to in many places in the word of God. The Psalmist speaking of the rich, says, "with their mouth they speak proudly;" and in another place, "pride compasseth them about as a chain." In a person whose heart is subdued, humbled, and renewed by grace, we may not expect to see such offensive manifestations of this vice, as in an unconverted individual; but even in him, prosperity often produces too much of it. He values himself on account of his wealth; he feels that

he is a man of consequence who ought to be looked up to; gives himself airs of importance; expects his opinion to be law; is oracular, dogmatic, overbearing, intolerant, and gives his sentiments with an emphatic "I think so."

He exacts attention, deference, respect; is susceptible of offense if he imagines himself slighted, and from the high demands he proffers, often does imagine that he is slighted. He is jealous of rivals, suspicious, censorious. Now all this is pride, purse-pride, and it is too often seen in the prosperous professor. He is not perhaps sufficiently aware of it himself, his friends are, and lament his infirmity. He feels however, that he is not so happy nor so holy as he once was, but scarcely suspects the cause; it is in fact, "the rich man fading away in his ways." It is the worm of pride, feeding upon the root of piety. Religion cannot flourish in such a state of mind as this, for it will prevent that deep humiliation before God, that self-abhorrence, that self-annihilation, that entire dependence, and sense of ill desert which are essential to the spirit of true piety; and, at the same time, call into active operation many tempers most inimical to godliness."

What a victory does the Christian achieve, when he triumphs over pride in all its workings and forms. When it is utterly exterminated from the heart. Then, let his circumstances in life be what they may, he possesses the spirit of humility, and feels in his heart the sentiment expressed by the Savior himself, "For every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

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#### 04 -- CHRISTIAN HOLINESS -- HOW PRESERVED

Having, in the last two numbers, noticed the manner in which Christian holiness is attained, I proceed, in this closing article, to set forth the way in which it may be preserved, without apostasy, until death. This is a point of great moment, for it is to be presumed that many lose the blessing, and relapse into darkness, in consequence of neglecting the requisite helps of being "preserved blameless unto the coming of our Lord Jesus Christ." In view of this fact, it may not be altogether unprofitable to suggest some indispensable prerequisites to an increasing steadfastness in this precious grace. Before doing this, however, let me first cite a few Scriptures, showing the possibility of standing fast in this great liberty, although living in a world of sin and apostasy. This point is proved by all those Scriptures which contemplate a life of holiness. Such are the following: "Be ye holy in all manner of conversation." -- I Peter, 1:15. "Follow holiness, without which no man shall see the Lord." Heb. 12:14 "For God hath not called unto uncleanness, but unto holiness." -- 1 Thess. 4:7. "Yield your members servants to righteousness, unto holiness." -- Romans 6:19. "But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end, everlasting life." -- Rom. 6:22. Here consider two things: 1. The Romans were "made free from sin." 2. After this, they had their "fruit unto holiness." Add to this the fact that God has spoken by the mouth of his holy prophets which have been since the world began, "That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him, without fear, in holiness and righteousness before him, all the days of our lives." -- Luke 1:74, 75. These Scriptures shed luster on the argument that Christian holiness can be preserved as well as attained. But how? This is an inquiry of serious importance.



1. Watchfulness is necessary. A holy vigilance must be maintained over all our words, tempers, and actions. Without this, temptation will come in like a flood; the world will allure, gay companions will gradually induce us to drink into their spirit, and Satan will appear to us in the form of an angel of light, blinding and charming us by his seductive wiles. Hence said Christ, "Watch ... lest ye enter into temptation." -- Mark 14:38. This implies the instant avoidance of every occasion or motive for sinning. He, who has captured a city in the midst of powerful enemies, will keep his sentinels posted on their watchtowers, to observe the first approach of the insidious foe. So the sanctified soul must not forget that it has been captured from the dominion of sin and Satan, and that wakeful enemies are ever plotting its ruin. Both the Scriptures and Christian experience uplift their voice of admonitory caution to "walk circumspectly," or looking around. The tongue is an unruly member. This must be bridled. Silence is often a heroic virtue, an act of magnanimous self denial, which most effectually resists the devil and crucifies self.

2. To maintain Christian holiness, and "be preserved blameless unto the coming of our Lord Jesus Christ," unceasing prayer is requisite. Prayer does not inform God nor predispose him to bless, but it fulfills a condition on which he has pledged the bestowment of grace. Regular seasons should be appropriated to prayer. Besides this, a constantly devotional frame of mind should be maintained. Prayer repels temptation, and helps spiritual mindedness. It girds the soul with courage and strength. Nor is a devout and prayerful spirit incompatible with flesh and blood, nor with temporal avocations. "Cornelius prayed to God always." -- Acts 10:2. St. Paul writes to the Romans, "Continue instant in prayer." -- Rom. 12:12. He urges the Ephesians to continue "praying always." -- Eph. 6:18. And he, who would resist the devil, keep himself unspotted from the world, and shine in all the illustrious graces of Christian holiness, must hold communion with the skies. He must ask and receive, that his joy may be full. When gasping for life, his soul must open its mouth of prayer, and inhale the Holy Spirit, which is vital breath. To neglect this is certain death; but frequency at the throne of grace is life and peace. It gives the soul new views of Christ and heaven, and raises it above the world. Hence,

The Devil trembles when he sees  
The weakest saint upon his knees."

Prayer need not always be vocal. It is the soul that prays, not the lips, nor knees. Mere posture is not devotion. Prayer, says Chrysostom, is the flight of the soul into the bosom of God. And a Christian poet has beautifully said:

"Prayer is the soul's sincere desire,  
Uttered or unexpress'd;  
The motion of a hidden fire,  
That trembles in the breast.

"Prayer is the burden of a sigh,  
The falling of a tear,  
The upward glancing of the eye,  
When none but God is near."

Fervent and effectual prayer, then, is necessary to perpetuate spirituality; for when the soul ceases to ask, it ceases to receive, and then the inner life dies out.

3. The preservation of Christian holiness also requires the constant exercise of living faith. "The just shall live by faith." Heb. 10:38. These words reveal the mystery of the Christian life. They have been of great value to the church in all ages. In times of great darkness they have sent abroad unspent torrents of light. They thrice resounded in Luther's ears, like a thunder clap from a clear sky. Once in the convent -- once at the University of Wittenburg -- and once on the Pilate's staircase, at Rome. The Reformation was in them like the spreading oak in the acorn. They broke the pillars of Popery on the continent of Europe, and sent a wave of life over the whole earth that made the desert glad -- the wilderness to blossom as the rose -- and the distant solitudes lift up their voice of joy and everlasting songs. This relying and self-renouncing faith in the great Restorer's blood and righteousness is the only means of perpetuating the soul's hidden life. It is a fountain of moral power -- a refuge in danger -- energizing our words, giving vigor and expansion to our spiritual graces, making our joy unspeakable and full of glory -- our hope like an anchor to the soul -- moderating the extravagances of mere spasmodical zeal -- producing a growing permanency in piety, and patience in tribulation. It is the germinating root of all the fruits of the spirit; for, says the Apostle, "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." -- II Peter, 1:5, 6, 7. It is the means of outward and inward victory -- the battle-axe of Christian warfare -- smiting Satan on the head and repelling all our spiritual foes.

This is an exulting thought. We are not required to meet Satan in person, and conquer him by our own unaided might. But Jesus has led even "captivity captive," and has, now with him in heaven, a surplus of victory over every carnal enemy, and by believing on him, this complete and blood-bought victory is instantaneously transmitted to the soul. How strong, then, may even the weakest saint become! He and Christ are more powerful than the strong man armed. Does Satan tempt? One look to Christ, and victory comes down from heaven. The soul's languishing powers are resuscitated, and girded with reanimated life: the tempter's power is broken and his subtle wiles frustrated. Hence says the loving, believing and victorious John, "This is the victory that overcometh the world, even our faith." I John, 5:4. By this great faith, God's ancient people "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." -- Heb., 11:33-34. So now, without constant reliance on Christ and a divine life, Christian heroism cannot be maintained.

4. Reading the Scriptures is also a great help in the preservation of Christian holiness. This fills the mind with great and captivating ideas of God, of the light shining in darkness, of the love of the only begotten Son, of immortality and heaven. Communion with the Bible is profitable for doctrine, correction, reproof, and instruction in righteousness. It fortifies the soul against infidelity and apostasy, and stores the memory with precious and edifying themes of contemplation. The Bible is the vessel containing the new wine of the kingdom, the ample storehouse, filled with the loaves and fishes for the hungry soul, the spiritual manna in the wilderness for God's pilgrim Israel. By daily perusing the Scriptures, faith is confirmed, and the mind is raised from the low and groveling things that are seen and are temporal, to those things which are unseen and eternal. The

pious soul, thus instructed into the deep things of God, is rooted and grounded in the faith, and built up in all the vigorous and shining graces of enlightened and mature piety.

5. Daily self-examination is another important aid in retaining the blessing of Christian holiness.

This salutary exercise should be repeated at the close of each day. A series of solemn and searching questions should be self-proposed, accompanied with devout prayer for the forgiveness of the sins and delinquencies of the day, and for a fresh and cleansing application of the blood of Christ. Devout meditation, and spiritual mindedness should be vigilantly cherished. The soul should be often startled and roused from its stupor, by such admonitory interrogatories as these -- Whither am I traveling? What will be my condition in a few brief years? What has Christ done and suffered for my immortal soul? And what am I doing for its salvation? How unspeakably blest to go to heaven? to wave palms of victory, and sweep a harp of wondrous song? to be sure, and happy beyond expression? to hail congregated millions from all climes and ages? to see Jesus, and cry day without night, and world without end, with voices that shall drown the anthem of the morning stars, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing?" And what an eternally aggravating, irreparable calamity, to miss of that great salvation? Such a spiritual regimen cannot fail to prove an invaluable auxiliary in preserving this extraordinary grace.

6. Reading religious books, especially such biographies as William Carosso, is well calculated to aid in retaining the blessing of Christian holiness. It is like looking into a broad mirror, or into a transparent fountain, where face answers to face. As cold water to a thirsty soul, so are the biographies of the holy dead to a devout and growing Christian. They reveal a succession of trials and victories, more than heroic, and enrich us with stores of Christian experience, more precious than gold. They are happily adapted to instruct the inexperienced, edify adult believers, and, by examples of faith and practice, to encourage all to go up and possess the goodly land, and continue steadfast, unmovable, always abounding in the work of the Lord.

7. Lastly; unwearied personal efforts to save souls and induce others to seek and attain Christian holiness, is a most valuable means of maintaining this great blessing. As muscular exercise imparts strength, and labor energizes the constitution, and makes it robust; so self-sacrificing exertions for Christ and perishing souls promote spiritual health -- call forth powers that would else sink into slumber, and develop might in the inner man, a rapid spiritual growth, and an unexampled moral heroism. Labor for God prevents religious indolence and effeminacy. It indurates the spiritual constitution, and sheds over it the luster of perfected graces.

The above are some of the salutary means by which Christian holiness may be retained unto the coming of our Lord Jesus Christ.

I have now done. These communications have been written in great haste, and amidst the arduous duties of my agency. To take time to re-write, and study the elegancies of composition, has been impossible. For the hypercritical and captious, I have not written; but if, for simple-minded believers, for humble and contrite souls, I have offered any useful suggestions, I shall feel amply compensated. At any rate, I have done what I could.

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## 05 -- WALKING IN DARKNESS

The Christian, though faithful, may be in darkness. How clearly is this illustrated in the case of Job.

No one can question his faithfulness. God's repeated testimony concerning him is, "There is none like him in the earth, a perfect and upright man, one that feareth God, and escheweth evil." Job 1:8; 2:3.

Yet how deep was the darkness around him? His three thousand camels are taken by the Chaldeans; his thousand oxen and asses are a prey to the Sabeans, his sheep are struck by lightning; his servants are cut off; his sons and daughters, in their moments of revelry, are destroyed by the winds of heaven. And as though that was not enough, his body is covered with a loathsome, painful disease; his friends, his wife turn against him; and in the city where he had been in the greatest honor, the very lowest, whose fathers he would have disdained to set with the dogs of his flock, are suffered to hold him in derision.

How dark! Who in his circumstances would not have asked, "Why am I thus? Why are my substance, my honors, my friends, my health; my children, my wife torn from me?" So did he query. Nor was this all of his cup of woe. One thing which tended to becloud his mind beyond almost anything else was, the opinion so prevalent in his day, that if one was greatly afflicted, it was proof complete that he was a wicked man. Hence his friends boldly charge upon him the most outrageous crimes, and this on no other evidence than his known affliction. Job himself seems to have assented somewhat to this belief. At least he is, especially in the first part of the controversy, evidently staggered by the reasoning of his friends. Hence we find him at one time asserting his innocence, at another time acknowledging his guilt. He does not appear to have been conscious of committing any known iniquity, yet so common was this opinion, that he is almost willing to admit that he must have cherished some secret bosom sin.

Here was darkness. And yet Job, the man of God, was compelled to walk therein.

And so may it be with us. With all the light God sees fit to give us, there will always be many things which we do not understand; and on which we are but poorly prepared to reason; things in regard to which the only definite judgment we can form is, this is to me incomprehensible. And for this simple fact: to reason on a subject, we must understand it. Archimedes is represented as boasting that with an able fulcrum, he could, by the power of the lever, overturn the world with his own weight. But he had not the fulcrum. So reason may be powerful, but it must have its resting point. And that in many cases we cannot obtain. Such subjects must remain dark. Here it is the highest human wisdom to say, I am ignorant.

There are also trials so dark, and withal so afflictive, and so exciting, that the Christian cannot allow himself to dwell on them. Should he dwell, the passions are at once so inflamed that reason and religion are carried away captive. He is taught to pray, "Lead us not into temptation,"

but to muse on such subjects is to place himself in the way of temptation the most powerful. Such trials are not only dark, but the darkness is so peculiar that at the first attempt to penetrate it he is overcome by a foe far more deadly than ignorance, a spirit of repining, or of envy, or it may be even of malice. Here, as he values his peace, and at times almost as he values his soul, he is compelled to be content with darkness. How many have fallen in the attempt to penetrate this gloom!

"Yet, by the light of the Lord the Christian can walk through this darkness." Job 29:3. Amid its deepest gloom, it is his privilege still to see the hand of God pointing his course. And though, earthward, all is as blackness of darkness, heavenward all may be light. Though he may know no more, this he may know certainly; though wicked men and wicked angels may be here, and although they may have brought me into this darkness, yet my Father reigns amid all its blackness, and if for a time he may permit them to afflict me, yet the Judge of all the earth will do right. This, too, the Christian may know; dark and long continued trials are no proof that God does not love me. It may be the contrary. For "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not?" Heb. 12:7, 8. Indeed, these trials are no evidence that the individual may not be eminent for holiness. As death, the great adversary, loves a shining mark, so the very luster of his piety may, as in the case of Job, cause the attack. Above every other reason, in his varied experience, the child of God is here called upon to walk by faith. Who could not trust in God when he makes a hedge about him, and about his house, and about all that he has on every side? When he blesses the work of his hands, and his substance is increased in the land? But it is when he puts forth his hand and touches all that we have, when "lover and friend are put far from us, and our acquaintance into darkness, that we are able to give the highest proof of our confidence in our Heavenly Father. Brother, this light affliction, which is but for a moment, may work for thee a far more exceeding and eternal weight of glory; if thou wilt look, not at the things which are seen, but at the things which are not seen. Do not be discouraged. By his light thou mayest walk through this gloom. But thanks be unto God who giveth us the victory, though darkness may endure for a night, joy will come in the morning

Grafton, Dec., 1847  
T. H. Mudge

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## 06 -- AN EXPERIENCE

Dear Brother King:-- For some time I have had it in contemplation to write my experience of entire sanctification for the pages of your excellent Guide. But feeling myself among the least of God's saints, and seeing the Guide so well filled from month to month with such rich experiences of gospel holiness and other important contributions to the same point, I have deferred it to the present time. And now, nothing but a strong desire to aid the holy cause, and a sense of duty to do all the good in my power to God's dear heritage, could induce me in any wise to trouble you or your dear readers with this imperfect sketch.

I dearly love the cause of holiness, the word itself is a perfect charm, but nothing compared with the sweet name of "Jesus." The Guide has been a great blessing to me. And the first thing I look for in it is the experiences of God's dear children.

Before I was born, my mother was a praying woman. I received from her a decidedly religious education. Among my earliest recollections are her prayers and tears for her children and unconverted husband. But for me, in particular, she was much drawn out in prayer.

In the early part of my sixteenth year, at a camp-meeting, I was convicted of my sinful state, sought and found redemption in the blood of Jesus. Glory be to God. About one week after, I believe, God cleansed my heart from all sin by an act of simple faith, though at the time I did not apprehend fully what it was. I was dead to sin, and loved God with all my heart. My life was hid with Christ in God. O the sweetness of redeeming grace and dying love. Could inanimate objects speak, there would be very many witnesses to the thrilling scenes my soul experienced while in the bower of prayer, holding sweet communion with my dear Savior.

O blessed be God. How glad I am that I had a praying mother. How many times did I think, when a boy, while under the restraining hold of my pious parent, that when I became a man I would have my own way. But, thank God, ere that time arrived, my soul was happily converted. Now there was one whom I greatly feared, even God. "The fear of the Lord is the beginning of wisdom."

I lived for many months in this happy state of loving God with all my heart, and doing all my duties. But by reasoning with the devil, I lost my witness, and got into the dark; neglected one duty after another, until I lost all the life and power of religion, and got into a mere form. Still I remained a member of the church. I frequently attended the class and prayer meetings, and could tell of my good desires and determinations as well as thousands can, who are backslidden in heart from God, and remain members of the church.

Several years passed away, and I was still a backslider. The spirit of God called, but I refused. My conscience upbraided me. At times I was deeply sensible of my deplorable condition. I formed many resolutions to do better, but broke them all, lost all confidence in myself, and a kind of fate seemed to settle down upon me.

During this time I attended school at the academy in Cazenovia, and passed through a powerful revival in the church and among the students, comparatively unmoved. My habit of unbelief was confirmed. I was held perfectly spellbound in its iron chains. O how thankful I am that the good Spirit did not cease his strivings and leave me in my unbelief .

At length, while teaching school in the town of Bethlehem, Albany County, a book fell into my hands, called "The Pilgrim's Progress." I read it with very deep interest. It was new to me. The spirit returned with power, and the nail was driven in a sure place. When I came, to accompany the "Christian" through the "Ruin of death," I was much affected. But when Bunyan attempts to describe a "glimpse of glory" he had when the "everlasting gates" of the "New Jerusalem" were opened to admit the sainted "Christian," my soul melted within me.

Ah! thought I, shall I ever enter that happy place? No, was the response, unless you become a holy man. I wept. But to resolve seemed perfectly futile. I was at a stand. The destiny of my soul was to be decided by the course I should then take. It seemed to be my last call. All was darkness. Unbelief held me in chains; but my duty was plain. I must "repent and do the first works." But how and where to begin, was a difficulty. A protracted meeting was about to begin in the place.

I finally concluded to make one more resolve, clasping my blessed Bible, and pressing it to my bosom, I knelt before God, and solemnly vowed upon its authority, to do the whole will of God. I felt that this was the most solemn vow I ever made. I arose, went to my boarding place, and then to meeting. Here my first public duty was presented to me. I must go forward to the altar and pray vocally. (And here I would remark that the first step of my backsliding from God, was a neglect to pray publicly in our prayer meetings.) It seemed almost an impossibility. But my vow -- I could not break it.

The prayer meeting progressed, and I kept away from the altar. The devil said, you cannot pray, you have not prayed for so long, you will only expose your ignorance, keep away from the altar. O what a cross! Truly I found it as a good sister once said, "It was so high I could not get over it, so low I could not get under it, and so broad I could not get around it." I must take it up. But here are many of the patrons of your school. What will they say?

Just at this point, brother S., our minister, called me by name, to come to the altar and pray. A awful moment, upon which hung my eternal interests. I thought, decided, and went. And, glory be to God, I was blessed in the deed.

After prayer was over, I arose and confessed my sins and received much strength. Felt a small degree of peace restored. From that time I went forward, endeavoring to do all my duties, grew in grace, and again saw the need of entire holiness of heart, "without which no man shall see the Lord."

Soon after this, God called me to preach. This was a great trial to me; but after a few months' struggle I got the victory over the tempter and received license to preach. Seven years ago next July, I was received on trial in the Black River Conference, having traveled one year previously, under the Presiding Elder.

O how many times the good Spirit has visited me since I began to preach, with the most cutting convictions of the want of entire holiness, and for the many defects of my ministerial life. I have ever viewed entire conformity to the will of God the most essential qualification of the gospel minister. Of what avail is it for the professed ambassador of Christ to urge entire holiness of heart and life upon his flock, when he, the shepherd, is destitute of the holy prize himself? Will not his flock, his conscience, and his Bible say, "Physician, heal thyself?" Will not the more intelligent part of his congregation most easily discover the defect, and say within themselves, sir, we would see Jesus, give us the practical part.

It would be too tedious to relate in detail. I can give but a sketch of my experience of perfect love. O praise thy God, my happy soul, for his marvelous condescension, his amazing love to thee. O how good is the Lord, and how gracious is our God.

At a camp-meeting upwards of three years ago, in the Herkimer district, through the labors of one of God's dear ministers, I was powerfully convicted for this blessing. And while listening to a discourse, coming from an overflowing heart, my feelings quite overcame me. I fled from the stand, and sought a retired place to weep. Here I sobbed, vowed, and promised the Lord that I would make a full surrender of my little all to him. Perfect purity of heart, inward holiness, was the thing I mourned for.

For several months I preached the doctrine, and tried to seek the blessing. But by being removed to another circuit, where religion was at a low ebb, and having a colleague who did not profess the blessing, I soon gave up seeking it with the necessary zeal, as a specific blessing, and fell into the popular error of seeking it as a gradual work only. Time passed on, and I attended another camp-meeting.

Here the blessed Spirit met me again. But I refused, and He soon ceased His powerful work of conviction. After I had moved and settled on my next charge, I was most powerfully aroused to the subject again, by reading the life of William Bramwell. So pungent were my convictions for the blessing of full salvation, that I actually laid the book aside, for fear I should not be able to preach on the Sabbath, this being on Saturday.

O what a perfect unwillingness there was in me to surrender myself up to this work. I saw that if I obtained this blessing I should have to profess it before the world. And O, the cross! The enemy often suggested, also, if I got it I could not retain it. O, I did not then consider, as I do now, that I needed it to keep me. But glory be to God, the day of perfect love was beginning to dawn on my spiritual horizon.

Not long after this I attended another camp-meeting, near the village of R. C. The meeting progressed very well. But there was nothing peculiar in my case, till near its close. And my greatest fear was that the meeting would break up and leave me without the blessing. But my Savior had appointed otherwise. One of God's flaming ministers was sent upon the ground to herald to us the joyful news of a perfect redemption in Christ.

This was just the thing. The word from him came home to my heart in peals of thunder. I withered and melted under the devouring blaze of God's pure unadulterated truth. My heart was thoroughly broken up. I cried, "I yield, I yield." I can hold out no more.

"I sink, by dying love compelled,  
And own thee conqueror."

We went from the droppings of the sanctuary all in tears, to the tent for a prayer meeting, and a powerful time it was.

"God came down our souls to greet,  
And glory crowned the mercy seat."



Some fell in the midst of shouts of praise, while others were crying for mercy. I was made better, but yet I was not what I wanted to be. On Friday evening, the last great day of the feast, Jesus appeared. And though we did not go up into the mountain, yet we prayed all night in our tent.

That night I was enabled to place all upon God's altar; and after a sore struggle, I was emptied of all sin. But through unbelief I was not filled with the fullness of God. From that time, a marked change was discoverable in my whole manner of life -- particularly in my preaching. God led me directly from my old systematic course into a strain of preaching of an almost entirely practical nature. For two or three months after this) I was not perfectly established, purely for the want of correct views of simple faith. Now I had the evidence clear, then by doubting I would lose it again. And then I would weep and pray till I obtained it.

At last, glory to God, after being able to reckon myself dead to sin through the day, in the evening, while reading the hymn, page 302, before preaching, faith comprehended a perfect Savior. O the heaven of love my soul then entered. Not ecstatic joy, but a silent heaven of love. I had had the same witness before in kind, but never so full, clear, and powerful.

I exclaimed, "My beloved is mine, and I am his." After Bro. S. A. concluded his sermon, I arose on the Rock, a witness of perfect love. O how glad and thankful was I, that my poor soul was now in the clear element for which it had been panting so long. Glory to God in the highest. O how truly can I say my heart is fixed, my heart is fixed. But O what have I enjoyed since! Streams of purest salvation. My happy soul has settled into the perfect assurance of faith. My peace, for a long time, has been like a river.

This moment I have the clear evidence. All is glory and peace. Heaven is mine, Jesus is mine. All things are mine. O how I love to preach it, and pray it, and live it. How clear the way of simple faith. All is by faith. I have had many trials since that blessed hour. But not one too many. All have worked for my good. How sweet the Bible -- its promises are sweeter than the honey in the honey comb. "It has God for its author -- salvation for its end -- and truth without any mixture of error for its matter!" Glory be to God, we shall soon be with Jesus.

These last remarks are the result of two years' sweet experience in the highway of holiness. Amen.

Yours in the bonds of a perfect gospel,  
Oct. 12, 1847  
A. R.

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## 07 -- THE LIGHT OF EXPERIENCE

Said a beloved minister to one who asked for light on the subject of holiness, "No light is like unto the light of experience." It is indeed the light, the meridian evidence which puts darkness and doubt to flight. It is the only light which will satisfy Christian hope and faith. The most illiterate child of God, while possessed of an experimental knowledge of sins forgiven, cannot be

reasoned out of that belief or that experience by all the science of the world combined; in this light he stands,

"Like an iron pillar strong,  
And firm as a wall of brass."

But this light, in its most exalted and refined sense, is to be found only in holiness of heart, or "perfect love." When this is attained, its possessor becomes more especially established against the powers of darkness -- "spiritual wickedness in high places," -- and the devices of a tempting devil, who may be termed the prince of these powers. Those Christians who neglect to seek and live in the light of holiness are poorly qualified to stand against such opposing influences; they are too much like Samson shorn of his strength, they are measurably powerless, and become an easy prey to their spiritual foes.

Another class of Christians who have once enjoyed the clear light of experimental holiness are doubly guilty in their wanderings on the dark mountains of sin and unbelief. The mental conflicts, sorrows and struggles of such persons seem more severe than those experienced by others. They frequently long, with feelings of intense solicitude, for a restoration to their former position. Sometimes they seem to come very near gaining it, but, like a shadow, it eludes their pursuit. The following poetical stanza expresses their state.

"With outstretched hands and streaming eyes,  
Oft I begin to grasp the prize;  
I groan, I watch, I strive, I pray;  
But ah! how soon it dies away!"

Perhaps there are scores of individuals, numbers of them ministers of the gospel, within the knowledge of the writer of this description. They are good meaning souls, exemplary in their lives, but alas! are continuing from month to month, in the same unenviable, unpleasant state.

Now, at the commencement of the new year, permit the writer to suggest to such souls to "pitch their tents on new ground." Cut off the right hand, pluck out the right eye, if need be, and stand forth the clear, the decided witness for God, that the blood of Jesus, in the present tense, cleanses from all sin. The light of this experience is what we all need to make us useful here, and what we must all have, if we would see our way clearly through the dark valley of the shadow of death. The Lord bestow it in rich abundance upon the writer and reader of these lines.

B. S.  
Jan., 1848

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08 -- TO PARENTS

Father, do you send your son to college to train his mind to habits of close, deep and correct thinking? Do you furnish money, allot time, and place him under the care of the professor of

law or medicine? You have an end to accomplish, and all the means you furnish for your son are designed to effect that end. It is to fit him to gain a living by that profession. Now, if any cause defeat that end, any cause within the control of your son, whatever may be his plea, that it was inconvenient to apply himself so closely, that too great a tax upon his care or profligate pleasures would have followed the necessary devotion of time and energy to carry out your design and accomplish the end -- your design is frustrated, the end lost, your son irreparably injured, you are mortified, nor will your kindest thoughts wipe out the conviction in your mind that this error deserves your reprehension.

For what has God given men an existence; a day of probation, and the means for moral improvement? The great object of our heavenly Father is to fit us for the possession of the highest possible state or degree of holiness, and the highest possible enjoyment of happiness. And we defeat that great design in part or whole, when any cause, of whatever seeming importance, is permitted to arrest or divert us from the one only effort to become as holy as possibility permits.

What will be our thoughts in that first hour, when the disembodied spirit shall stand and measure, at a glance, the realities of the spirit world, and the bearing of our acts here on our interests there. I feel assured that the spontaneous burst of the soul's inmost language will be, "Nothing is worth a thought." No, if earth were a mass of gold, we would not stoop to pick it up. And our language would be that the whole bubble, earth, is far too poor to deserve a thought, act, or word which would in the least dispirit or weaken our enterprise after the highest state of purity. We have no business with the world which will defeat God's great aim in our destiny, and I have no hesitancy in saying, we have only need to go and stay one half hour of time to see our untold interests now at stake, to be convinced that no language can be extravagant which depreciated the whole world, with all its trumpery and glory, when its whole value offers the price which detracts one atom from our heavenly interests. -- R.

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## 09 -- CAUSES FOR GRATITUDE

Rev. Sir: Having been a subscriber to your valuable Guide to Holiness, and for one year been a sharer in its benefits, I would record here, with gratitude to the Giver of "every good gift, and of every perfect gift," that in all of the twelve numbers which I have received, not one of them but has been a blessing to my soul, while perusing its soul-reviving contents. And although I have been a professor of the blessing of perfect love for some time, and I trust, also, a possessor, yet in reading those numbers, especially some of the articles contained in them, I have been greatly excited to seek for, and encouraged to expect greater and higher attainments in holiness. For one, I would embrace this opportunity of bidding you go on in your labor of love, blessing and being blessed, until all the ends of the earth shall see the salvation of our God. You will please accept the enclosed dollar for the Guide another year, and send it to Kingston, Lucerne Co., Penn., instead of Pittston, as before.

Yours in love.  
Kingston, Lucerne Co., Penn.  
J. MacFarlane

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Defiance, Dec. 30, 1847

Dear Bro. -- I cannot better express my gratitude to you for your liberal offer, made in your epistle of the 3d, nor the willingness and pleasure with which I accept your invitation to give my mite of influence in circulating the "Guide," than by sending you the enclosed subscribers. May I say to you that there is no work in which I am more interested and delighted, than the spread of holiness -- to increase which, may the "Guide" long live under the influence of the Holy Ghost, to bear its testimony against indwelling sin, and to direct those who sigh for purity to the power of faith and the fullness of Christ.

Its contributors have evidently been baptized with an unction from the Holy one, for their testimony comes with the freshness and power of living witnesses. But you need no encouragement from me, far off and unknown. May the Deliverer from "all iniquity" incorporate His will as a part of your being until you are brought to ascribe to him glory and praise through eternity, when may we meet to say, as we do now, that "God is all in all."

Yours in Christ,  
W. S. Lunt

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A holy person often does the same things which are done by an unholy person, and yet the things done in the two cases, though the same in themselves, are infinitely different in their character. The one performs them in the will of God, the other in the will of the creature. --  
Upham.

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THE END