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GUIDE TO HOLINESS ARTICLES
Volume 13 -- January to July, 1848 -- Part 2

Edited by Dexter S. King

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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. 6.

Explanations of the Religious State
Described as Union with the Will of God

1. One of the expressions for the highest religious experience, is, union with the will of God. The fact corresponds with the expression. Such union, when existing in the highest degree, cannot be less than holiness.
2. The question necessarily arises, How shall we know when we are in such union? This is a question of the highest practical importance. The following statements and principles will perhaps aid in determining it.
3. We proceed to remark, then, we are so constituted, that we must necessarily will something. In our conscious moments, whether we are physically in action or not, doing or ceasing from doing, enjoying or suffering, there is always, and necessarily, an act of the will, a volition. And of course, as we must always will something, the will is always in union with something.
4. It follows, consequently, as there are but two moral centers in the universe, the center which is God, and the center which is ourselves, that, during every moment of our conscious existence, our wills are either separate from God or are united with God; -- that, in the acts of the will, we must either will with him, or will without him. There is no third supposition.
5. But in order to understand this fully, it should be added, there are two forms of union of the will, characterized by the antecedents on which such volitional union, or union of the will, is based; -- namely, moral union, and affectional union. It is the combination of the two which constitutes perfect or holy union.
6. Moral union of the will exists when the will is united with God on moral principles merely, without the consenting and affectionate concurrence of the heart. When a man does what God commands, in other words, does what is right, but does it in opposition to his own selfish desires, he is in union with God morally, but not affectionally. He, who is in this state of mind, is conscious that his will is in union with God; but he cannot fail to be conscious, at the same time, that the union is imperfect and weak; -- that it is not so consolidated, whole, and perfect as it ought

to be. He does well, but he does not do all. God may be said, in reference to the position of his will, to approve what he is; but he requires him to be more than he is. His position is in advance of him, who knows the right but does the wrong; -- but he falls behind him, who knows the right and not only does it, but loves to do it. Nevertheless, he has reason to be thankful that he has life even in his conscience. God, who witnesses with the deepest interest the conflict which he experiences, will assuredly sustain him and give him the victory, if he joins prayer and faith to perseverance.

7. The union of the will, which has just been described, becomes consolidated and perfect when we add the concurrence of the affections to the supports of the moral sense. It is this union which we have denominated affectional. In order, therefore, to that union of the will with God, which is synonymous with sanctification, the action of the will, in harmonizing with God's will, must rest upon the two-fold basis of the approbation of the conscience, and of the love of the heart. And when this is the case, our consciousness, which vindicates not only the nature of our feelings, but also the degree of their strength, assures us that the union of the will with God has become consolidated and perfect.

8. Hence we are enabled to lay down the general principle, that the union of the will with God is perfect when it is based upon the perception of the right, sustained by the concurrence of love. In any other state of the mind, the harmony of the will with God is more or less obstructed and enfeebled. When, in connection with the moral motive, the obstruction of discordant affections is out of the way, and the affections are in the right direction, the union is such as it should be.

The only exception to this general view exists when the will is perplexed in some degree, as is sometimes the case, by the remaining secret influences of antecedent evil habits. There are some cases of inward experience where this exception should be remembered. The obstruction of perfect harmony from this cause gradually diminishes and ceases under the operation of new spiritual habits.

9. Permit me to ask the reader, who is willing to peruse these remarks, whether his will is united with God? If the answer be in the affirmative, the question will still return, is this union a consolidated one, based upon your whole nature, and thus perfect? It is so, if your heart loves what your conscience approves, if your desires cheerfully sympathize with your enlightened moral convictions. A right conscience and a right heart necessarily lead to oneness with God in the will.

But if it be otherwise, if your union with the will of God be a union resulting from the moral enforcement of the conscience without the adherence and support of the affections, it is a union, however real it may be, and however encouraging, which is, nevertheless, weak and uncertain. Much is gained; but much remains to be gained. Pray more earnestly. Believe more strongly. God will not desert you. -- A. K.

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02 -- JOHN SMITH -- By Daniel Wise

I have passed by a field where the soil was inferior and the crop limited. Again, after many days, I have visited that spot of land and have seen it teeming with a luxurious and superior crop.

Whence had it gained its later fruitfulness? The skill of the chemist had discovered, and the hand of the husbandman had supplied the elements which were necessary to its productiveness, and those new elements had converted its barrenness into fulness.

It was thus with the devoted John Smith. In his youth, and in his earlier Christian life, he gave no promise of extraordinary usefulness. In the later periods of his ministry, he had few contemporaries so successful in bringing souls to Jesus. He became as a fruitful field in the heritage of the Lord. His word fell with unwonted power, and a mighty influence for good attended his labors.

Whence arose this unexpected success?

It came from the source of all power to do good. He sought for and obtained a complete baptism of the Holy Ghost. When he became a holy man, he began to be an eminently successful minister.

John Smith was a native of Cudworth, England. He was born of pious Methodist parents, January 12, 1794. Religious influence fell at first with no apparent profit on his young heart. He was a profligate sinner until 1812, when God powerfully awakened him, and in reply to a maternal expostulation, he said: "I am resolved to lead a new life."

He kept his resolution, and after suffering the keen agonies of an awakened conscience for a few hours, found acceptance through the blood of the Lamb. Darkness soon re-entered his soul, but he renewed the struggle with success. God again shone upon his heart; and from thence to the "day of his death he walked uninterruptedly in the light of God's countenance."

Mr. Smith laid the foundation of his successful career immediately after his conversion. This foundation consisted of a habit of constant prayer. Every leisure hour was spent in solemn intercourse with God. As a necessary consequence, his piety became deep and stable; his soul grew rapidly in the likeness of the Creator.

He entered the ministry in 1816. His reputation as a devoted young Christian was good, but as a minister he was thought to scarcely reach a state of mediocrity. But a change soon came over him, and from the ordinary man and minister, he gradually expanded into the extraordinary Christian, and wonderfully successful minister.

Two influences seem to have been exerted upon him. The first was the sanctifying power of the Spirit; the second was the counsel of his personal friend and colleague, John Nelson.

The attention of Mr. Smith was directed to the subject of perfect love very soon after his conversion. He gazed on the blessing with longing earnestness; he sought it, too, with much prayer, but not at first with that self-appropriating faith which brings salvation now. It was not until the first year of his experience as a traveling preacher, he entered into spiritual rest -- his heart was cleansed from sin, and he rejoiced in the sanctification of the Spirit.

It does not appear that he ever lost this great gift of God thenceforward. The motto of his life was "onward." Having attained the fullness of the Spirit, he grew daily into God. He learned to breathe the atmosphere of Heaven; he entered into the designs of God, and spent his ever increasing and enlarging capacities in gigantic endeavors to realize the objects of the death of Christ -- the purification of the Church, the conversion of the world.

Still Mr. Smith's life was not marked by those blissful raptures which characterize the experience of many holy persons. Paradoxical as it may appear, his spiritual life was one of struggle and agony. He was deeply baptized with the baptism of Christ, and that baptism was at once bitterly painful and supremely peaceful. Peaceful, as it concerned his own personal relations to his God. Painful, as it related to his labors for the world. The state of sinners was what filled him with heart agony. Living so near to God, he saw their danger with intense clearness of vision. Hell, to his mind, was a reality; he saw sinners crowding its broad paths, and he wept over them. Sometimes he spent whole nights in prayer for their conversion, leaving the floor on which he knelt wet with his flowing tears.

As might be anticipated, such devotion to God, and such deep feeling for sinners, was followed by remarkable successes in the ministry. An unusual unction attended both his private labors and his public ministry. On one occasion, as he entered a chapel, an obvious sacred influence descended on the congregation -- the cause was that he was there employed in a strong mental act of faith for the present descent of the Spirit.

At other times, his hearers would groan audibly under the burden of their sins. Churches long asleep would suddenly rouse themselves and wake to activity under his affecting calls. Wherever he appeared, a spiritual power descended upon the people, and during the later years of his ministry his circuits enjoyed unwonted accessions to their numbers.

Such were the effects of exclusive and entire devotion to Christ and his work, in the ministry of John Smith; and the reflective mind cannot forbear to inquire, whether the same success is not possible to every Christian minister! Would not the same amount of prayer, of faith, of diligent labor, of careful study of human nature, produce the same result! Might not every minister enjoy so high a degree of the spirit of holiness that his word would never fall powerless on his congregation? Is not this much implied in the promise, "I will be with you?" It is a great question and worthy of deep study, whether every minister of Jesus may not be at all times a revival minister; and further, if this be so, whether the chief responsibility for the present widespread spiritual desolation does not rest on the ministry of the present age.

Mr. Smith owed much of his success to the counsels of that devoted man of God, John Nelson. When he first met with Mr. Nelson, his piety was not matured, his mind was undeveloped, and his aims were indefinite. Happily for the world, Mr. Nelson interested himself in Mr. Smith's character and prospects; he shed the light of his own experience, as a mature Christian and able minister, on Mr. Smith's heart; he gently urged him to higher spiritual attainments; he kindly directed him in his studies; he impressed him with the true idea of his ministerial vocation, and imperceptibly led him to the adoption of those measures which made him so eminent in the church of God. So important an influence did Mr. Nelson exert over the youthful mind of Smith, that we

hazard little in saying, that without it he would, in all probability, have lived and died an ordinary man.

Had we more Nelsons in our church we should have more Smiths. Many a young minister, who now barely reaches mediocrity, would unquestionably rise to the highest ranks, if his aged brethren were to undertake the development of his character. It is lamentably true, that our young men go out into the work with their characters unformed and their powers undeveloped; and as they go out so they remain, until time and circumstances bring them to their zenith. What they learn, they learn by experience; for how rarely do we see them kindly taken in hand by the fathers in the gospel, as young Smith was taken and led by the devoted Nelson.

We do not write in a spirit of complaint, but we do write in a spirit of profound regret that the practice of taking the young men who fall within their sphere, and endeavoring to form their characters aright, is not more frequent among our fathers than it is. We have now been preaching in this country for some fifteen years, and as yet have never had the first private effort made by an aged minister to give direction to our spiritual, intellectual, or ministerial character: and the Head of the church alone knows how often we have sighed over the want of some such guardian mind, by whose influence we should have been led upwards, and unquestionably kept from many of the mistakes of our past life.

John Smith died young. The angel of death summoned him home when in the prime of life. He was only thirty-seven years old when he died. But his work was done. He had not lived in vain. Thousands of converts attested the utility of his brief existence. His end, after a very painful sickness, by which his intellect was temporarily obscured, was triumphantly peaceful. He died with the smiles of a victorious faith upon his lips.

As already stated, holiness of heart was the foundation of Mr. Smith's usefulness. His soul, however, once purified, directed all its energies to one object. The salvation of souls was the work of his life. For this he wept, he agonized, he prayed, he studied, he believed. The idea grew in proportion as he dwelt upon it, until his soul was wrought up to supernatural energy, as he beheld it in all its grandeur and magnificence. His views of Christ's power to save became so expanded that he preached without doubting the application of that power.

"I preach in faith," was his motto. But that faith was maintained only by almost unparalleled devotion to the duty of prayer. Thus his faith increased, until he really lived in a spiritual world, and preached more like a visitor to earth than as a man preaching to his fellow men. Is it wonderful that his success was so great? Nay, it could not be otherwise; and whoever would rejoice in John Smith's wonderful success, must walk in his footsteps, and he shall be gratified. O, that God would raise up more ministers of the same spirit.

* * * * *

Brother King:-- The following thoughts are submitted for the "Guide;" and if you judge them worthy of a place in its sacred pages, you have the liberty to publish them, entire, or in part, as you may think best.

Why despond, O! thou afflicted traveler, tossed with tempests and not comforted? Thy Savior is nigh -- his word is pledged for thy deliverance. Though the storm may last long and beat hard upon thy defenseless head -- though friends forsake, and wrongs oppress, and difficulties rise like mountains before thee, yet, look up and be calm; fear not, neither be dismayed, for God is still thy Friend. He will not leave thee, nor forsake thee. He sees thy tears and hears thy sighs; still trust him and give him thy whole heart, and a complete victory shall very soon be thine. Yes, this moment, if thou wilt make the surrender, thy fears shall be dissipated, thy repinings shall give way to gratitude and praise, and light, and love, and joy shall fill thy disconsolate heart.

The writer, being much alone, and feeling herself under the strongest obligations to live a holy and useful life, and to devote all her energies to the service of God, indulges a hope, that by employing a portion of her time in writing a few thoughts upon her own late experience, she may encourage some laboring or desponding soul to give up its wanderings, let go all, and fall by faith into the arms of Jesus; for there, alone, is perfect rest and perfect safety.

She knows the struggles of a heart impressed with a sense of its own depravity, and longing to be freed from its deep-rooted corruption, and to be filled with perfect love and perfect peace. She has also realized the triumphant feelings of that heart, when prayer and faith in the merits of Jesus opened heaven, and brought light and love and glory into her benighted soul. She is aware that many have gained this victory, and through unfaithfulness, or want of watchfulness, have let go their confidence and become shorn of their strength. Some remain for years in doubt and conflict, while others sink into a fearful indifference upon the subject. To such, she hopes to drop some useful hints.

She has sometimes thought that God has taken peculiar pains to make her a Christian. The chastising rod has been faithfully given, and she doubts not that it has been given in much love, that she might learn obedience from the things which she suffered. And her prayer has been, "My Father, make me holy, cost what it will." When she has been faithful and submissive, he has been faithful to bless in a far greater degree than was anticipated; and when wandering in disobedience and self-will, she has been chastised and wretched, until she had an assurance that her Father smiled upon his repenting child. She would willingly omit some points in her experience, but a sense of duty urges her to confess candidly her own unfaithfulness, and the unbounded love and mercy of God toward her.

After having realized so many sweet answers to prayer, gained so many victories, and seen so plainly the overruling hand of Providence, causing all things to work together for her good, it is painful and humiliating to her feelings to acknowledge that she should, for one moment, suffer her faith to waver, or cherish a feeling of discontent. But such is the fact. While struggling with trials and difficulties from a very tender source, in an unguarded moment, she was ready to say, "All these things are against me." She stumbled and fell.

The Holy Spirit was grieved away by her unbelief, and for two long weeks she was left to grope in sorrow and darkness. No sweet promise was applied to her heart, and it seemed to her that she was given over to the buffetings of Satan, to be sifted as wheat. She wept and prayed much, but her prayers did not avail, because they were not in faith and humble submission. Self-will was still permitted to occupy a place in her heart; and not until she again laid all upon the altar did she find access and perfect peace. She felt that she would gladly give up her ease, her friends, her reputation, and everything else, to have the sweet witness of her entire acceptance again restored to her heart. And no sooner had she made this surrender than she found herself in the immediate presence of her smiling Father, her loving Savior and Holy Comforter. The great deep of her heart was broken up, and she again triumphed in the Redeemer's blood.

A few extracts from her diary will show more fully the state of her mind about this time.

* * *

DIARY

August 29th, 1847 -- For about two weeks, I have been laboring under sore trials and conflicts. My faith and patience have been severely tried; and I have had an humbling view of my own weakness, and the deep depravity of my nature. I see more and more the necessity of looking steadfastly to Jesus -- of keeping my mind staid upon him, and taking refuge in his blood from the storms and difficulties of this ungodly world. If wrongs oppress, I must bear them with cheerful submission, and keep my mind stayed upon Jesus, determined to bear all things for his sake; and trusting in his merits for present, full salvation, and complete victory over every besetment.

I must lay my burden at the feet of Jesus, and present my cause at a throne of grace, believing that all things shall work together for my good. I must watch and pray, lest I enter into temptation. I must be always at my post, ready to perform any duty, however painful, or opposed to my feelings. I must live in the constant habit of self-denial. It must be my constant aim to live a holy, blameless, and useful life; to do and suffer the will of God, and to seek for happiness in him alone.

My Father, help me. Save me from unbelief, that frightful monster. Oh! help me to confide in thee with my whole heart. Lord, I do believe, help thou my unbelief. O I why should I ever doubt, after all that thou hast done for poor, unworthy me. How dishonoring. Father, forgive thy poor, weak, repenting child, and wash me in the precious blood of Jesus from every stain which sin has made.

Sept. 5th. -- "As a Father pitieth his children, so the Lord pitieth them that fear him." He has heard my cries. He has regarded my tears, and has caused my peace again to flow as a river. Praise the Lord, O! my soul, and forget not all his benefits. I should have been more watchful. In my trials I should have kept my mind stayed upon God; and having done the best I could, I should have left the result with him, trusting in his promises. Then my peace would have continued to flow as a river.

But in an unguarded hour my faith wavered, and I felt that I was shorn of my strength. The Holy Spirit was grieved away -- the witness was gone -- I no longer felt the abiding presence of my Savior and for two weeks my heart was filled with inexpressible grief. On Friday morning last, I awoke a little before day, deeply impressed with my situation. I felt that I would willingly give up all I possessed, endure the scoffs and frowns of the world, and be a beggar all my days, to feel again the sweet witness of perfect love in my heart, and my entire acceptance with God.

I arose and fell upon my knees, and wrestled in prayer for one hour. I felt that I had sweet access, and precious promises were applied to my heart. My tears flowed freely. I claimed the promises, and sang,

"Father, I dare believe
Thee merciful and true," &c

These words were then applied to my heart with power:--

"Thy blood can make the foulest clean;
Thy blood avails for me."

In a moment I felt that my heart was cleansed, and filled with perfect love. Glory be to God! the joy and gratitude I felt, are inexpressible; while a deep sense of my own unworthiness sunk me into the depths of humility. My mind returned to its rest, and thy peace again flowed as a river. Let me rest in the bosom of my Savior and feel his gushing blood, and I desire no more.

"O! 'tis delight without alloy."

The world may smile or frown, it cannot move me.

Sept. 6th. -- Hallelujah! The Lord God Omnipotent reigneth. O! the sweet peace that fills my heart. O! the sweet gushes of joy that causes my heart to overflow. I have a sweet consciousness that the Father, the Son, and the Holy Spirit, are all interested for my salvation. And having this, what have I to fear? I most gladly give up all things else for this. The world may have its honors, its wealth, its pleasures; I am happy without them. My joy is full when my Savior reveals to me his smiling face.

I thank God for his chastising rod which has arrested me in my wanderings, and brought me back to rest in his will; and that I have been enabled to turn from the vanities and vexations of earth with a holy contempt; and to find in God my satisfying portion -- a peace and joy that passeth understanding -- and riches unfading and lasting as the mind. It is all of grace -- free, unmerited grace. Glory be to God and to the Lamb forever.

A Christian Pilgrim
Lexington, Kentucky
November 1847

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No person can be considered as praying in sincerity for a specified object, who does not employ all the appropriate natural means which he can to secure the object.

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[PLEASE NOTE: The writer refutes the false supposition of the quotation in the title below. He does not support that false supposition. -- DVM]

04 -- A FALSEHOOD -- SOME SIN NECESSARY TO PRODUCE HUMILITY In Order That The Christian May See His Own Vileness and Loath Himself

Such is the doctrine which we sometimes hear. But is it true? Does sin tend to humility, and much less, is it necessary to produce it? The devil, doubtless, sees his own vileness, but is he humble? The [holy] angels have no sin, but are they proud? The man Christ Jesus was the very pattern of humility, but was he not Spotless?

"But," says one, "that is not the doctrine. It is that fallen man needs to feel sin, else so depraved is his heart that he will certainly be lifted up and fall into pride."

Sin, then, is to be his Savior, is it?

We admit that the man who supposes he is without sin, when his heart is yet filled with corruption, will be in danger of pride. But does it follow that he will be in equal danger when his heart is cleansed? And was not the great object of the death of Christ to cleanse his people from this corruption? Is not this cleansing the essential nature of sanctification? And after this work is wrought, may not the believer expect to find the grace of our Lord Jesus Christ sufficient for him, sufficient to preserve from this [pride] as well as every other sin?

Has not God other methods of keeping us where we ever ought to be, in the valley of humility, beside the actual existence of sin in the heart? Are not there other means as effectual as this could possibly be? Let us look.

It must be granted that the more holy an individual is, the more clearly will he see the nature of sin, and the more will he hate it, and the more will he be grieved at its least approach, and consequently the more keenly will he feel the necessity of constant dependence on God. To no other individual is the truth so vivid, "Without me ye can do nothing." Indeed, who feels his own utter nothingness, and his entire dependence like the man whose daily experience teaches that of himself he can do no good thing, and who is conscious that he is every moment fed and feasted by the mere mercy of another?

It is thus that God teaches the Christian humility, and not by allowing him "to sin a little to keep him humble." It was thus that he taught humility to the Israelites. "And he humbled thee, and suffered thee to hunger, and fed thee with manna, (which thou knewest not, neither did thy father

know,) that he might make thee know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord, doth man live" -- Deut. 8:3. Here evidently he taught them humility by keeping them constantly dependent on himself. Else what connection between humbling them and feeding them with manna, angels' food. Indeed, what sense in the verse?

Grafton, January, 1848
T. H. Mudge

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05 -- TRAVELING "INCOGNITO"

As it is well known, it is no unusual thing for those belonging to the royal families of Europe to travel in disguise; or as it is familiarly called "incog." They appear as common men, sometimes as the lowest of men, yet are they related to princes. They receive letters written on common paper, and sealed with common seals, yet they may be from kings. They may be despised by those among whom they pass, who look only at the exterior, yet are they on their return welcomed to the palace and associated in the government of kingdoms, and not infrequently crowned with the royal diadem.

So it is with the Christian. He is traveling in disguise. Poor he may appear now, but he is a joint heir with Jesus Christ. Treated as an outcast he often is, but he is the son of the Living God. Others may not be sensible of it, but frequent are the messages which he receives from the court of heaven, breathing the tender language of affection, cheering by the constant assurance of continued aid.

Earthly fleets and navies of wood may not be sent out to protect him, and to avenge his wrongs, but all the hills around the place where he dwells are full of horses of fire and chariots of fire. He that touches him, touches the apple of His eye. He that would strike him, must first strike through the arm of the King of kings, and Lord of lords.

Awhile he travels, enduring fatigue and despite, that he may complete his education, and then he is called to the house not made with hands, to the inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for him, that he may receive the crown of righteousness, which the Lord, the righteous judge, shall give him at that day.

Grafton, January, 1848
T. H. Mudge

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06 -- THE GOOD WORK IN AFRICA

We have received Africa's Luminary, Extra -- a large sheet, containing matter enough to make some fifteen pages of the Guide, and all on the subject of Christian Perfection. It is made up

principally of letters written by missionaries for mutual benefit, detailing their personal experience, and encouraging each other in the way of holiness.

These letters are interesting, not only because they are on an important subject, but because they reveal the state of mind enjoyed by laborers in a heathen land. We have concluded to publish the whole of the extra, but in several numbers of the Guide; And here follows the first division:

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CHRISTIAN PERFECTION

The following letters were written by persons employed as missionaries in Liberia, for their mutual spiritual benefit, without any idea of their publication. Believing their publication would promote and increase the hallowed flame of piety to God, and Christian philanthropy toward men, we solicited the privilege of giving them to the world through the medium of the press. The authors reluctantly yielded to our entreaties; hoping that while they took up the cross of exposing a private correspondence to the criticism of the public, they would thereby "confess Christ before men," as a present, willing, ready, and almighty Savior.

These letters have done good, both to their writers and readers; and we rejoice in the privilege of giving them a little more scope for usefulness. The subject upon which they treat is unquestionably, of all others, the most vital to the interests of the church, forasmuch as only the "pure in heart shall see God."

We sometimes hear it remarked, "much has been written upon the subject of holiness, to little purpose." Admitting it; is this a good reason for putting our light under a bushel, or under a bed? There is nothing connected with the atonement, from its commencement to its completion, which should redden the face with shame, or cause the votaries of the cross to hold their peace.

How much is said and written upon commerce, agriculture, politics, philosophy, &c., and to good purpose; and is the subject of holiness, among Christians, (whatever may be the course pursued by the men who have their portion in this life,) to beg its way into notice? While we are careful not to cast our pearls before swine, let the followers of him "who knew no sin, neither was guile found in his mouth," make this subject the alpha and omega of their social and religious interviews.

If the unawakened need "line upon line, -- precept upon precept," to persuade them to be reconciled to God; surely the Christian should be urged forward by every moving consideration, in reference to himself or others, relating to this world, or the world to come; until he shall reach the "land of Beulah," and from thence, the land of Promise.

Were our fathers in the gospel influenced by a mistaken or untimely zeal, when they exhorted their junior brethren and sons -- "Let us strongly and closely insist upon inward and outward holiness in all its branches!" Did Peter give the subject too much prominence when he exhorted the church in his day, saying, "giving all diligence; 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."

Whatever conflicting views may be entertained by many sincere, but mistaken Christians, upon the subject of holiness, all evangelical churches admit the importance and practicability of this constellation of graces and virtues. Were we asked in what consists Christian perfection, (we speak now of no other) we could not answer more appropriately than by saying, the practice of what is above enumerated. Were we asked again, who is a perfect Christian, or a "perfect man?" Could we point to one in whom those graces "abound," we would say -- "by their fruits ye shall know them."

We have said nothing about faith, but this is necessarily incorporated in all our Christian course, the first, though not the primary virtue. We can neither obtain or enjoy holiness, without living by faith on the Son of God.

We send out this correspondence in an extra; not having space in our regular monthly. We have suppressed names and places at the request of the writers. The subject is all which is deemed essential.

May holiness to the Lord be the motto of all who name the name of Christ; and may the publication of this correspondence contribute, in some good degree, to this most desirable result.
-- Here follow extracts, exhibiting views of some of the writers on the subject of our solicitation.
-- Publisher

* * *

Sept. 9th, 1847

In regard to the publication of letters, your expression of the belief that it would "glorify God," leaves me without any choice. They have been written in the spirit of self-sacrifice; the enemy has met me with the suggestion, that I had better not write, it would do no good; -- feeling that this was from the tempter, made me apply for aid and wisdom to him who is the strength of the weak. I have never written with so much diffidence, and never was so sensible of the teachings of the Spirit. Every letter has been a subject of prayer. Having thus been written, they are not my own, as I am not my own; I have given myself to God; and will not, knowingly or willingly, withdraw any part of the sacrifice. -- And without saying anything about defects, which must be apparent to all -- I leave it to your judgment, and will only say, if you can find but one sentence in any or all my communications which will glorify God, you are at liberty to publish it. Let all the world know "the riches of his grace: " -- let all the world know that "the Son of Man hath not only power to forgive sins, but to cleanse front all unrighteousness.

* * *

Sept. 13th, 1847

With regard to your proposition to publish extracts, I can only say that I belong to the Lord, and desire that all my works may be so wrought in God, that I may offer them all to him, having them purified, and made acceptable through the atonement of the blessed Savior. As you express a belief that the publication would "glorify God," I, of course, have no right to say no ... I am often compelled to yield my own selfish views and feelings to a sense of duty. The command of God, not self gratification, must rule me; and, as you remark, he has commanded us to "let your light so shine before men that they may see your good works, and glorify your Father in heaven." I understand this to mean the reflected light which we borrow from him, not any temporary blaze of our own kindling. If his Spirit shines clearly upon any soul, showing the way of full salvation, which is Jesus Christ, it seems to be the duty of that soul to try to lead others into the same holy, happy way; and whether this duty is performed by writing, or speaking, it seems to me indifferent, if only the desired result is effected -- the salvation of souls. Therefore I dare not refuse my consent to such extracts as will glorify God, being published; for the feeling and sentiment of my heart is,

"O that the world might taste and see
The riches of his grace."

If, after a careful and prayerful examination of these letters, (for I do not wish any word of mine to go before the public without the Divine sanction,) you still think the publicity of any part of my letters will promote the great end you propose, then I will thank you to suppress names, &c. as you have suggested.

* * *

No 1.
August 7th, 1847

Dear _____, -- I have been wishing to write you every day since I was able to sit up, but the many admonitions I have had to be prudent, and the necessity I feel of this myself, has prevented my writing until yesterday.

I am glad I know something about African fever ... for I think it has done me good. I do not feel the air so sensitively as I did before, especially when it is damp. It has seemed to attach me to the place, in short it has made me feel at home. But, besides this, I have received rich spiritual blessings while on my sick bed. I had become somewhat dissatisfied with my present enjoyments, as they were less than they had formerly been. I had to some extent felt the cleansing influence of the blood of Christ, and I could not be satisfied without its sensible and constant application.

During my short illness I had much religious conversation with _____, which greatly encouraged and strengthened me, until I was enabled by faith to apprehend Christ as my whole, my complete Savior, to renew my consecration, and cast myself with full confidence on God as my Father, believing he would keep me, at all times, from all sin. From that hour I have been able, through assisting grace, to keep all on the altar, and now sweetly realize that "The blood of Jesus Christ his Son cleanseth from all sin."

My heart is filled with gratitude; and my mouth with praise:-- Yet I have no overwhelming, no ecstatic joy, but deep, abiding peace; a sense of purity, sweetness of spirit, and a permanent rest in God.

Let me invite you, earnestly and affectionately, to seek a more intimate acquaintance with Jesus. -- You often find the visits of his Spirit sweet and cheering, consoling and comforting, especially in time of sickness or discouragement; how much stronger consolation will you find when he takes up his abode in your heart, makes it his home, drives out every enemy, expels every root of bitterness, and takes full possession. I would that all who love our Lord Jesus Christ, loved him with all the heart.

* * *

No. 2.
Sept. 6th, 1847

Dear _____, -- We are happy to learn that your health is still improving, and that you are again able to engage in your delightful employment.

It matters but little how we are situated, or where we labor, if we have the assurance that we are where God would have us. I am fully persuaded our happiness does not depend upon outward circumstances. Could we have at our command all the wealth earth could afford, without the blessing of the Lord we should be miserable; but,

"A prison would a palace prove,
If Jesus would dwell with me there."

Yes, if we have "fellowship with the Father, and his Son Jesus Christ, whose blood cleanseth from all sin," then we enjoy real happiness, -- peace, which the world is a stranger to; this, dear L., you know by blessed experience. -- May you still press forward until you gain the summit of all your wishes, a rest in God, a home in heaven!

I feel grateful to you for your kindness in writing to me when you did, upon a subject which to me was deeply interesting; it has tended in a great measure to strengthen the resolutions I had previously formed, to be "wholly the Lord's." Suffice it to say, after counting the cost, I resolved, in the name of the Lord, to lay all upon the altar, for time and eternity; I was enabled to do so, and through the merits and efficacy of the blood of the atonement I felt that the offering was accepted, and that I was the Lord's.

Since that time I have enjoyed a deep and abiding sense of his presence, peace with God through our "Lord Jesus Christ." And I can now say with the sweet singer of Israel, "O God, my heart is fixed, I will sing and give praise, even with my glory."

I feel that I am under the deepest obligations to love him with my whole heart, and to devote anew my life to his precious cause. Oh! how should I guard every word, every act of my life. May I be enabled to keep the "door of my lips, that I sin not with my tongue."

"Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee," has been the promise full of comfort; I hang upon the promises of God, they are my meat and drink.

I hope my dear _____ will pray for me, that I may be "steadfast, unmoveable, always abounding in the work of the Lord."

Yours of Sept. 4th has just come to hand. I cannot, through the medium of the pen, convey to you the feelings of my heart; love, joy, and gratitude fills my soul. I feel unworthy of so much kindness on your part, for the interest you have taken in my spiritual advancement. May I never be so ungrateful as to cease to pray that God would abundantly reward you for your labors of love. I thank God, that he has given you such a clear witness of his power to save from all sin, and that you were kept in "perfect peace" during your recent illness. He has set you as a "seal upon his heart, a seal upon his arm," and engraven you upon the "palms of his hands."

I am sure that my afflictions have been to me a great blessing. "When mercies cannot draw, he by his judgments moves."

Undoubtedly, he saw it necessary in my case, and now I can say with the poet,

Lord, in the strength of grace,
With a glad heart and free,
Myself, my residue of days,
I consecrate to thee."

* * *

No. 3
Sept. 3d, 1847

Dear S____, -- Your very kind letter of yesterday came to hand this evening. Tears of gratitude filled my eyes while I read it. O! "what shall I render unto God, for all his benefits!" His lovingkindness and tender mercies are so richly bestowed on one so unworthy, so undeserving the least favors.

Since I last wrote you, I have enjoyed a continued sense of the Divine favor, I have peace with God through our Lord Jesus Christ -- peace, sweet peace of mind, a sinking out of self into God -- in short, a rest in God. My heart is melted with gratitude, while love and peace fills my soul.

I hope, S____, you will assist me with your prayers, that the Lord may confirm and establish my soul; that he may maintain what he has wrought for me, and never suffer any thing to rob me of my enjoyments, or impede my progress in my pursuit of higher attainments.

The Lord deals tenderly with me; if at any time I am tempted to doubt, he supplies me with some promise full of comfort. -- O! how sweet, how full, and how encouraging were the Savior's words to his disciples: "My peace I leave with you, let not your heart be troubled, neither let it be afraid."

I hope sister _____ will write if she is able; letters from you will be prized at all times. My love to sister _____. I would write her now, but Mr. _____ leaves in the morning; please let her see this.

* * * * *

The rays of the sun shine upon the dust and mud, but they are not soiled by them. So a holy soul, while it remains holy, may mingle with the vileness of the world, and yet be pure in itself.

* * * * *

07 -- A REVIEW OF THE BOOK: MEMOIR OF WILLIAM G. CROCKER, late missionary in West Africa among the Bassas, including a history of the Basso Mission, by R. B. Medbury, Newburyport, Mass.; Gould, Kendall & Lincoln, publishers.

The work, of which the above is the title, is written by Mrs. R. B. Medbury, wife of Rev. Mr. Medbury, of the _____ church in Newburyport. We are much pleased to see it. It is an appropriate and just memorial, written in a candid spirit, and in a simple and correct style, of one whose life was signalized by fervent piety and devoted labors. The subject of it was a native of Newburyport. At twenty years of age, after various exercises of mind, which indicated the presence and converting power of the Holy Spirit, he joined the _____ church in that place. In order to prepare himself for those missionary labors to which his mind seems to have been directed soon after he became personally interested in religion, he spent a year at the academy in South Reading, and pursued his studies subsequently at the Theological Seminary at Newton. He selected Africa as the place of his missionary labors; and on the 11th of July, 1835, sailed from New York for that suffering and benighted land, in company with some other missionary laborers.

It is not our purpose, however, to enter into the particulars of his life. But we cheerfully recommend the judicious and valuable work of Mrs. Medbury to those who wish to know the interesting story of his toils, sufferings, and spiritual triumphs, and we may properly add, hope that its perusal, while it awakens and enriches their own hearts, will tend to revive among Christians a renewed interest in the religious wants of Africa.

Mr. Crocker evidently sympathized in those higher views of present Christian experience which it is the object of the Guide to illustrate and confirm. The following is an extract from his journal:

Dec. 5. "Have had precious seasons this day in prayer. Felt that I could join with holy beings above in adoring the infinite holiness of God. The Lord has been very gracious to me of late, in granting me the light of his countenance and helping me to plead for entire sanctification. By his grace assisting me, I am determined to make holiness of heart my grand object of pursuit. To

what high attainments may I not be permitted to aspire. The promises of God are full and without limits. They have been very precious to me of late.

Dec. 9. Had a precious season this morning in prayer. Could adore God for his holiness. Felt to rejoice that he required me to love him with all my heart and soul, and that his law condemned every sinful emotion. My heart went out this evening in earnest longings for complete sanctification.

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08 -- A REVIEW OF THE BOOK: "THE WAY OF HOLINESS" -- By Phoebe Palmer

The great demand that is made by the religious public for this little volume, may be taken as a tolerably fair index of its value. Its attracting title, and the neat and finished style in which it is got up, may procure for it a place on the center table of some ladies, whose hearts are more in the way of show and external appearance than in the "way of holiness," but of the thousands that purchase the book nearly all desire to be profited by it.

As it very much aided the writer in his pursuits after the "shorter" and "the one way," probably from this fact, besides its intrinsic value, it will ever remain a favorite of his. In writing, the authoress [Phoebe Palmer] evidently had before her the glory of God, and the highest good of her fellow-pilgrims to the better land. She endeavors to glorify God and to aid the serious inquirer by letting her light shine on the way along which God led her, till she arrived at the full enjoyments of Himself. Each successive step she was called to take is clearly and scripturally, noted down for the purpose of benefiting others that may desire to travel in the same way.

The great power there is in Divine grace to save, is also clearly exhibited, and, after attentively reading the book, one can hardly resist the conviction that God is now offering that grace to him. In the order of God's Providence, the book was written, it seems, at a propitious period -- when the Church was the most in need of it. For if the signs of the times do not give a mistaken indication, a deeper and increasing interest in the subject of holiness has been taken for some time past. There has been more preaching, more writing and more conversation on the subject than formerly. The aggregate number that enjoy the blessing and that are pressing hard after it, though comparatively small, probably exceeds that of any former period, at least in the history of the M. E. church, and affords a blessed light, lifting up its steady and certain beams above the gloom that overshadows her spiritual prospects. The book before us is designed particularly to benefit those that are in the way to holiness, and are earnestly pressing forward after the blessing. All are in the way that have experienced the blessing of pardon, and are living without condemnation in Christ.

I call attention to this book, that the serious inquirer may give it an attentive and prayerful perusal, and also to make a few suggestions concerning the adaptation of the work to the wants of the reader.

Although it is designed to do good, yet, like the Bible and other books, it may be read with little or no profit. It is not addressed to the sinner, nor to the lukewarm professor; and if such

characters look over its pages in the cold and formal manner in which they live, they will soon find themselves, with regard to religious attainments, far behind the writer, and with the idea that she was one of heaven's favored ones, or was visionary and enthusiastic, they will probably become discouraged, and lay the book aside.

The first sentence in the work is a serious, heart-felt inquiry concerning the way of holiness, and in order to understand and enter into the spirit of the writer, so as to be led along with her, it is necessary the reader should have, to a great degree, the same feeling -- the same hungering and thirsting after full salvation. I have formed my sentiments on this point by comparing my own experience with that of others in reading the book. When it was first put into my hands, I had for many days been all absorbed in the pursuit of holiness. I read it with the greatest attention: I fairly devoured it. There was at the time a charm and an irresistible power in it that I had never found before in any human production. As face answers to face in the perfect mirror, so my experience and feelings agreed with the first two chapters; and I entered upon the third chapter with the greatest eagerness, but before I had read the whole of it I was left behind the writer, and then I tried to grope my way along in the darkness of inexperience. Onward I read through the fourth chapter, but instead of light, my darkness increased, and I turned back to the first again. I clearly saw that as we cannot without light see with our natural eyes, so without the illuminations of the Holy Spirit we cannot with our understanding apprehend the things of God.

With much prayer, and reading God's word, I commenced my journey with our authoress again, and before I finished reading the book, I turned back a part of the way many times, but was enabled at last, in a measure, by the help of divine grace, to walk in the light as she was in the light. I shall ever remember this as an important era in the history of my religious experience.

One's interest in reading the book will be in proportion to the desire he has to walk in the way therein described. Persons having but little interest in the subject of holiness, have been known to read the book, or a part of it, without enjoying any particular benefit from it. The book is just what it professes to be -- an effort "to guide the sincere seeker in the way of holiness."

See the preface. It is not designed to arouse attention where there is none, but to properly direct it when aroused. Instances may occur, it is true, -- perhaps many of them -- in which there was no particular feeling on the subject till after reading this work, and individuals may then be led by it in the holy way; but such will not generally be the case. The work is often read by the young convert, though its adaptation to the condition of the generality of such is not the most happy. These classes of persons did not fall in with the design of our authoress.

These considerations -- the result of observation and experience -- induce me to suggest that, should another edition be called for, that our pious authoress would do well to prefix to her book an introductory chapter, calculated gradually to encourage the heart and strengthen the hands of the young convert, and also to "excite in every believer a desire to perfect holiness in the fear of the Lord." This will not alter the character of the book in regard to those for whom it was written, but by this small addition it will, in our humble opinion, be far more beneficial to other classes.

If it would not alter the plan of the work too much, an abridgment of the first five chapters of the part called "Notes by the way," would be the introduction required. The writer's [Phoebe

Palmer's] eye was not on the young convert particularly, nor the indifferent professor; and when such persons read the book, I would advise that the chapters above referred to be read first. They should be read with much prayer and reflection; and if they are, the reader will be prepared to travel along with our authoress, and enter into the enjoyment of the blessings of holiness.

Let me say to all the readers of the "Guide," procure the book, prayerfully read it, and it will help you on to heaven.

Jamestown, N. Y, Jan. 5, 1848
H. H. Moore

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09 -- AN OFFERING OF PRAISE

July 9, 1847 -- I am astonished at the goodness of God to me; one so unworthy. There seems to be such a divine influence of the Holy Spirit surrounding me, as fills me with astonishment and wonder, love and praise. And I am led to exclaim, why is it that the Lord is so good to me?

It must be because of the intercessions of my Advocate with the Father. A question has arisen in my mind, -- "Is it our privilege to have fullness of joy at all times and under all circumstances?"

I have come to the conclusion that it is our privilege to have fullness of love all the time, and to rejoice in the Lord always, but it would not be best for us to have ecstasies all the time. I don't know as the body could endure it. Such a weight of love as my soul has felt at times, it seems as if the soul would leave the body. "O sing unto the Lord a new song; for he is good; for his mercy endureth forever."

12. -- Yesterday, Sabbath, was a day of rest to my soul; I was greatly blessed under the word preached by Brother Hedstrom from these words, "The sword of the spirit, which is the word of God."

While he was preaching, these words were applied to my heart by the Spirit, with great power, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." I saw how a spiritual soul lived on the word of God, on the promises of God; and these seemed exceedingly precious to my soul. I cried out, "It is the word of God;" it is not the word of man, that so often fails, but the immutable word of God.

Yesterday I entered upon the new duties of a superintendent of the "Bethel Sabbath School." I felt the responsibility to be very great, and cried to the Lord for help and wisdom that cometh from above. I realized all effort is vain without the help of God. O Lord, send us prosperity in our school.

13. -- I seem to be surrounded today with such a consciousness of the divine presence as I cannot express.

There is such intense desire, such deep groaning in spirit after God. O, to be filled with all the fullness of God. O, I want to be all shut up in God. The Lord is enlarging my capacities. O, that he would fill them with himself. Nothing less; My God! My God! I covet nothing more.

July 21. -- The past week has been a week of rich and precious experience in the things of God. Last Thursday I took tea at Sister Palmer's in company with several devoted friends of Jesus, among whom was the Rev. B. Creagh and lady, Rev. Brother Redford, and sister James, of Mount Holly. We had a precious season in conversation and prayer.

After my return home I spent the evening alone with God. He drew me into a sacred nearness with himself, and gave me great power with himself in prayer.

I said unto him, O my father, grant unto me two special requests. "Send out the invitation of thy Spirit and invite thy children to come here to meeting on the morrow, and be specially present thyself. Both of these requests were most gloriously answered.

[Writer's Name Not Given -- DVM]

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10 -- ARE YOU A CHRISTIAN?

If so, you have given yourself to the Lord. You have made a full surrender. You do not live for yourself. -- Christ is your master. Your mind is his. Your property is his. Your influence is his. You are to obey him. You are to live to his glory. You are to deny yourself. You are, if necessary, to die for him.

What! did you give yourself to the Lord, and at the same time withhold your mind, your body, your time, your property, your influence? Did you withhold your heart? Worthless gift! A shell, and not the kernel -- a shadow, and not the substance! You are not a Christian. You are a deceiver, and self-deceived. You are poor, and wretched, and miserable, and blind, and naked. You are not a luminous, but an opaque body. You are a cloud without water -- a stream cut off from its fountain. Yours is a dying life -- a living death.

A Christian! Why, a Christian is one that imitates -- that follows Christ -- that has the spirit of Christ. Do you imitate Christ? Do you go about doing good? Do you do good to all men as you have opportunity? Christ divested himself of glory -- made a sacrifice of himself for you? What sacrifices are you making for him? -- Raines

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Adversity, in the state of things in the present life, has far less danger than prosperity. Both, when received in the proper spirit, may tend to our spiritual advancement. But the tendency of

adversity, in itself considered, is to show us our weakness, and lead us to God; while the natural tendency of prosperity, separate from the correctives and the directions of divine grace, is to inspire us with self-confidence, and to turn us away from God. -- Upham

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11 -- PUBLISHERS' CORNER

Oxford, Georgia, Jan. 24, 1848

Dear Brother, -- Enclosed I send you ten dollars for the Guide. I received the January number, and am much pleased with it, and I am rejoiced that there is such a work published in our country, and that I have the privilege, not only of subscribing for it myself -- but of getting others to do so.

I intend you shall hear from me again, for my heart is with you in all your efforts to spread "Scripture Holiness over these lands." May the Lord bless you all in your labor of love.

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THE END